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" For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIX APRIL, 1911 Number 1

[Written for the *Journal*]

OUR LEADER

BEN. HAWORTH-BOOTH

'TIS ours to watch and pray, for she has taught
The accepted prayer of purified desire:
The cup of healing that her hand has brought
Is ours forever: while her words of fire
Still urge us onward to the beckoning heavens, and higher.

She showed the way that Jesus showed of yore,
That sin and hate and man's deceitfulness
Had quite o'ercast, and shrouded more and more:
We first rejected her, then learned to bless,
And now our joy for her o'erwhelms our hearts' distress.

She is in peace—at rest with Him who dwells
In peace forever—and her glowing page
Leads all men upward to the light, and tells
The wonders of their heaven-born heritage:
Her priceless gift to earth is ours from age to age.

We will not say good-by, nor e'en good-night,
For on the desert dawns the golden prime:
We will not weep, in foolish woe's despite—
The Comforter fulfils the word sublime,
And stills with truth unfeigned the falsities of time.

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Mother in Israel, and our teacher still!
Beloved Leader, wise and trusted guide!
Thou hast prepared our pathway o'er the hill,
And shown Euphrates on the farther side:
And now thy pilot feet have passed that darkling tide.

O gentle heart—but words are poor and weak!
We will but say, We love thee! No harsh eye
Shall see the falling tear upon the cheek,
Nor heed the heart-throb, nor the children cry:
Thou art, as thou hast been, our lodestar to the sky.

THE MEANING OF OMNIPOTENCE

SAMUEL GREENWOOD

WHAT the world needs more than its religious doctrines is the willingness to abide by them, if they are true. While the creeds and doctrines of Christian sects are practically a unit in their statement of the fundamental truths concerning Deity, there is but little agreement as to the measure of their applicability to human affairs, and less willingness to adhere to them if they conflict with personal opinion or the deductions of material hypotheses. On the contrary, there seems to be a general tendency to repudiate the responsibility for their application at all, some going so far as to imply that these truths have no practical utility in daily experience. When, therefore, in elucidating Christian Science as practical, scientific Christianity, Mrs. Eddy made the rather startling statement, "Evil is not power" (Science and Health, p. 192), it was not, perhaps, to be wondered at that religious teachers did not, as a rule, agree with her, although claiming to stand on the same doctrinal platform which affirms the omnipotence of God. Nevertheless, it must be acknowledged that upon the verification of this statement human salvation depends, for if evil is power it is necessarily a part of the eternal government of the universe, and no mortal could ever hope to escape from it.

The evident reluctance of other Christian denominations to endorse the Christian Science teaching of the powerlessness of evil, might well cause one to ask what the teaching of God's omnipotence means, since the only correct or logical

deduction possible therefrom must be that any supposed opposite to God is minus power. Mrs. Eddy wrote, as she always did, from the standpoint of the infinite nature of Deity, presenting proof in support of her statement, and challenging all equivocation or subterfuge on this point by pertinently concluding, "Either there is no omnipotence, or omnipotence is the only power" (*Ibid.*, p. 249). Which of these two positions should one take, since there is no neutral ground: that God is not omnipotent, or that He is the only power? It is absolutely essential that the truth concerning this question be understood, for without a true concept of God it is impossible to serve Him aright. The tenor of Scriptural teaching is that mortals do not worship God acceptably while they believe in both good and evil. The attempt to serve two masters always has been useless, and always must be. If one would be at peace he must become acquainted with God; that is, he must know the truth about Him, and this truth must become the unvarying rule of his thought and life.

It should be evident to the thoughtful religionist, if he will carefully examine the situation, that to affirm the existence of evil power is to deny the omnipotence of God, or so to modify his acceptance thereof as to nullify, for him, its original and only vital meaning, which is that there is no other power. No one can avoid the consequent inconsistency if he accepts the all-power of God as a premise and denies its obvious conclusion. The too common theory that an almighty God, otherwise defined as good, and a powerful devil, otherwise defined as evil, coexist or cooperate, is a manifest absurdity; and scholastic theology is forced to assume an arbitrary position in order to formulate or defend this theory. Evil is indefensible from any point of view, since, as Jesus declared, it is a lie from the beginning; hence no theory that includes evil can present the truth regarding God or man; on the contrary, the belief in such theories is responsible for all the woes of mankind. The patent fact, that to the degree one is sensible of good he is insensible of evil, should dispose of the assumption that good and evil have ever blended, or could ever blend, in the divine truth of creation. As one begins to prove the power of good by obeying it, he becomes aware of the deceptive nature of evil, and it is only on the basis of obedience to God that the powerlessness of evil can ever become evident.

When Christians, in all good faith, subscribe to the teaching of God's omnipotence, why do they, as a rule, evade the position to which this teaching inevitably leads, and admit the existence of evil power as well? What can possibly induce them to turn from this fundamental Christian truth, by which the Master healed the sick, and endorse the claim of a power apart from and in opposition to God, when they should know that through the suppositional activities of this belief their Lord was crucified, and that on its basis all the iniquities of the race have been conceived and perpetrated? What possible right influence could persuade one of rational mind, taught to believe in and revere God as Supreme Being, to give assent to evil as having any reality whatever, when he should know that in so doing he shuts the door against his own freedom from this error and its effects. It is of a surety the climax of human folly to assume to limit infinite power, for humanity has no other means but the truth of God's omnipotence whereby to meet and overcome the suggestion of evil by which men have been deluded.

Mortals are urged by their religious instructors to resist sin, and to deny wicked passions and impulses; which means, if it means anything, that, to a certain extent at least, they should deny power to evil. But why not go a little farther in the same direction, until evil is found to be without any power whatever, a lie against the supremacy of good? One must reach that point some time, before salvation from the sense of evil can be consummated, for one cannot be wholly saved from error so long as he believes it. Christian Scientists have found that there is no necessity to acknowledge evil at all, except it be as an illusion of human belief, which loses its supposed power and disappears as the true knowledge of God is gained. The wonder is, not that Mrs. Eddy alone of the world's religious teachers should hold unreservedly to the literal sense of the omnipotence of God, but that there should be any hesitation on the part of professing Christians to take the same position, and to practise Christ's teachings from that standpoint.

We pray for deliverance from evil, and it is right that we should, but can this prayer avail while we virtually take evil under our protection in admitting its claim to power? Can we reasonably expect this deliverance while our prayer

is a practical acknowledgment that God Himself admits this claim? From whence are mortals to derive the wisdom and strength to overcome their sense of evil if God, in whom is their only hope, allows it to have reality and power? What else than distress and tribulation can be looked for so long as mankind are taught to regard evil as having divine permission to afflict them? It is surely inconsistent to condemn atheists for their disbelief in the existence of God, while avowed Christians are allowed without rebuke to believe in the existence of evil, the supposed opposite of God—for the Christian acknowledges God to be infinite. Probably every Bible student has in his thought censured the early Israelites for their worship of "strange gods;" but is it not as truly idolatrous to give evil a place of power beside God, when God expressly declares that there is none beside Him? The First Commandment, which is always in force, requires mankind to acknowledge God alone; which plainly means that they are to know no other reality, no other power, than good.

Because the supposed material senses of mortals appear to corroborate the claim of evil power, they have been taught to honor that claim unquestioningly, notwithstanding that Jesus charged the Jews to "judge not according to the appearance," and Paul said, "We look not at the things which are seen;" that is, we do not look to material things for truth. The logic of the Master's teaching is that he came to save humanity from evil as a false sense of being, as an illusion of mortal belief, and not from evil as a reality. If the illusive nature of evil were fully discerned by mortals, there would be little occasion for religious reform. History testifies that Christendom has not combated evil effectively on the basis of its assumed power, as it has attempted to do, for the truth of God's omnipotence necessitates the overcoming of evil on the basis of its nothingness. There can be no other effective way. The failure of the churches to apprehend the purely spiritual nature of Truth, and to break its truce with materialism, made necessary the appearing of Christian Science to declare God aright, and to honor His omnipotence above all mortal evidence.

The fact that the Scriptures represent God as condemning evil should be sufficient authority for us to do likewise; not only to condemn its works, but to condemn its very

claim to existence. No command or precept of the Bible enjoins the recognition of evil as a power or reality, but mortals are therein exhorted to turn from it to find happiness and Life. It is evident, therefore, that it is the false sense itself of evil that urges its own recognition, for even the better side of human nature disapproves of any active cognizance of this evil sense. "Unto the pure all things are pure." Honesty is not deceived into believing in dishonesty, nor does love take any account of hate, for it is the essential nature of every quality of goodness to know no opposite to good, the being of God. We must therefore conclude that it is but a belief of evil in mortal thought, and not truth, that denies the omnipotence of God; and it is this erring thought, and not a powerful reality, against which mortals contend, and which they must correct through the knowledge and demonstration of the infinity of good.

While it may be admitted, humanly speaking, that the material senses support the claim of evil power, it must be noted on the other hand that these so-called senses have nothing to do with defining the truth of things, since their testimony has been proved false again and again. What can material sense know of infinite Spirit, Life, and Love? By what right or upon what basis is matter asked or permitted to define boundaries for limitless Mind, or to decide how much power God has or has not? According to its own testimony material sense condemns man to extinction; yet Christians reject this testimony, for they believe man to be immortal, despite the physical evidence. Why, then, should they accept the evidence that would make man a sinner, a victim of disease and misfortune, when it rests upon precisely the same basis as the testimony that man is extinguished by death? It is reasoned, and truly, that because man derives his being from God he cannot be annihilated; but by the same rule it follows that the real man is also spiritual and perfect, because God, Spirit, is his only intelligence and creator.

The common misapprehension appears to be that God is omnipotent in a potential but not in an actual sense. In other words, God has all power if He chooses to exercise it; but since, as mortals believe, He does not assert His omnipotence, evil is permitted to have power to that extent. That is, evil exists with the sufferance of good, and afflicts mankind by divine consent. According to this view, God

Himself is influenced by evil in withholding from man the succor and protection which is in His power to afford. Even the best among mankind would not be guilty of such an offense; therefore it cannot be true of God, for the divine is infinitely above the human and transcends the highest concept of mortals. The belief that Deity permits evil to exist and to work its will upon humanity would degrade the divine below the level of the human, and leave mankind without a God better than themselves.

Christian Science teaches that God is Himself always, the unchangeable, supreme, infinite, ever-active good, and is as incapable of diminishing His omnipresence to permit the presence of evil as He is of committing evil. The supposition that the infinite becomes less than all, or that He allows the existence of that which is enmity to His own being, would also include the possibility of continuing this to the point of allowing good to be extinguished. Such a conclusion is unthinkable; but what is the alternative so long as we acknowledge evil to be a real positive force which operates in God's universe and which divine power has hitherto been unable or unwilling to destroy? Mortals can never work out their salvation with this limited concept of good, for the failure to discern God as all, so long as it remains in human thought, will be fraught with fear and a sense of evil, and to this unenlightened thought these illusions will seem dire realities. Hence the only hope of success for the Christian church is to establish its work on the truth of the undivided, unshared, infinite power of God, if it is to accomplish the full redemption of mankind.

If we as Christians affirm the omnipotence of God,—and we cannot consistently do otherwise,—our attitude toward the belief in evil should obviously be that of denial; hence the utter repudiation of every claim of evil is the only obligation which Christians are under regarding that belief. Divine wisdom or intelligence acknowledges no power apart from God, for it has been proved that evil has no actuality outside of the consciousness that believes or obeys it. Mrs. Eddy writes, "When man makes something of sin it is either because he fears it or loves it" (Messages, p. 49). Then, instead of arguing in defense of evil, let mortals cease loving and obeying it, and they will find it has no reality to fear and no power to harm. Disputing the logic of Christian Science is a waste of time when it can readily

be proved, and thus taken out of the problematical. Reliance upon the all-power of God, in the face of all physical testimony to the contrary, has delivered men in thousands of instances, and the same spirit is enabling Christian Scientists today to demonstrate, in a degree, the verity of Jesus' teaching, and the possibility of following his example, even as he commanded.

It does not express the truth sufficiently to speak of God as having almighty power, if it is meant that God uses this power at one time or in one person's behalf, and not at all times and for all mankind; for God is omnipotence itself, whose expression is the ceaseless, spontaneous activity of the divine nature and being. "God rests in action," writes Mrs. Eddy (Science and Health, p. 519). Like light that never ceases shining nor gives place to darkness, so omnipotence never ceases its infinite activity, never becomes quiescent before suppositional evil, and is never less than all power; therefore the conclusion that there is not a moment, and never was, when evil has opportunity to be power. Thus, instead of doubting the truth of God's omnipotence because material sense contradicts it, Christian Science denies this material evidence because it contradicts the allness of God.

The meaning of omnipotence in Christian Science is that God is literally and absolutely the only power. It means that He is the only creator and governor of the universe, including man; that nothing contrary to the nature and being of Deity exists or has been created; that wherever real consciousness is, God (good) is, and is all. It means that disease, want, pain, sin, death have neither been set in operation, nor brought into being, nor permitted, by the God who is infinite Love. Therefore it means that these wrong conditions have absolutely no truth or true being; that they never had and never can have an infinitesimal degree of real power; that they cannot touch and never have touched the real man, the child of God. It means that no one need fear any more than he need obey evil in any form, and that Christians of the present day have the authority and encouragement of the Master, of the Scriptures, and of common sense, to reject this claim entirely. What less could the omnipotence of God mean?

When humanity ceases to support the assertion of an evil power, it will begin to cease fearing and obeying evil, and

human suffering will proportionately lessen; but so long as power is believed to exist apart from God, this belief will continue to terrify mankind and to extract its toll of sin, disease, and death. The most pathetic feature about all human misery is that it is so needless. No law of God lays the curse of suffering upon the race, but the right understanding of His law destroys these wrong conditions. (See Science and Health, p. 472.) The First Commandment is the law of God's supremacy, and it is a fundamental of the Science of being. Through its scientific interpretation and understanding in Christian Science, the omnipotence of God is being demonstrated and the powerlessness of evil is being made apparent.

Mrs. Eddy lays the burden of proof upon the Christian ministry in this declaration: "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick" (*Ibid.*, p. 345). This statement has been and is being verified in Christian Science churches in this and other lands. In obedience to the Master's command, Christian Science for more than a quarter of a century has been healing the sick and sinful, thus proving to its beneficiaries that "evil is not power." And Christian Science will continue to preach the gospel of the all-power of God by its healing works, a definition of omnipotence that is best capable of being understood by mankind.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

HONESTY

VIOLET KER SEYMER

CHRISTIAN SCIENCE teaches that those who would be genuinely honest and truthful are bound to adopt the code of spiritual perfection indicated in the words of the prophet, "Ye are my witnesses, saith the Lord," and again enjoined upon them by the Master in his sermon on the mount. Such true and honest testimony involves right thinking at every turn; it denies every appearance of evil and mentally maintains the unchangeableness of the infinite good, and its ever-presence. So doing, it is found that each one's standard of thought and action rises higher, in proportion as he gains a more adequate apprehension of the terms truthfulness and honesty.

Denial, in the sense that Christian Science employs the word, is neither flippant, dishonest, nor unpractical; if it were, there would be no cures resulting from it. But the fact of unnumbered cases of the healing of both organic and functional disease through the scientific understanding of both the affirmation of the real and the denial of the unreal, proves that this question holds within itself the secret of health and redemption for the entire human race. It is not denied that, according to the evidence of the physical senses, many sicknesses seem to be in evidence on all sides, but it is emphatically denied that these form any part of God's creation or man's inheritance. Since every Christian has accepted the premise that God pronounced good all that He made, should not every Christian advance from this to the conclusion that evil has no place in creation and no right of invasion?

As nothing evil can ever become good, nor anything good ever become evil, the question of honesty presently resolves itself thus in the mind of the learner: "Is it honest to go on accepting the material standard presented by the physical senses, or is it more genuinely honest and beneficial to contend for the reality and perfection of man in God's image? Which standard is the more Christian?" Becoming convinced that the latter standard is the more Christian, he presently asks himself: "Well, what am I? spiritual or mortal, God-made or man-made?" On the nature of the answer depends whether each one helps to establish the kingdom of heaven on earth or assists in

prolonging the seeming reign of sickness, sin, and disorder. The old injunction of the prophet Isaiah still holds good: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" and it has today expanded into Truth's high mandate: "Thou shalt recognize thyself as God's spiritual child only" (Miscellaneous Writings, p. 18).

Human thought is learning to look up instead of down. It is for the spiritual reflection of God that immunity from sickness and all discord is claimed, just as inevitably as it is claimed for God Himself, and humanity is now learning to demonstrate this immunity, for, as Paul declares, "As many as are led by the Spirit of God, they are the sons of God." Shakespeare hinted at a great truth when he said, "To thine own self be true." In Christian Science the little word "I," as applied to God and His perfect idea, indicates that whatever is true of God, the great "I am that I am," is also true of the child of God. Conversely, whatever is no part of God is no part of man and therefore calls for denial. Affirmation of the real and denial of the unreal go hand in hand, and one without the other would be incomplete. It will be seen that this spiritual standard calls for twofold honesty in putting off the old man with his sins and his aches and pains and in putting on the new man, free as God is free. Who would not rejoice at being emancipated from the tyranny of materialistic, dualistic theories?

It must be admitted that the declaration as to the perfection of spiritual man is not yet demonstrated in human experience as Jesus demonstrated it, but this is largely because mortals are still heedless of the Wayshower's injunction to call no man our father upon the earth; in other words, to cease identifying oneself so persistently with materiality. It is only by looking steadfastly toward the goal of Spirit that we shall advance toward it in a direct line, walking more buoyantly as we drop our burdens by the way. When temptations arise, let the student ask himself: "Which standard is mine, the material or the spiritual, the imperfect or the perfect?" The answer is that to agree with the evidence of the physical senses is to be false to God and man; whereas to deny this discordant evidence is to be true to both God and man. The immunity we claim for God it is also scientific and

just to claim for ourselves, as children of God. Henceforward we owe nothing whatever to the degrading standards of mortal mind, which would, if they could, dupe us forever into believing ourselves invalids and sinners, destined to be freed only after death. What is ungodlike is untrue, and it is honest to adhere wisely to this standard every hour of the day, and, as our Leader bids us, "to abandon so fast as practical the material" (Science and Health, p. 254).

Now arises the question as to how far honesty requires us publicly to deny error in the presence of those who are as yet unacquainted with the teachings of Christian Science. Perhaps a friend says to us sympathetically: "What a bad cold you have!" and possibly the beginner may deem it "honest" to reply firmly: "I have not got a cold," while yet manifesting every appearance of one. What is the result? Either the individual in question is labeled peculiarly eccentric, or the religion of which he purports to be a representative is regarded as such. Briefly, his answer is misleading and it misrepresents Christian Science. Our sympathetic friend, let us remember, had the mortal standard before him when he spoke, and our reply will be unintelligible to him unless made in deference to his present view-point. In many cases of this kind it is best to let our denial be a silent one, and perhaps our apparent acquiescence may be followed up by a very brief and simple explanation of the difference between the two standpoints. Invariably consistent and considerate in her teachings, Mrs. Eddy says that, although sickness should never be reckoned as part of one's real being, we should sometimes tell our belief, "if this be requisite to protect others" (*Ibid.*, p. 461).

There is still another aspect of this question of honesty that must not be overlooked, and that is the one touching moral error, or sin. It goes without saying that it would be dastardly self-deceptive and dishonest if an individual were to break the moral law and then disclaim all connection with it on the ground of spiritual immunity from sin. This scientific immunity must be supported by demonstration at every stage of human experience. Nobody but the individual himself knows how far he has been truly thought-honest as well as word-honest to the divine standard at the close of each day, and this fact should add to the integrity of his thoughts.

[Written for the *Journal*]

THE THREE PRAYERS

MARY J. ELMENDORF

GIVE me, O life,—I thoughtlessly cried,
When the years were young and the skies were gold,
When the world in my sight was a wonderland wide
And the hours were robins that sang
A rapturous lay,—
Give me radiance, pleasure, and gain—
The laughter of things but never the fang!—
Music and fame and red roses untold
And the brimming flagon of fortune to drain!
This was the prayer I prayed,
Awaiting the day.

Give me, O life,—I wearily asked,
When later the years loomed lurid and long,
When the wonderland-world by shadow was masked—
A songless, desolate close
Where hope lay stark,—
Give me the key to the riddle—the Why
Of the wall at the end, the thorn on the rose!
Is this hollowness all, this riot of wrong,
Or is there a hope and a heaven on high?
This was the prayer I prayed,
Awaiting the dark.

I rejoice, O Life, is now my theme,
And oh, the years are a staff in my hand!
And the lamps in my thought as bravely gleam
As the silver lamps of the night
When the clouds are withdrawn;
I rejoice that faith at the fork of the ways
Beaconed me on to the Love that is light,
And the knowledge that I shall endure and stand,
Unafraid, in my lot at the end of the days:
This is the prayer I pray,
Awaiting the dawn.

LOVE THE BASIS OF LAW

WILTON H. MC KERRAL

THE apostle John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." In that section of the sermon on the mount which comprises the fifth chapter of Matthew, exclusive of the first sixteen verses, Jesus shows the relation of the Christ-idea to divine law and also to human legislation; and he illustrates his teaching by expounding certain of the commandments and laws of Moses in the light of this idea.

Jesus affirms the manifestation of the Christ-idea to be not only in harmony with the law and the prophets, but to be the legitimate and inevitable result of their activities; and in defense of the old commandments of the Jewish law he reads into them the spirit of his new commandment: "That ye love one another; as I have loved you, that ye also love one another," which after all is not a foreign graft upon these precepts, but a return to their original intent, and is rather the sign of their coming into their own; for love is the basis of law, and its reflection through the dominance of ethical rightness in the affairs of men is the fulfilling of the law.

Although these passages show Jesus to be the great exponent of law, it is evident that he did not regard the authorization of specific precepts or statutes as the distinguishing feature of this office. The law which Jesus taught and exemplified was not of his own making; neither is it within the power of any human code to give it the expression which he knew to be needful. This law as understood in Christian Science proceeds from infinite divine Principle. Principle is by its nature permanent. It remains changeless throughout the ages. Legislation changes, for it is finite and must change or fail to meet the varying demands of changing times. Its provisions may prove to be good under the conditions of today and evil under the conditions of tomorrow. Legislation, at its best, is an attempt to apply the rule of right to shifting mortal conditions. In so far as it really makes for this end, it may serve for the time as a partial expression of the changeless and eternal law; but it cannot fully embody that law, and therefore does not share its permanence. The statute admits of exceptions because it

falls short of its intent and fails to express Principle adequately. Divine law admits of no exceptions.

Jesus never affirmed the permanence of any law of the state books. He did sanction such legislation as would further human obedience to Principle, and he disregarded only such statutes and established customs as were obstructive to this end. But the law to which he ascribed permanence is not and cannot be made a legal code. It is the demand of Principle which should underlie all codes, and from which all right legislation, all right teaching, and all right thinking must emanate. This is the unchanging law, the law which shall stand "till heaven and earth pass." Such legislation as will further the realization of this higher law in human experience shall live out, but not outlive the requirements of human necessity, and so be fulfilled.

The laws of Moses had been given that they might thus minister to the fulfilment of divine law. Many of them served this purpose in Jesus' time. Many of them still do so and will so long as occasion for human law remains. The ultimate intent of these laws was thus in complete harmony with the Christ-idea; therefore the mission of Jesus as the human representative of this idea was not one of destruction, but of fulfilment to even these lesser and passing laws. But to fulfil the purpose, he must destroy the perversion of law. Jesus therefore often disapproved of the popular rendering of precepts, and he so altered them in statement or interpretation as to make them more expressive of the law he taught; but he did not attempt the impossible task of reducing this very law to statutory form.

The purpose of Jesus' teaching was to make operative in the affairs of men the Principle of harmonious being, which is Love. Love is the basis of law. Love is the basis and the justification of Jesus' teaching. Moreover, love alone can justify even the statute law. It may, indeed, be argued that legislation is justified on grounds of expediency, of human selfishness. In this view law defines the righteousness which we choose, not for ourselves, but for others, that it may be well with us. This ideal of righteousness is a world-standard of morality. Its effect often is to repress vice to more hidden channels, to develop external cleanliness, to produce pharisaism.

Such justification, however, does not justify law; rather it would seem to justify only the aim of each individual to

defend himself by imposing upon others the restrictions he would himself escape. If fear and self-love are thus made the incentives of law, then lawlessness, and not order, will be its end. Love alone justifies law; and love is essential to the working out of the purposes of law. Jesus was the interpreter of Principle to mankind. For his task, legislation was, and must ever be, wholly inadequate; therefore he chose rather to instill, by instruction and example, the spirit of love, which reflects divine Principle, the spirit without which human laws are vain.

The righteousness of the child is unquestioning obedience, the righteousness of the man is the obedience of understanding, and each is sufficient in its time and place. But the righteousness of the Pharisee was an attempted loveless obedience to a law based on love; thus his perversion of law began at its very source. Observing the letter, he both questioned and misunderstood the spirit of the law. The Pharisee made an idol of precept, and then degraded it to serve his own purposes; but finally the degradation rests upon the Pharisee and not upon the precept, for the Master rescues the precept by taking from it the false assumption of authority upon which the Pharisee practised to pervert it to his own selfish ends, and restoring it to subservience to its natural superior, the law of Love. The demand of Principle is not obedience to precept, but obedience to Principle, Love. Until Principle is generally known, precept, serving as a vehicle for wisdom, is rightfully humanity's mentor. When Principle is known, precept is still obeyed in so far as it expresses Principle; but it becomes evident that the precept was made for man, not man for the precept.

Legislation, at its best, can only follow the progress of evolution, the advance toward realization of the brotherhood of man and of God's reign on earth. It may help to hold the ground already gained, but it never leads the way. The work of the legislator is not to legislate righteousness into men, but to organize and make effective the righteousness they already have. Government can no more create righteousness than it can create wealth. Its office is to protect us in our possessions; to conserve the existing store. The accretion of righteousness comes from obedience to the law of Principle, Love, and from no other source. In the light of the Christ-idea, the righteousness of the Pharisee, even

should its ideal of letter-perfect obedience to law be achieved, is still insufficient.

Jesus quotes the precept, "Thou shalt not kill," and then gives it the larger, the positive rendering required by the assertion of love as the basis of law. Mere physical restraint from sinful deeds is not enough, does not fulfil the law. As Mrs. Eddy tells us, "Love is reflected in love" (Science and Health, p. 17); and no lesser expression can satisfy its requirements. Love demands of one not merely that he refrain from the act of violence, but that he shall not even hold another in contempt; shall not cease to love. The cessation of love constitutes sin; it breaks the divine order and arrests worship by diverting thought into evil channels. The gift designed for the altar is profaned until love is restored in the consciousness of the worshiper and manifested in his act. The commandment, "Thou shalt not commit adultery," Jesus treats in like manner, as addressed to thought and desire primarily.

The concept of sin as mental rather than physical, which Jesus here presents, is not new, but is that of the earlier Scriptures. The historian of the deluge, in describing the wickedness of which that cataclysm was the consequence, thought it unnecessary to burden his narrative with an enumeration of deeds of lawlessness and violence. He thought it sufficient to say of mortal man that "every imagination of the thoughts of his heart was only evil continually." In this sentence he does not merely record a climax of sin; he sums up its essence. Mental demoralization is the deluge. Physical debauchery is not an independent condition, nor is physical destruction an independent event; they are only the inevitable accompaniments of surrender to evil thought. Sin is complete in the imagination of the thoughts of the heart. The physical act serves only to give evil a seeming being, apart from the mentality which conceives it and inimical to that mentality.

Throughout these passages, likewise, sin is defined as evil to which the mind consents, rather than as what the hands perform. Performance increases the error only in that it serves to fix upon the sinner and upon others these fearful mental images. Anger and lust are the primary sins; murder and adultery are but their derivatives. Anger and lust, therefore, are the adversaries with whom one must deal promptly, lest they deliver him over to the out-

ward act which marks him as the prisoner of sin, which makes inevitable the execution of the sentence of retributive justice. Anger and lust are the primary sins, but even in the day of their seeming ascendency, Truth still holds wide the door through which one may pass unscathed to safety by the obedience, not of the hands alone, but of the imagination of the thoughts of the heart as well, to Love.

Love has power also to rescue from the bonds of sin which has passed into action; but the perpetrated sin is no longer ours alone; it has gone forth upon others, and divine justice demands that we share with the world our portion of the load we have added to its burdens. This we can and should do lovingly, and so, though paying the penalty to the uttermost farthing, escape the cruelty of its punishment by having in us the Mind that was in Christ Jesus, who also shared the world's burdens and bore punishment more unjust than ours, yet through loving service found even in the world peace and joy which are not of the world.

In Christian Science it is realized that the admission of evil into thought is a crime against the thinker, and its presence is his punishment. Whoever scorns another depreciates himself. Whoever sees another as less than the image of God defaces his vision of the excellence of his own true being and of the righteousness of God. Whoever declares another's fallen condition admits his own and lays himself open to like temptation, "for we be brethren." This does not mean that one must or can dare to overlook sin. It means rather that one must look through sin, seeing it as the fraud it is, and seeing beyond it the reality of being, in which he recognizes his brother's true status and finds his own strong defense from the assaults of error.

To whom sin becomes hidden him it may overtake unawares, while he whose spiritual sense seemingly becomes opaque fails to see good in a brother and therefore gropes vainly for it in his own consciousness. One cannot sneer at another's weakness and be quite as strong himself. One cannot desire to find in another the marks of impurity and not find himself less pure. Such punishments are fitted to erroneous thought, now as in the antediluvian days, and follow it, as then, not by an act of external judgment, but by the working out in human consciousness of the law that makes sin its own destroyer. Even this law is

based on love. The very law of sin and death is that every consciousness which does not reflect Love must cease; the consciousness which reflects Love is not concerned with this law. A loveless world would not merely invite the deluge; it would be already beneath its flood. Our bow of promise is the assurance that Love is the everlasting arm beneath us; and our ark of refuge is obedience to the command that we love one another; not selfishly, nor blindly, nor weakly, but as he, the Master, has loved us.

The commands of Christ Jesus are not legislative. Legislation is concerned with the individual only as his conduct affects society as a body. The commands of Jesus are addressed to the individual and regard him primarily. Legislation deals with the objective only; though it professes to judge motives, it can reach them only through known acts. The commands of Jesus enter into the realm peculiar to the individual; they are addressed to thought and desire, and seek to rule through purely subjective influences. Legislation is negative; its purpose is restraint; its burden is "Thou shalt not." The commands of Jesus are positive and dynamic; their appeal is to the very source of action. Legislation aims to reduce Principle to a formula and then govern by the letter. The commands of Jesus are designed to inculcate the very spirit of divine Principle.

So far as Jesus indorses or condemns specific legislation or precepts, we may take it to be by way of illustration rather than by way of authorization. His purpose is not to formulate the eternal law but to show its application to an existing need; its application to the coming need is not inherent in the precept but must be again wrought out from his teaching of Principle. Legislation is humanly essential; but its value is from day to day. The law of which Jesus was the interpreter is for the ages. Jesus quoted from the Mosaic law the ancient standard of justice, "An eye for an eye, and a tooth for a tooth," and he set over against it this new standard of ethical love. He says, "Resist not evil." This saying is incomplete unless his life of effective resistance to evil is considered as its context; it then becomes a charge not to resist evil in kind, but to overcome evil with good. The idea of literal nonresistance to evil is utterly foreign to the life and teachings of Jesus. The great purpose of his earthly career was to resist evil to its destruction. This resistance was based on

the omnipotence of Spirit, and was exercised through spiritual understanding, and this is a fundamental teaching of Christian Science.

In the application of this understanding the great Exemplar used not only his thought but his hand, each in its proper sphere. He used the means which his own spiritual enlightenment enabled him to use most effectively in the individual case. The silent thought, the word of encouragement, the stern rebuke, and the scourge were all weapons of his warfare against evil; but love demanded them all. The expression of love may be physical non-resistance, or it may be onslaught, but love always resists evil, and even in battle never forgets that its end is the peace which comes not of treading down, but of lifting up; not of the personal ascendency of individuals, but of a higher universal level. Fleshly instrumentalities may serve love, but love never puts the flesh in command.

The old precept, "An eye for an eye, and a tooth for a tooth," was an expression of law fitted to the conditions that evolved it. Its pharisaical perversion served to make retaliation a virtue and revenge a duty, thus divorcing it from love altogether. But its original purpose was that injustice among men might not seem to go unpunished: that the apparent necessity of human punishment should not set loose unrestrained vengeance, and that thus evil might be lessened. We have less reason to suppose that Jesus was specifically repudiating this human law as human law, than we have to suppose that he was using it, as he did the other precepts, to illustrate the ultimate inadequacy of all human law fully to express divine Principle or to banish evil from the earth. Jesus was not revising codes, he was revealing the living law; he was emphasizing the necessity of Love and its pure reflection.

The law of Love is the builder of harmony and the destroyer of evil; but though peace is its end, its tasks are not all peaceful nor are its ends won in passive non-resistance, if by non-resistance is meant consent to evil. Love enables us to resist the encroachments of evil. When Jesus found himself in the agony of Gethsemane and cried, "Not my will, but thine, be done," he was not yielding to the demand of the rulers, but to the demand of Love. His act was not passive consent to death, as it has so often been pictured; it was instead the most aggressive decision of all the cen-

turies. He chose battle where others would have thought only of surrender or retreat. As the champion of humanity he challenged and overcame the last foe. Love is the most uncompromising influence in the universe. Love demands more than justice; it demands sacrifice. Love demands fulfilment in love; but love alone, of all the factors that enter human experience, pays full value on the cost of satisfying its demands.

Our resistance to evil may take many forms, and these forms will differ according to the development of spiritual understanding; but if the resistance is to be effective, Love must be its inspiration and its commander. Then Love will so lead us and so enlighten us that we shall be able constantly to express our resistance to evil in more spiritual and therefore more effective ways, until we learn, as Mrs. Eddy has written, that "grace and Truth are potent beyond all other means and methods" (Science and Health, p. 67). To answer evil with evil is evil's triumph; but to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us,—this is effective resistance to evil and reflects divine Principle, Love, which is not only the great lawgiver, but is itself the final law through obedience to which we shall attain unto the Christ-ideal voiced in Jesus' admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

How many Christian Scientists have attended a Wednesday evening meeting where every one gave a testimony? At one such meeting there were only five present, their ages ranging from twelve to eighteen years. Tears of gratitude filled the eyes of the Reader, as one by one the fresh young voices spoke lovingly of the help which Christian Science had been to them since they had last met there. They were all faithful attendants at these meetings, and one boy said that the truth helped him a hundred times a day. In the long cold walk home, one forgot the passing of time, and in listening to their joyous words we felt as care-free as themselves, so that the battle with the elements only made one stronger to press on and "fight the good fight of faith."

E. Shoebotham.

NOT WITH THE HEAD ALONE

ELMER GREY

ONE is sometimes plied with questions concerning Christian Science which it is difficult to answer satisfactorily offhand, and this may be due to the fact that no religion can be thoroughly understood with the head alone. The world has accepted various religions, not because any of them are easy solutions of the problem of the universe,—none of them are,—but because most men wish to pin their faith to some system of religious thought, and they accept that which seems to them to be the most rational. In most of these systems certain premises are easy to accept, but in all of them it must be acknowledged that some conclusions lead beyond the pale of present human experience.

This fact was objected to by a certain student of Christian Science, who did not see why he could not at once understand all the questions which the study of Christian Science raises. He said that from a perusal of some writings on the subject, he had hoped that Christian Science was "really a clear and logical religion which required no apologies of any sort." "My mind to me a kingdom is," he quoted, and "to yield its dominion to a supposed spiritual understanding, only to be proven by the healing of certain individuals from sickness, would be an expensive exchange." He further declared that he "would rather have clear thinking combined with sickness, than an intellectual tyranny which brought a mental state of seeming health and peace."

Now the spiritual understanding referred to, which is necessary in order to comprehend Christian Science, is of course not a mere intellectual quality or power of the human mind, with which some are gifted and others are not, regardless of previous training or environment, but a certain ability to perceive spiritual intent which results from spiritual growth, from a process of unfoldment. None of us have, figuratively speaking, completely unfolded. We are all human chrysalides, so to speak; but many Christian Scientists have, through a process of right thinking and right living, succeeded in breaking through the cocoon of this world of sense impressions sufficiently to have realized, beyond any possible doubt to themselves, the verity of the

spiritual life, and this realization gives to many passages in Science and Health a meaning which they do not have for those who have not had this experience.

For example, Mrs. Eddy has said: "The world of error is ignorant of the world of Truth,—blind to the reality of man's existence, . . . is not cognizant of life in Soul, nor in body" (Science and Health, p. 13). Now one cannot make a man understand the truth of this statement by merely reasoning about it. The realization of its truth must come to him as the result of the way he has thought and lived; and when he does understand it, it will not be a "supposed" understanding. He will have experienced it. He will then no longer oppose questions which the study of Christian Science brings up as being necessarily untrue, however unanswerable some of them may seem to him, and upon rereading Science and Health, many passages in it will then have a new meaning to him, one which they never had before. Such passages had previously expressed the same truths, and these truths had always existed, but the reader will have grown spiritually, will have pierced one more scale of materiality, will have emerged one more step from the world's material cocoon.

When Copernicus first began the study of astronomy, very likely he had little idea that the earth revolved around the sun; and it is easy to believe that a truth so diametrically opposed to sense testimony could not have been understood by a man of reasonably clear and honest mind living at Copernicus' time without having been prepared for it by an extensive course of training. Likewise it is no "apology" of Christian Science to say that one cannot understand all the questions which it brings up, until one's spiritual growth results in a necessary receptivity of mind and power of spiritual apprehension. Many things can be understood by the spiritually-minded, when they cannot be understood by those more materially-minded. Many such things, no doubt, are understood by some Christian Scientists, when they cannot be understood by others who are equally bright but whose perception has not been trained along the same lines. Some spiritual truths will never be understood by many until they become humble enough to receive them.

By humility, as thus used, one does not mean that one has to "yield one's mind" to any part of Christian Science which he does not understand. If one accepts as much as

at present seems true or reasonable, tries to put that much into actual and earnest practice, and trusts that more of it will appear reasonable later on, he will find that this very thing will happen. To accept what one understands at present, of a subject so vast as to involve the entire universe, and then to wait for more understanding to come, is not "intellectual tyranny," it is the common-sense way in which intellectual advance has been made in all time. Goethe has said: "Man is not born to solve the problem of the universe, but to find out where the problem begins, and then to restrain himself within the limits of the comprehensible."

There are some, however, who differ from Goethe, some who seem to think that it is their duty to solve or at least to understand that problem now, and many great minds in the past have attempted it,—Plato, Aristotle, Socrates, Spinoza, Hegel. These philosophers are remembered as a group of great thinkers, and they have no doubt helped the world along toward the apprehension of demonstrable truth. Yet what proof have we that any of them accomplished what they started out to do? Is it not reasonable to suppose that if they had solved the problem of the universe they would have greatly benefited the world thereby? Yet, compared with what Christian Science has accomplished during one woman's lifetime, how much has any system of mere philosophy done toward bettering the condition of humanity or alleviating its sufferings? Some of these thinkers have seen clearly enough to tell us that this is a thought world, but they have all missed the one grand point, the application of thought to practical use by its alliance through prayer with the divine source of all thought.

If Christian Science were but a system of philosophy, one might with more reason become impatient at not being able to understand at once all the points which its study raises. But it attempts more than any system of philosophy has ever attempted, it ventures farther than any system of philosophy has ever tried to go; it essays to bring human life with which we are all familiar, and the spiritual world of which we obtain only occasional glimpses, into a progressively redemptive relation. It has sufficient confidence in the truth of its statements to apply them, and this involves more than a mere process of reasoning, it involves a process similar to that used in the science of chemistry,

or in that of mathematics; namely, one of proof and elucidation through demonstration. As in chemistry and mathematics one experiments and demonstrates in order to prove and elucidate assumptions, so in Christian Science; if one is to understand the subject thoroughly, one must in addition to study, apply the rules, must demonstrate their truth. With this demonstration comes clearer perception, better understanding. A persistent application of thought is required in entirely new ways in order to accomplish a demonstration, often an entire reconstruction of one's thought habits; so it is not to be wondered at that some take to the process slowly.

Now, if any one felt sure that, more successful than any of the philosophers, he had entirely solved the universal problem, then "clear thinking combined with sickness" might be preferable on his part to any other state without such lofty thought, providing sickness would accompany such a great achievement. But if one had achieved "clear thinking" of that kind, is it not evident that he would not manifest a condition such as sickness, or discord of any kind? Is it not plain that "clear thinking" of that kind would inevitably presuppose perfect harmony of mind and body—the ability to live a normal, a greatly useful and a thoroughly well-ordered life? If not, what proof would such a person have that he had solved the universal problem, that he was thinking clearly—what proof indeed but his own opinion? Before concluding, therefore, that his thinking is already clear, one who is thus inclined to take his own thought powers so seriously, especially one who is ill or unhappy, should first be sure that he is not following some will-o'-the-wisp of knowledge, some reflection from the philosophies of the past, perhaps, which, outworn in its usefulness to mankind, will do neither him nor the world much further good. He should satisfy himself beyond all possible doubt as to whether, by further persistent study, earnest application, and consequent demonstration, he may not find that Christian Science is just what he has been looking for, namely, the Science of universal Truth.

Abstract thinking, unaccompanied by effective action, is of little account in the world. It is the useful man or woman who counts—he or she who follows thoughts with concrete, worthy deeds. A man of the kind we have described might also well ask himself, therefore, whether, in

all probability, he was intended to be a philosopher or whether he would be of more use to the world in some other walk of life; whether he is going to make a failure of human life because he fears he may not be thinking clearly, or whether it would not be wiser for him to try to be successful here and now, using the system of thought that will help him to that end and considering that health, usefulness, and the increased sanity resulting therefrom ought to help him to think better. The only standard by which thinking can decisively be judged, is results. Such a man might well ask himself what results his thinking so far has brought him.

There are many who have at some time either read of or heard some one whose personal magnetism laid a spell upon them, and who imagine such thoughts to be their own and take them very seriously. With such, the trouble is not worship of self—it is worship of others whom they have unconsciously come to regard as infallible teachers. The lack in such cases is not so much one of humility, as it is the courage to overthrow human idols and use a man's privilege to think and act for himself. It has always been men and women who have had the courage to ignore what widely recognized authorities have thought, who have dared to cleave to new ideals, that have caused the world to advance. It is because Mrs. Eddy had this kind of courage, and because all adherents of Christian Science likewise have it to some degree, that Christian Science has made such astonishing progress in the world. To refuse to follow its teachings because many so-called "authorities" do not endorse them, or because they do not conform to widely accepted doctrines, is not only to lack courage, it is to miss the honor and the opportunity of the pioneer.

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VALUES

REUBEN POGSON

AS Christ Jesus journeyed among the hill-towns of Cæsarea Philippi that lie between the sources of Jordan and Pharpar, he asked a question that must give every man pause at some time or other in his experience; namely, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" It may be that with a consciousness ever seeking symbols to make clear to material sense the parting of the ways which lead earthward and heavenward, the Master had caught a spiritual suggestion from the geographical proximity of the sources of the rivers Jordan and Pharpar,—Jordan, that has symbolized to Jew and Christian the baptism of Spirit, the purification from all fleshliness, and Pharpar, the river of Syria whose waters were not sufficient to cleanse Naaman of his leprosy, though he esteemed them more highly than the rivers of Israel,—these may have served to symbolize to Jesus the relative values of Spirit and matter.

All men will agree that only that which profits is of real value. Value cannot be estimated by linear, superficial, or cubic dimensions. Value defies material analysis or graphic arithmetic. Riches, the accumulation of a mass of values, cannot be measured by a foot rule or weighed in a banker's scale. Seek to register value by material methods, and it eludes our closest scrutiny; values cannot be retained by a material grip. Jesus evidently saw this when he associated the possession of the whole world, the sum total of material possessions, with the loss of soul, spiritual sense.

A fictitious sense of value always leads astray; all Scriptural and secular history teems with pathetic object-lessons of this fact. The pathos as well as the tragedy of the allegorical Adam and Eve is seen in their lack of a correct appreciation of what constituted value. That which was good and "pleasant to the eyes," the false estimate of value, was devoid of all worth when measured by the real standard. This woful lack must also have been the underlying mistake in Cain's unaccepted sacrifice. Solomon, who saw the fictitious nature of all material possessions, nevertheless fell away from loyalty to the true standard, and attributed

to the flesh a large degree of value, which fact led to his downfall. Thus we might trace the unhappy course of many a tragic figure who has left the straight and narrow way of Principle and its law to pursue with outstretched hands some phantom of fictitious value.

Before passing censure on these, our erring and erstwhile brethren of history, it were well, however, for us to see where we ourselves stand. All mankind will admit that the central tragic figure in this world's Passion Play is Judas. Nevertheless, in varying degree, all mortals are committing the same crime. We barter our apprehension of and companionship with Christ, Truth, for a cent more or less, as we sell and buy on the markets. The betrayal and crucifixion of Jesus is but the world's concrete embodiment of the universal practice of envy and treachery, the lying and murder of material sense under the government of a false sense of value. Men are quite sure that they would not have made the gross mistakes committed by their predecessors and recorded in history, so great is the conceit of mortal consciousness. The bland satisfaction in our superiority, manifest as twentieth-century students study comparative history, simply goes to show mortal mind's ignorance of itself.

Every day, and all day long, we are called upon to express our sense of value. Back of all our decisions, our choosings, there is this world, Spirit or flesh standard, to be accepted or rejected. Unless our standard is perfect, our decisions will veer to the fleshly, and though we may gain some part of the world, yet we proportionately suffer some loss of the present consciousness of the kingdom of God, and also retard our ultimate success. It is their ignorance of a perfect Principle that makes so many uncertain and unstable; there is a feeling that nothing matters either way, and so they go with halting step, oscillating instead of advancing. The student of Christian Science soon begins to see that he must stand for the ideal of Spirit, yet this does not involve priggishness or sanctimoniousness, as these are but the manifestations of a false human sense of goodness.

All semimetaphysical systems are based on a two-standard basis of values, spirit and matter. When we examine the spiritual value of the semimetaphysician's position, in its final analysis it is seen to be *nil*. To such a one spirit is

an intangible form of matter; it is not Spirit at all, as understood and revealed through Christian Science. If we pierce the teachings of theology, persistently push the question back step by step, stage by stage, we always come to vague, intangible positions which can only be accepted in belief and not in understanding. That which at first sight may seem valuable, is found when tested to be useless to humanity.

It is sometimes erroneously thought that Christian Science is opposed to doctors and medical science, and that, granting the elimination of these, the Christian Scientist would have gained all that he had set out to achieve. This is very far removed from actual fact. Christian Science has a larger plan of operation than that of opposition to *materia medica;* its scheme embraces the salvation of all mankind. Christian Science is showing that not only medicine, but all objects of material sense have only the fictitious value imposed upon them in belief by mortals. These values vary as the belief in them varies, and as no value is now placed by educated people in the fantastic and unsavory remedies of earlier times, so their value is *nil* and the medical profession wisely refrains from including them in its prescriptions. There are few doctors who have not proven in their professional experience that the value of the drug lies in the belief of the patient and not in the medicine itself. An army medical corps man told the writer that during the last Boer war, when the sleeping-draft supply had run out, he had given to sleepless patients, for whom such drafts had been ordered by the attendant physician, a dose of water flavored with a harmless chemical to taste like the soporific, and that it was quite as effective as the prescribed medicine. This was done not as a test, nor from any knowledge of mental action, but simply as a happy expedient in a time of great necessity.

It is written that God will bring every secret thing into judgment, and this fact necessitates on the part of every theist that he straightway begin to weigh the values of the content of his consciousness. All his aims, strivings, ambitions, hopes, yea, even his spiritual aspirations, have to go on the scales, even where Dives was placed, and the disciple's discord or harmony can but be in the ratio of the materiality or spirituality of his concepts. If our affections be set on things of finite value, the finity of that value

will sooner or later be made manifest; if our remedies possess only a material value, we shall be helpless when we are called upon to

> minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart.

If we examine all the conditions enumerated and implied in Macbeth's question, we shall see that they are all the outcome of a false sense of what constitutes value.

Christian Science has come to show us the value not only of the created things, but of the creator as well; and this apprehension of the priceless value of a Father who is ever at hand will grow clearer as we reject the material standard of valuation and adopt the spiritual. Just as one has to learn the purchasing value of a coin before one can use it wisely in commercial exchange, so before men can meet the test of true prayer laid down by Jesus when he said "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," they must learn the purchasing power, the infinite value of omnipotent, omnipresent good. As we realize what God can and will do for us, so shall we prove that God "giveth us richly all things to enjoy," and that such things alone possess a real and abiding value.

[Written for the *Journal*]

BE NOT AFRAID

STELLA E. SAXTON

HARK, the lilt of a robin's song!
What cares he for raindrops falling?
Piercing the clouds, the sunbeams dance,
To him, their comrade, calling.

Fresh, shy, and sweet the primrose grows,
Pure, though the earth be mud-defiled;
Rich in beauty, fair in promise,
Smiling like a little child.

Gently speaks a voice, heart-thrilling:
O storm-tossed life, O raging sea,
Peace be to thee, for the Master
Walks again on Galilee!

FINDING THE TRUTH

W. W. TOTHEROH, LL.D.

THE credibility and value of the religious belief of any class of men, so far as they are considered rational beings, will always bear a due proportion to the efforts they make to investigate every feature, and to submit the problems involved therewith to the tribunal of reason. This explains the devotion of most of those who have espoused the cause of Christian Science. In attaining their belief, they have not been actuated by impulse, resulting from environment and early training, or from some prevailing religious excitement; they have come to their understanding—and often only after reasoning and overcoming strong opposition from without and from within—as the reason has been satisfied by the testimony of the sacred Scriptures, by the irresistible force of logic, and by the beautiful, joy-giving results of practical demonstration.

Truth, when it is thus apprehended, becomes subjective—personal. We not merely become possessed of it, but it lays hold on us. It comes home to us. It becomes transfused with our sense of personality. It mingles with our every-day thought and feeling. The question of the day, despite the prevalent notions, is not as to matters of trade, or of state, or of society; but it is still that which was asked by Pilate, "What is truth?" The old systems of theology, which were long viewed and reverenced as containing the sum and substance of all moral and religious truth, are found sadly lacking, and today they retain what respect they have largely through their historical associations, superstition, prejudice, and wilful opinion.

Here, it is not amiss to say that the Reformation of the sixteenth century, considered as a religious movement, seems to have long since spent its force, and that the world has grown ripe for another revival period, or progressive religious impulse,—an epoch which many believe has been inaugurated by Christian Science. It can but prove a disability to religious progress, in so far as it is believed or assumed that past creeds and confessions are infallible, or that they are adequate interpretations of the Scriptures. Such assumption is sure to foster hypocrisy within the churches on the part of those who have questions of doubt, but who lack the

courage of their convictions to protest or to withdraw; while outside, those who are capable of discerning the arrogance of the claim often, in their revolt, swing to an extreme, like the pendulum of a clock, going from faith to doubt or even infidelity.

It is this that has given rise to much of the erroneous thought in our times. It comes to us as "liberal Christianity," or "free religion," in which all the just distinctions and definitions of truth, as laid down by Jesus, are abolished, and which holds that all religions and religious faiths are equally true and acceptable to God, if only sincerely held; thus including in its comprehensive creed all varieties of opinion and belief. This, in effect, is simply indifference to the truth, and is void of sanction either by Christ Jesus or the gospel. To entertain such a point of view is but to take hold of nothing and swing off. It is to be as a vessel that is adrift on a stormy sea without compass or rudder, or as a locomotive that has jumped the track and is plunging to ruin.

The only wise course for all who mean to be loyal to Christian truth is to recognize spirituality wherever found, even though to do so may require separation from long-cherished opinions, enjoyable ceremonies, and possibly beloved companionships. We are all more or less alert to welcome the truths that are brought within our reach by explorers and inventors. We have had so many marvelous lessons from such truth-seekers that we are no longer astonished and disposed to doubt when they promise some new wonder, but we accept everything as a matter of course. Then why should we not be equally alert for developments along the line of religious truth? Not only are the physical world and the world of scientific thought greatly enlarged, but the field of revelation is more thoroughly explored and better understood now than in the days of our fathers. We have been having a fulfilment of the prediction of Robinson, the pastor of the Pilgrim fathers, who in his last charge to them before their embarkation declared, "God has more light yet to break out of His Word." More light has indeed broken forth out of God's Word than was vouchsafed to those who framed the theological formulas of the past!

Under the guidance of Christian Science, the Bible, and especially the words and acts of Christ Jesus, means vastly

more in our day than it was perceived to mean through ages before. This enlarged meaning is not carried into it, but is legitimately drawn from it. The universal testimony of Christian Scientists is, that for them the Bible has been made more precious and has received a new, clearer, and more helpful meaning. Instead of removing the reader from Jesus, or from the Bible, the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a guide that leads directly to the Scriptures and to the presence of the great Teacher. It points out things new and old, and frequently makes plain what before had become hidden or was dark and perplexing, or discloses greater depths of meaning where everything had seemed clear.

In the gold country there are mines that were for a long period marked by the skeletons of derricks, and where all was silent, except as birds darted in and out or as wild animals lurked near. Some of these mines were said to be non-paying, others were described as unworkable; but after a time men came along with new processes, and activity was renewed. Obstacles were surmounted, difficulties overcome, and rich ore was obtained. This illustrates the experience of multitudes in their study of the Bible; first without, and then with, the aid of Christian Science. It is also an impressive fact that in the proper study of Science and Health the educated and the illiterate, the cultured and the uncultured, the rich and the poor, the old and the young,—even little children, experience blessing in an increase of knowledge and in deliverance from error, and are thus enabled to live better lives.

This is all the more remarkable when it is borne in mind that in the work there is no attempt at mere rhetorical effect, nor at any of those features to which writers commonly have recourse when bent on attracting readers. In a plain, simple, straightforward, but forceful way, it has to do wholly with "the deep things of God," with many of the most profound and metaphysical truths. Surely a discriminating and thorough analysis of this wonderful book, "Science and Health with Key to the Scriptures," will disclose that the explanation of its power is in its unfolding of sacred truth, or its inspiration of truth.

I have thus specified that "proper study" of Science and Health which its critics have not given to it. All will con-

cede that what a man may see in any given matter depends not simply on its outward beholding, but quite as much and even more on the thoughts, ideas, feelings, the inward perception or insight, which he brings to it. We do not intimate that the reader should take up the book necessarily predisposed to credit every statement; but it is altogether reasonable to say that preconceived notions and prejudice, together with all wilful opposition, must be put aside, if a fair and candid consideration is to be given. The entire work should be read—not merely fragments here and there, detached from their context—and the reading should be done thoughtfully and prayerfully. I have also spoken of the readiness of Christian Scientists to submit their beliefs to the tribunal of reason. As some who have caviled at Science have been rash enough to charge it with being opposed to or contrary to reason, it is pertinent to inquire what reason is intended. Is it reason narrowed by prejudice or blinded by conceit? A conflict between such reason and Christian Science is of no significance in opposition to the latter. When we speak of appealing to or of the approval of reason, we mean the reason of a right-minded person whose intellectual vision is pure.

The day is not far removed when Christian Science awakened serious interest in only a few individuals, and the reference to it was likely to beget scorn and ridicule with the multitudes; now it commands the respectful attention of myriads the world over, and is the faith heartily accepted by hundreds of thousands of men and women in all walks of life, while a million surely, members of our race, have borne or are prepared to bear testimony to its efficacy to deliver them from dread disease and sin. Wherefore it is worthy, surely, of the vigils of the student. Is one in quest of Truth, of the Christ Science? If so, then, as when seeking any other knowledge, let him humbly and persistently search for it, and in the way suggested. Then his reward is sure. For those who will thus seek, across the centuries come the encouraging words of the Master: "Blessed are the poor in spirit;" "Blessed are the pure in heart;" "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Ye shall know the truth, and the truth shall make you free."

"CANST THOU BY SEARCHING FIND OUT GOD?"

MILTON B. MARKS

AMID human conflicts, the question sometimes arises: "Does God really exist? Is there a Supreme Being in whom we can put our trust?" In grateful remembrance of numberless evidences of the gradual overcoming of evil in his own experience through Christian Science, the Christian Scientist unhesitatingly responds: "Yes; our Father-Mother God, as revealed in Christian Science, does exist and is supreme." He does not expect to be able to prove this by argument alone, nor is he satisfied with argumentative refutation of the claims of opponents; but he looks always to the infinite Mind for final judgment of the issue in the human heart. This willingness always amplifies and adds to his own store of right apprehension, and all concerned are blessed, himself included. Hence, to any who are dissatisfied with the fruits of doubt, the student of Christian Science is ready to give a reason for the hope that is in him, knowing that God blesses right motives and takes care of their fruitage. He does this without fear, because willing to abide by Truth itself, which is known by the test of demonstration. If God, good, exists and is supreme, as Christian Science inculcates, the scientific apprehension and demonstration of this fact will solve the life-problem, while the acceptance or rejection of the platform of Christian Science without such a test amounts to little.

That which the infinite creator understands and has brought into being, rather than that which human minds claim to know by investigation, must constitute the basis of all practical demonstration of Christianity in human affairs. The very term investigation implies a state of admitted ignorance, to be dissipated as the light of demonstrable truth illumines the understanding. It is plain that this condition of admitted finitude and continual thirst for the undiscovered, does not justify any one in denying the existence of an infinite Mind. Attempting to prove that a diligent search in mindless matter conduces to an illumination of the understanding and is a process of mind, mortal thought is met by the statement of Christian Science that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

In view of the world-wide, persistent labor for the attainment of the ideal goal,—a perfect understanding of all things,—what shall be said of the suggestion that there is no perfect, no infinite intelligence? Is it not well to pause and determine whether results attained by the investigation of matter are really illuminative? Do they bring one nearer to the cause of all? An honest search for that Truth which is Mind must eventually lose the aspect of an investigation, which implies an activity apart from spiritual creation, from right consciousness. The ideal attitude for one who would know something of truth as God knows it, was instinctively indicated by the Discoverer and Founder of Christian Science, Mrs. Eddy, in a very early religious experience, when, after being persistently questioned, she responded that she could only say as did the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (See Retrospection and Introspection, p. 14.)

The habit of ignoring God and of seeking to acquire knowledge through material investigation seems rather firmly rooted in human belief, and the attempt is sometimes made to investigate Christian Science in this way. One hears it said: "I have investigated Christian Science and find nothing in it." Or, "I find much that is beautiful and good in it, but many fallacies." It is evident that the Science of Christianity is not subject to investigation by material methods, any more than is God Himself the origin and author of the means by which He scientifically sets at naught the evils and diseases which beset humanity. All who are ready to know that God, infinite Love, does exist, and that there is none beside Him, all who desire the supremacy of good, Christian Science gently admonishes in the words of Christ Jesus: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And again, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Through the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, this search of the Scriptures has been rendered scientific, satisfactory, and healing.

THE FLESH UNREAL

HERBERT T. PROUDFIT

IF those who maintain so insistently that the fleshly man is God's man, would only stop to consider what Jesus and his immediate followers said about the flesh, it would at least give them cause for serious thought. St. Paul says, "They that are in the flesh cannot please God." Can it be possible that anything of God's own creating "cannot please" Him? And would those who we know assuredly lived close to God, belittle and speak as did Paul of that for which He was even indirectly responsible?

The common theological view is, that the body contains the soul, as the shell does the kernel of the nut, and that the soul achieves heaven or is consigned to everlasting torment according to the use it has made of its opportunities while on earth. If this view were correct and man really needed this school of experience, then the "flesh" would certainly be an important implement in God's hands, however humble it might be intrinsically. But does not this leave us in something of a dilemma? Is it not disrespectful, to say the least, to speak slightingly of any factor in God's government? Would it be possible that the habitation in which the soul dwelt while working out its eternal salvation "profiteth nothing"? Yet this is what Christ Jesus declared.

It might of course be argued that in itself the body is of no value, though necessary as a means to an end. This would be to beg the question, however, for under any circumstances God would still be responsible for providing it as a means. Let any Bible student take his concordance, and read the many references in the New Testament under the heading "flesh." We are quite sure that the impression will be gained that in the minds of the writers of that time this particular kind of matter held no good in it, served no good purpose whatsoever, and simply could not have emanated from God.

What, then, is the "flesh"? The Bible as interpreted by Christian Science answers this question as follows: "An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation" (Science and Health, p. 586). But for the benefit of those not prepared to accept the wholly spiritual or Christian Science view of God's universe, it

might be helpful to learn what views modern research, or so-called natural science, has reached regarding the flesh. Respecting this it may be said that, owing to some very disconcerting discoveries in recent years, natural science has been obliged to readjust its views concerning matter (the "stuff" of which the flesh is made), and in consequence, matter, to use the expression of one eminent writer, "has not only been explained, but has been explained away;" or, to quote another, it is "simply mind-stuff."

To simplify this we may say that it is now held by most scientists that while every object we see is really something, what it really is we do not know, because we only see and hear and feel and taste and smell our own concept of it. Mrs. Eddy says on page 86 of Science and Health, "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts." And this statement, so far from being contradicted by natural science, is actually corroborated, for flesh and matter being identical, and matter, as we have found, being "mind-stuff," it follows that the flesh, and therefore man as materially believed in, together with the whole material panorama, is but a projection of material sense. That is, mortal mind has objectified its own views of man and the universe.

Now, how beautifully this disposes of many vexed and painful problems. God, our loving Father, is after all not the source of the terrible things daily transpiring about us in this mortal-mind world. Diseased, maimed, too often vicious men are not His image and likeness. The so-called natural forces of the material world—its earthquakes, floods, and devastating winds—are not of His providing. He never made the flesh which "profiteth nothing," and which "warreth against the Spirit." Above all the turmoil of material living—birth, growth, decay, and death—is the true creation of God, perfect, harmonious, eternal, "very good." This is the reality that natural science intuitively knows is there, but cannot find, because it peers through the lens of material sense.

This reality can only be spiritually discerned! Those who like St. John live so close to God that their spiritual sense is scientifically unfolded, see this "new heaven and a new earth;" that is, new to the newly awakened sense, but actually old as eternity, for it is God's own creation, the only creation that actually is.

"A DOUBLE PORTION OF THY SPIRIT"

ADA C. BEST

IN the second chapter of II Kings we read: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." The first twenty-two verses of this chapter contain a wonderful lesson of faithfulness and love. Elisha when plowing in his father's fields recognized Elijah as a prophet of Truth and followed him and ministered unto him, so we find him mentioned as a faithful follower of Elijah. A careful study of this chapter shows the student that at no time was Elisha tempted to tarry, rather was he ever ready to follow in the way pointed out by Truth to Elijah. Nor was he tempted to be discouraged when at each city he was asked by the sons of the prophets, "Knowest thou that the Lord will take away thy master from thy head to day?" for he was looking beyond the mortal sense of personality and so could answer, "Yea, I know it; hold ye your peace."

Thus it came to pass that when Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee," Elisha was ready to ask for a greater understanding of the truth that had enabled Elijah to heal the sick, raise the dead, and divide the waters so that they might walk on dry ground. In response to this request, Elijah answered and said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." In other words, if Elisha were able to perceive the underlying fact of divine Principle, and to recognize God's man as "never born and never dying" (Science and Health, p. 258); he would receive a double portion of the spirit, and his prayer (desire) would be answered.

Let us follow these prophets to the point where "perfect love casteth out fear" and man as the likeness of God is revealed. The waters of the river Jordan have been parted, and these two God-fearing and God-loving men have crossed over on dry ground. They continue their journey, talking no doubt of the Father's loving-kindness, of the Life that knows no death. Suddenly, there appeared a chariot and horses of fire and parted them

asunder, and Elijah was taken up by a whirlwind into heaven. "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof." Such rejoicing! The wonder of it! Not a moment's grief —there was only time to rejoice. Elisha had recognized his God as a God of life, not a God of death, and not for one instant did he tarry to agree with any sense testimony of separation. No; he took up the mantle which had fallen from Elijah, and went back and stood by the bank of Jordan. He took the mantle of Elijah and smote the waters and said, "Where is the Lord God of Elijah?" And when he had smitten the waters, they parted and Elisha went over.

The writer will never forget the case of instantaneous healing that followed the study of this chapter. Mrs. Eddy says: "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration" (*Ibid.*, p. 274). Had Elisha believed for one moment that his teacher had died, he would have been on the same plane of thought as the sons of the prophets who afterward sent men to search for Elijah. Elisha went to work, to put into practice that which he had been taught. He went forward in the power of the Spirit and with "signs following," and when the sons of the prophets saw him they said, "The spirit of Elijah doth rest on Elisha."

Christian Science teaches that all may demonstrate the truth of man's birthright as a child of God. Our beloved Leader has said, "Follow your Leader, only so far as she follows Christ" (Messages to The Mother Church, p. 78). The way has been pointed out. The truth of being is revealed. It only remains for us to practise it. Let us take up the study of our text-book with a double portion of the spirit, and with the garment of praise separate the waters of mortal mind and cross over on dry ground. Then will "the sons of the prophets" recognize the life-giving power of Spirit, and come and bow themselves before Truth in the acknowledgment of "God with us;" then, too, can we say with the poet,—

> Henceforth my heart shall sigh no more
> For olden time and holier shore:
> God's love and blessing, then and there,
> Are now and here and everywhere.

"THE FIRSTBORN OF EGYPT"

A. B. FICHTER

A GENTLE lady, giving her reasons for a repugnance to the grand stories of the Old Testament, said that her sense of God was shocked at the cruelties recorded in those narratives being imputed to God, as, for instance, where it is declared that "all the firstborn in the land of Egypt shall die, . . . But against any of the children of Israel shall not a dog move his tongue, against man or beast." The statement is confirmed by the psalmist, who says, "He smote also all the firstborn in their land, the chief of all their strength."

This lady is not the only one to whom the sacred pages remain barren and fail to yield the great lessons which Science and Health unlocks to its students, illuminating the Scriptures with a more satisfying and spiritual sense. On page 583 the children of Israel are defined as "representatives of Soul, not corporeal sense; the offspring of Spirit." Even at the time of Christ Jesus and the apostles, the children of Abraham, or of Israel, were considered to be those who had gained the understanding of God which Abraham possessed, and many Scriptural passages prove this; for instance: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham;" also in Galatians: "And if ye be Christ's, then are ye Abraham's seed." Mrs. Eddy also speaks of the "systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage" (*Ibid.*, p. 226).

Here it may be asked, What holds the children of Israel in bondage today? Is it not false belief, corporeal sense? Are not these the rulers of material existence? What material sense conceives, is the offspring of corporeal sense, and is the first impression generally accepted about anything; but these "firstborn" impressions of matter are erroneous; they do not accept the testimony of Spirit; they seek to hold the offspring of Spirit, the spiritual concept, in bondage, keep it from coming into its rightful heritage of dominion. When, however, the truth of being comes to this night of error and passes through the domains of material seming and belief,—"the land of Egypt,"—then the false concept of material sense, the "firstborn of Egypt,"

is destroyed by the revelation of the truth that man is spiritual.

Science and Health tells us (p. 474) that "Truth spares all that is true." As the truth that man is spiritual is brought out, the children of Israel, the offspring of Spirit, gain freedom from the bondage of false beliefs. The destruction of "the firstborn," the first false deductions, is the destruction of error's chief strength, because when we have once gained the knowledge that material impressions are not to be trusted, we shall rely less and less on material sense; these false concepts will gradually lose their power over us, and against the offspring of Spirit animal magnetism will have no power.

How we should rejoice that our Leader has found for us the way out of the contradictory impressions which are apt to confuse the thought and to throw misleading deductions into the path of one struggling for higher views of God by a study of the Old Testament. The world of today, touched as it is by Jesus' sublime revelation of God as the all-Father, who is Love, can no longer accept the Mosaic concept of God as implacable justice, and hence it suffers in the contemplation of a Deity who is said to have destroyed indiscriminately hundreds and thousands that were not even remotely accessory to the enslavement of Israel. That this is the case is a great sign of the potency of the gospel of love, even when only imperfectly comprehended. But the greatest advance, after all, could not come to mankind until they were given the understanding of God as divine Principle, Love, and that anger, hate, revenge, cruelty, and injustice can be no part of Him; that it is the very nature of Truth to correct or destroy all wrong concepts, and to bring out the true view of man.

Through the study and demonstration of Christian Science, our false views of God and His laws are corrected. A materialistic concept of these always includes severity, if not injustice and cruelty, while spiritual understanding reveals God as Principle, unchanging Love, and unvarying justice. Thus we have a perfect model by which our thoughts, words, and deeds are to be governed. As we read the Scriptures in this clearer light, we must very often get rid of preconceived opinions, the products of material belief; but our experiences will justify the Master's saying, "The last shall be first, and the first last."

FULFILLING THE LAW

HARRIET DAVIS

WHEN the great apostle of the Gentiles laid down the rule for those who had put on "the Lord Jesus Christ," that they were to "owe no man any thing, but to love one another," he went on to explain, with the grave responsibility of a teacher sent by God, why this exalted ideal was to be practised: "For he that loveth another hath fulfilled the law." This comprehensive command for the Christian's conduct, which surely must have been the outcome of Paul's own immovable faith and his conviction of man's spiritual sonship, concerning which he says, "There is but one God, the Father, of whom are all things," contains no sanction, no license whatever for either borrowing or lending. The restriction unhesitatingly enforced by the apostle upon Christian believers is to "owe no man any thing, but to love."

We are told by the psalmist that "the wicked borroweth, and payeth not," and when the wise man propounded the proverb, "The borrower is servant to the lender," he expressed much wisdom and moral insight. Amid the inspired sayings of his prophetic book Isaiah writes, "The Lord maketh the earth empty, . . . and scattereth abroad the inhabitants thereof. And it shall be, . . . as with the lender, so with the borrower; . . . because they have . . . broken the everlasting covenant." There must be very few of us, if any, who have not at some time or another suffered the bitter experiences consequent upon borrowing or lending. Oh, the humiliation, the wreck that we made of our righteous pride, when we went to borrow, from some long-neglected relative perhaps, or of an overindulgent friend, a sum of money deemed indispensable at the moment to save us from impending ruin or disgrace! Oh, the blinded vision with which we charged all our debts and misery to a perverse fate, when the careless extravagance, the sins and shortcoming of our improvident lives perchance accounted for our inability to meet our pressing obligations.

Or it may be that some friend or relative approached us with the same object, and although we were fully aware of a better, a far higher way of meeting our brother's need than by saddling him with an additional debt, nevertheless,

simply because we felt unwilling to sacrifice ourselves and our time to the service of true charity, we complied with his demand, this being the line of least resistance. Well might conscience indeed rebuke such inconsiderate dealing, for as the covenanters of Love we knew that we had the higher right to offer our neighbor those priceless riches and possessions to be found in the inexhaustible treasuries of Truth, which are open and free to all. Therefore, as the lender, so with the borrower, both had forgotten the "everlasting covenant" of Love. England's immortal bard has this to say about these perplexing problems,—

> Neither a borrower nor a lender be;
> For loan oft loses both itself and friend,
> And borrowing dulls the edge of husbandry.

Borrowing not infrequently illustrates the selfish and slothful disposition of the carnal mind, whereby something may be had for which no adequate labor has been expended. Moreover, since a loan from a friend is almost invariably obtained at another's sacrifice, borrowing on that account alone means the infraction of God's law of equity, of right-minded action. Lending is discountenanced on the basis that all things belong to God, who "giveth to all men liberally, and upbraideth not." The lender therefore not only assumes the Father's divine prerogative, but further transgresses the law of spiritual liberty in binding his brother down to a personal obligation, for, as the axiom runs, "the borrower is servant to the lender."

Those of us who through Christian Science have gained an insight, however small, into spiritual law, must assuredly think twice before yielding to the temptation of becoming either borrowers or lenders. Christ Jesus taught the world an immortal lesson on the first-named subject in his parable of the ten virgins. The five foolish virgins (typifying the carnal-minded who have little opportunity and less inclination to seek the things of the kingdom of God), when the cry was raised that the bridegroom no longer tarried but was coming, and finding themselves without oil for their lamps to go forth to meet him, would fain have borrowed from their more provident sisters. Their request, however, met with refusal, and they were gently reminded of their own duty, which plainly lay in going to buy for themselves. Mrs. Eddy in her "Miscellaneous Writings"

(p. 341) elucidates the spiritual signification of this beautiful parable of our Lord. "Go . . . and buy for yourselves;" surely this solemn instruction which the great Teacher put into the mouths of the wise virgins carries with it the blessed assurance that God's storehouses are eternally and fully stocked with all needed supply, so that those who are willing may go to this storehouse and buy for themselves.

It is to be remembered that the Scripture condemnation rests upon the lending which debilitates and degrades the borrower, a false condition for which both borrower and lender are held responsible. This lending is usually upon the part of a friend, who, perchance, finds it easier to accommodate another than to rebuke a bad habit. It is a case in which both consent to the line of least resistance, when both ought to assert themselves for a recognized but uninviting right course. The Scripture also condemns that lending which resulted in the imposition of usury. On the other hand, in the parable of the talents our Lord approved that legitimate use or sale of capital, in which money is contributed by one, labor by another, and business intelligence by yet another, in the conduct of a legitimate business from the profits of which each receives a proportionate and equitable return.

The imperative duty that lies before each individual, then, is that each must go to God and buy his own oil, for nobody else can purchase, can work out the salvation of another; and if we but listen gratefully to the loving Way-shower's commands and follow his divine example, Truth will show us how to go about our Father's business, until the false belief in reliance upon human personality, with its besetments, ignorance, indolence, poverty, greed, despondency, and failure, have all been effaced from our minds, and that Mind "which was also in Christ Jesus" is manifested in us. Then there will be no occasion either to borrow or to lend, but rather shall we find that our own needs and those of our brother are always unfailingly, impartially met at the hands of our all-loving, just, and merciful Father. Thenceforth St. Paul's admonition, "Owe no man any thing, but to love one another," will be intelligently obeyed, for love, and love alone, fulfils the law wherein the Father provides and tenderly sustains each one of His children.

TESTIMONIES FROM THE FIELD

I DESIRE to bear testimony to the efficiency of Christian Science in what I consider a most remarkable case. I have waited three years for the following reason: in consulting the best authorities on the disease during the time of my daughter's affliction, I found it the consensus of opinion that when a patient had passed a period of two years without a reappearance of the disease, it was conclusive of an absolute cure; if there should be a return of the symptoms later than this, it must be considered a new case. Hence, I have not only allowed the required two years to elapse, but have waited three years.

In the summer of 1905 our daughter, then five years of age, showed symptoms of a nervous disease. These gradually grew worse, and the spells were of longer duration; then light spasms, which gradually increased in violence until she would fall and lose all consciousness. The spasms occurred frequently, night as well as day, and numbered from eight to over thirty in the twenty-four hours. Her mentality was affected, also her memory; she lost all desire to amuse herself or to be amused. Still she grew worse, until the spasms would leave her in a paralyzed condition. Our family physician was called at the start, and found the symptoms puzzling, for while they pointed to epilepsy in a general way, they were adverse in the minor details. On his advice I called the other local physicians, one at a time, but could get no encouragement. Osteopathic treatment was suggested at one time, and a course of that treatment had; but she was no better.

In the early stages of the trouble, I took her to the city and consulted an oculist, thinking the trouble might come from the eyes; but they were pronounced all right. She also underwent a minor operation for adhesions, which are supposed sometimes to cause such trouble. Still the spells grew more severe, more frequent, and of longer duration. I then consulted one of the most prominent physicians in a near-by city, who also pronounced it a case of epilepsy, but gave us some hope. We tried his treatment, and kept the child on a strict diet for a period of three months; still with no results. Having reached the end of our resources, we were awaiting the time when we could take

her to the university to consult the best authorities there upon the disease. This was done at the suggestion of a brother who is a medical practitioner, and who was as much puzzled over the case as any of the other physicians.

During the interval, Christian Science was suggested, and a hope held out to us. Being a constant user of drugs in the daily practice of my profession, and producing the desired results with their use, it was not easy for me to believe there was no efficiency in them; not only this, but I was decidedly opposed to Christian Science, or rather, like a great many whose knowledge of it comes from those who know nothing of it, I was prejudiced. But there was a hope held out, and like the drowning man, we grasped at it, with the belief that the treatment could do no harm, if it did no good. Drugs were doing no good, and our physician was frank enough to say that it was useless to give them. Nine months had elapsed since the first symptoms, and the strain of constant watching, never allowing the child out of sight for a minute, was telling on the mother, and she was at the point of a nervous breakdown.

These were the conditions when Christian Science was presented, and now comes the part I do not fathom and cannot understand. Skeptic that I was, the little faith I had in its powers at the time of submitting to the treatment, it was not long before a feeling possessed me that we were doing the right thing. Although the child continued for a time to grow worse, yet something told me that she would recover. In all, Christian Science treatment was had for about two months, and one morning, after probably the severest night we had experienced, the child arose as bright as any child of her years,—her mentality restored, her interest in things around her renewed. From that day to this, now over three years, she has not shown the slightest sign of the disease; furthermore, I do not believe she ever will. Since then we have had several of what might be termed minor demonstrations; but this major demonstration has proven to me, beyond a doubt, that there is much in Christian Science.

Chas. W. Cotton, D.D.S., Grand Haven, Mich.

NEARLY four years ago I first learned of Christian Science, the truth which has again been brought to light after having been unused for so many centuries, and I

wish to express my gratitude for what this wonderful healing truth has done for me.

About three years ago, while attending a religious service, I heard many beautiful thoughts expressed. I was at that time afflicted with an intestinal trouble which seemed to be taking my strength and making me a nervous wreck. As I sat there the thought occurred to me that if God is all power, and is Love, how could my affliction be from Love? I pondered, but came to no definite conclusion. Some Christian Science literature was given me shortly afterward, but I gave it little attention; I read some and doubted much. The seed had, however, been sown, and was soon to yield a bountiful harvest.

This was late in the summer of 1907, and the following spring we moved to our farm, and I found myself in such a physical condition that I was scarcely able to do any work at all. I worried about everything, I lost flesh steadily, and when I met people who had not seen me for some time they would invariably ask, "Are you sick?" until I began to expect it. I sought relief from several physicians, and appeared to be better for a time, but soon relapsed, having the former symptoms in an exaggerated form. I was entirely discouraged, and actually looked forward to death as a release from my sufferings.

Some more Christian Science literature came, and I again read it out of curiosity; but one day, when I was feeling unusually ill, I told my wife that I was going to investigate Christian Science, and thought that I would take treatment. I went to the office of a practitioner and had a long talk with her, and immediately saw that this was the truth for which I had been looking. Such a beautifully clear explanation as I received on creation, as it is recorded in the first chapter of Genesis and the first four verses of the second! This gave me a new thought to ponder, viz., that God is man's life and that in Him "we live, and move, and have our being." I felt like a new man. I began to take treatment and continued for several months, and I can truly say that although my healing was slow there has never been a return of the former trouble in any way whatever. Thanks to God, also to Mrs. Eddy for the healing gospel which lifts us out of the belief in matter into the understanding of Spirit, I have gained wonderfully in flesh, and feel like a new being, physically, morally, and spiritually.

I have had many beautiful demonstrations since coming into Christian Science. For five winters past I had suffered terribly with chilblains in a very bad form, which caused me much pain and many sleepless nights. My feet were in a distressing condition, and the remedies of a doctor did them no good except to relieve somewhat the burning sensation; but the touch of Truth has healed them. It is now nearly two years, and I have had no trouble whatever from this ailment. Frequent headaches are a thing of the past. I can now repeat the words uttered by Christ Jesus and understand more fully their meaning, "Ye shall know the truth, and the truth shall make you free," a meaning revealed to us through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I am thankful that we now have a religion which meets every human need. I can never be grateful enough for this blessed truth which, if rightly understood and applied, will overcome all sickness and discord. I am truly thankful to God for this spiritual understanding; I never before understood the Bible as I do now. Many pitfalls have been encountered, but the light of Love has never grown dim, and it becomes brighter day by day. My gratitude is very deep to Mrs. Eddy, who has again brought to light this blessed truth as taught and demonstrated by our Wayshower, Christ Jesus, and who has so patiently labored all these years to lead mankind into the way of Truth. I will gladly answer any one who may wish further information in regard to my case.—*Ralph Laidlaw, Franklinville, N. Y.*

I FEEL that the time has come for me to express my heartfelt gratitude for what Christian Science has brought me, for although I have as yet but touched the hem of Truth's garment, words fail to express all that I would like to say. Christian Science has brought something into my life for which I had long been in search. When 1910 was dawning, I could but recognize that 1909 had been the happiest year of my life, for in it I had understood more clearly and fully than ever before my privileges as a child of God, and I attribute this entirely to my study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This precious volume is indeed a key to the Bible, for it unlocks the door and lays bare all the hidden treasures—the "pearl of great price"—and the promises contained in

God's Word for His children. In the autumn of 1908 I was an invalid, and had "suffered many things of many physicians." I had tried every material remedy that doctors could suggest, but without relief, until existence was more or less of a burden to me. I had heard of Christian Science, but it meant nothing to me, for I had always looked upon ill health as a necessary discipline to chasten me and fit me for the kingdom of heaven after death. But now, thank God, I realize that the kingdom of heaven can really be within one in this present life.

My cousin had come home from South Africa, and she was interested in Christian Science. She often spoke of it to me, but somehow I thought it was not what I could comprehend at all. She returned to South Africa after being at home some months, but she left behind her an old number of *The Christian Science Journal,* which I looked at casually then put aside to be burned. Some weeks afterward, however, I found this same *Journal* lying on the kitchen table, it having escaped the bonfire of rubbish. I felt this time that I must take it to my room and read it quietly. I did so—read it and reread it. I was feeling far from well at the time, and those testimonies of healing and spiritual rejoicing riveted my attention. What was this healing which each and all spoke of with such great joy? I must inquire further! So, without any hesitation, I wrote to a practitioner whose name was given in the *Journal.* She wrote back so kindly and asked me to call at the Belfast reading-room to see her, but I felt too ill to undertake even that short journey of nine miles by rail. I wrote her to that effect; so she came to see me, and I shall never forget my talk with her. She told me this healing was free to all,—within my reach also; that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I have had many proofs of the truth of this statement.

After receiving treatment from the practitioner, my health at once began to improve. I bought a copy of Science and Health, and from the study of this book and the Bible the way to eternal life has become clearer to me. Each day seems to bring its own unfolding of the endless beauties and joys that await the faithful in Christ; and though my progress is slow, yet I know it is sure. I have been able to make many (perhaps small) demonstrations over sick-

ness and sin. My health has improved so much that my friends all express pleasure in seeing me so much stronger and able for the duties of each day; and now out of the gratitude of my heart I write this testimony, hoping it may meet the eye of some who are weary and heavy laden, so that they may take heart and come and lay down their burden of suffering and weariness at the feet of the Christ, from whom, as St. Paul tells us in Romans, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us."

Jessie Elliot, Craigdarragh, Helen's Bay, Ireland.

[Translated from the German]

I AM nineteen years old and had worn a truss as long as I can remember, my mother having told me that the trouble which required its use dated back to my birth. I could not be without it for one hour, as severe pain would set in, and my greatest wish had always been that I might be freed from this trouble without having to undergo an operation. In July, 1909, I came from Germany to stay with my aunt, through whom I had often heard about Christian Science; and I asked her to give me treatment. She did so, with the result that I was healed, and have had no use for the appliance since. A deep indentation in the flesh which resulted from its use is now filled up almost entirely.

I am very thankful to God for having been shown the way to Truth, and I am also grateful to dear Mrs. Eddy. I shall study Science and Health diligently, in order to acquire a better understanding of the truth contained therein.—*Erna Probst, Montclair, N. J.*

I DESIRE to express my deep sense of gratitude for the many blessings which my family and myself have received through Christian Science. I have been cured of inflammation of the inner ear, of rheumatism, and also of headaches of long standing. The demonstration that I wish to speak of now is that of the attack of inflammation in the ear. I was taken suddenly, while camping out in a mining district, and I soon found myself seriously ill with a very severe pain in my left ear. I left camp and started for home, the journey taking part of a night and a day. I suffered intensely during the trip, and upon reaching home

found that I could not hear with that ear, while the pain was almost unbearable and I was in a weak condition. I called in a Christian Science practitioner, and through faithful work the case was met in about a week, so that the pain stopped and hearing was restored. There was no discharge and my hearing is now perfect. My right ear was also somewhat affected, but was soon healed.

I am truly grateful to our dear Leader, Mrs. Eddy, who has brought to the world this great truth.

Wm. A. Butterworth, Pasadena, Cal.

I WISH to express my gratitude to God for the many blessings which Christian Science has brought into my life. First and foremost it has given me an understanding of God and of man's relation to Him. It has shown me that the real man has never fallen, but remains forever God's reflection, guided and sustained by Him alone. Through this understanding, peace and happiness have come to me, with increased health and fearlessness.

One of the many proofs of healing has been the overcoming of a severe bronchial cough, which troubled me a great deal at night. After reading Science and Health it disappeared for a time, but my fear of it was not wholly destroyed and it returned. However, with loving help given by a Christian Science practitioner, it was entirely overcome, and the healing was so complete that until recently I had forgotten all about it. I am learning through study and demonstration that there is indeed only one power, and that God, good; therefore "evil is not power" (Science and Health, p. 192).

One cannot help being filled with gratitude for our dear Leader's example, for her pure life and steadfastness to Truth; for our literature and the many evidences of love and thoughtfulness on the part of those at headquarters, who so often seem to anticipate our needs. Gratitude is, however, best expressed by living, not words; and my prayer is that I may let my light so shine before men that they will glorify our Father which is in heaven.

Constance Stevens, Melbourne, Victoria, Australia.

MY heart overflows with love and thankfulness to God, and with gratitude to Mrs. Eddy for the blessings I have received in Christian Science. I can testify to the healing

and redeeming power of divine Love; I can prove that the blind do see and the lame walk, from the healing of my daughter in Chicago. She paid us a visit in the summer of 1904, and brought to us the tidings of great joy. I accompanied her back home, and several days after I arrived there, as I desired to learn more of this truth, I sought a practitioner, as I wished to be healed of various ailments and habits which had become a burden to me, and which in the past I had not the power to overcome; but now the night is past, and the "Sun of righteousness" has arisen.

In Science and Health (p. 494) we are told that "divine Love always has met and always will meet every human need." Since coming into Christian Science I have received the blessing of health and other manifestations of the power of Truth and Love. I shall never forget the first Christian Science service I attended. The Lesson-Sermon seemed to have been prepared especially for me. Previous to this I had suffered from rheumatic and stomach trouble, pain in my side, and weakness in my limbs; but since coming into Christian Science I have had no need of a walking-stick. The desire for tobacco and strong drink has left me, also a bad temper. A carbuncle manifested itself on the back of my neck, from which I suffered severely. Friends not in Science warned me that if I did not have material help I might die, but I trusted in the great Physician and was healed. My eyesight was very poor when this truth came to me, and I used glasses until about three years ago. One evening, when I wanted to read the Bible, I could not find my glasses, and this Scriptural text came to me: "God said, Let there be light: and there was light." I opened the Bible and found I could read. I am so glad that the darkness is past and the true light now shineth.

William T. Bishop, Guelph, Ont.

THREE years ago I had to consult a doctor, as I was suffering great pain and wasting to a shadow. The doctor ordered me to a hospital, where I was operated on by a specialist, who informed my son that I was suffering from a malignant growth, that he could do nothing for me, and that I could not possibly live more than six months at the most, as the growth was attached to the vital organs and could not be removed. After being in the hospital for six weeks, I was sent home as incurable. A friend then advised

me to try Christian Science, and a practitioner was sent to me. From that day I ceased to suffer, and in three days the growth passed away through the bowels. Within four weeks, I am thankful to say, I was cured of every trace of the disease by Christian Science.

Thanks to God, I am now through Christian Science a very different woman from what I was three years ago.

Henrietta Waldron, Sydney, New South Wales.

[Translated from the German]

A DEEP feeling of gratitude impels me to give thanks for what Christian Science has done for me and mine. It found me some two and a half years ago in a sad condition. I was so weighed down mentally by various diseases and by sorrow that I had ceased to expect anything good, and I took it for granted that serious troubles would occur. Christian Science in the first place greatly strengthened my faith, for here I found a concept of God such as I had instinctively hoped for. I experienced a sense of peace unknown to me, and felt that I could not miss one service.

Our little girl was then taken ill with a severe and supposedly contagious disease. My husband called a physician, and the disease took a favorable course; but after the physician stated that the child had recovered, she had so severe a relapse that I felt certain material means would be vain this time. I urged my husband to consent to my asking for help in Christian Science, and he did, whereupon a practitioner took up treatment. Divine Love was made manifest in a way exceeding our expectations, our child being freed of the swelling and of the pain within a few days; and she was healed at the same time of growths in the nose which had before necessitated an operation. Shortly after this experience I asked for treatment myself, and experienced help in being healed of severe abdominal trouble. I was able to lay aside a support which I had worn for twenty-four years, and was also healed of a stomach and heart affection of years' standing. I also regained the sense of smell, which I had lost through an overdose of an anesthetic while undergoing an operation. Later on, my husband was healed of nervous exhaustion and of rupture. Some time ago our child was taken ill with a malignant disease of the throat, but a single treatment dispelled the disease, and divine Love was manifested in health and freshness.

I would also like to tell of a great joy which I experienced on a visit at my home. I presented the truth which our beloved Leader has so faithfully stated, to a seventy-year-old friend who had lain in bed very ill for three months and who, according to the physician, had but a very short while to live. She grasped the truth, and recovered her health within a few days. This was two years ago, and today she is well and able to manage her household. She is grateful with all her heart to God, and to our beloved Leader. For all these and many more blessings, and especially for the spiritual uplift which brings us a larger sense of freedom and of happiness, words must ever fail to express our gratitude. Our lives must attest it through daily striving to draw nearer unto the eternal good, God, and to grow in understanding; and we owe this to the self-sacrificing work of our beloved and revered Leader.

Pauline Kupsch, Berlin, Germany.

MORE than five years ago I learned of Christian Science and what it had done for many persons both physically and mentally. I had been out of health much of the time for many years, and had tried different methods of treatment until it seemed there was not one more for me to try. As the illness had returned, and I was apparently growing weaker daily, I was nearly disconsolate. I then received a letter from a dear friend, who wrote me of the improvement of her health in Christian Science, and I rejoiced, for I felt that there was hope for me once more. After having four weeks' treatment I was able to work and to walk a short distance. At this writing, severe headaches, stomach and heart trouble of a serious nature, and other chronic diseases, are but a remembrance of the past. My case is considered a wonderful cure.

I have had good demonstrations of the power of Truth. Christian Science is for me a satisfactory religion; I highly prize "Science and Health with Key to the Scriptures" by Mrs. Eddy, and our other Christian Science publications.

Mrs. Josephine C. Herrick, Montpelier, Vt.

I WISH to express my gratitude for what Christian Science has done for me, and hope it may be a help to some one in search of the truth. It is over two years since I began the study of Christian Science, and they have been

the happiest years of my life, for I have learned to know God, and to know that all He has made is good. I have learned to separate the real from the unreal, to think rightly.

Christian Science found me in great distress. It seemed that all had been done for me that material means could do, yet I was far from healthy. At almost the last moment, however, Christian Science was presented to me through a dear uncle, and, although I knew not what it was, I was willing to do almost anything to obtain relief, as I had suffered since I was eight years old with what doctors said was an incurable ear disease. I had been treated by seven different doctors and was operated on by the best specialists of Dubuque, Ia., but relief was only for a short time, and when it was thought necessary to go through with another I almost gave up in despair. But, thanks to Christian Science, after three weeks' study I began to feel well and happy. A great sense of peace came over me, which gave me new life and great hope, and I set to work harder than ever, for I was sure that this was the truth which Jesus said we should know and which would make us free. I began to understand and love this teaching, for I found that when it is applied it brings relief.

Our little girl, five years old, was healed in Christian Science of a supposedly incurable skin disease said to follow a fever. She had been treated for this trouble by several doctors, also by a specialist of this city, but she only grew worse. She was also healed in Christian Science of croup and stomach trouble in a couple of treatments.

It would be impossible to tell of all our blessings. The literature is daily food for me, and is such a help in bringing up our little daughter. We are indeed grateful to Mrs. Eddy, who has given to this age the truth which all may reach out and grasp if they only will. I thank God, from whom all blessings flow, and my daily prayer is that I may understand more and more of this great truth.

Mrs. Viola E. Barre, Chicago, Ill.

I HAVE postponed the writing of my testimony, feeling that I could not do justice to the truth or make one understand who had not learned to avail himself of God's mighty power to heal the sick. I had been very miserable for years; was a great sufferer from asthma for about thirty years. I tried every kind of medicine, but with no lasting benefit.

The doctors advised my husband to take me to California, and he did; but the climate did not cure me. I seemed to get better at first, but soon suffered from a general breakdown.

When Christian Science was brought to me I was past all material help; I had heart trouble, for which I was taking medicine every fifteen minutes, also a stomach disorder so bad that I could not eat without great distress. At that time I was much prejudiced against Christian Science, but when the doctors told my husband that they could do no more for me and that he could expect my death at any time, I then turned to Christian Science. After the first treatment I never had another sinking-spell, and it is now nine years. I have been able to eat anything I wish without the least bad effect, and my numerous ailments have disappeared.

I am very thankful for this, and I want to mention one more great demonstration which was made for us in Christian Science. My husband had his shoulder so badly injured that his arm was paralyzed, and after the doctors had done all they could they told him he never would be able to use his arm again; but, thank God, it was not so. He was treated for it at the same time that I was taking treatment. He was prejudiced against Christian Science at that time, but that did not prevent the truth from doing the good work. His arm was restored to him whole in two treatments, and he has used it ever since just as well as he ever did. My healing was slow in some respects, but I think it was best so, for it has made me study for myself, and now I see the Bible in a clearer light than ever before.

The Bible and "Science and Health with Key to the Scriptures," are my daily companions. We take the *Sentinel* and *Quarterly,* and although we are the only Christian Scientists here in this little town as yet, we hope there will soon be more. We have felt the power of God here with us in many ways. My heart is filled with gratitude and love to God, and also to Mrs. Eddy, the Founder of Christian Science, the wonderful truth that has brought so many blessings to us.—*Mrs. J. A. Wetteroth, Victorville, Cal.*

FOR the countless benefits I have received during the last five years through the study of Christian Science, I should like to say how unspeakably grateful I feel. I have

been lifted out of a life of sadness and misery, from which there seemed no escape, to a knowledge (though very slight) that "God is our refuge and strength, a very present help in trouble." My thankfulness to God, and my gratitude to our beloved Leader, can, I know, only be shown by striving to follow in the footsteps of Christ Jesus, in trying to lead the life of a true Christian Scientist. I should like to add how deeply I appreciate the extreme kindness and encouragement I have always received from many Christian Science friends.—*Mrs. Elsie M. Ford, London, England.*

I SHOULD like to add my testimony to that of thousands of others who have been healed through Christian Science. Twenty-five years ago I met with a very serious accident, sustaining internal injuries and fractures. My left knee was so badly injured that the two surgeons who attended me thought it very doubtful if I would ever be able to walk again. After many weeks I recovered sufficiently to walk with crutches, but I was in a very weakened condition, suffering from what the doctors called internal paralysis, which brought on a complication of diseases. I was in bondage to drugs, their constant use resulting in ills from which I was a great sufferer. All the leading physicians pronounced my condition incurable. For weeks at a time I would be unable to walk, as the bones of my knee seemed to slip out of place very easily and required weeks of rest.

At last, four years ago, the knee gave out completely, so that for nearly two years I was unable to walk without a great deal of pain. I had become so weak, ill, and despondent that life did not seem worth living. The doctors had told me I would never get any relief unless I submitted to an operation, and I was about to do so when I was advised to take Christian Science treatment. I consented to have a practitioner come to me, and at the end of two weeks I was healed of those supposedly incurable conditions and growing stronger every day. I took up the study of the Lesson-Sermons, and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and now I am able to go up and down stairs naturally, without any fear of falling or of the bones slipping out of place, and can walk a long distance without being overtired.

I am very grateful for what Christian Science has done for me. The peace and happiness it has brought into my life more than repay me for all those years of suffering.

I thank God for the blessed Bible, and also dear Mrs. Eddy for the Christian Science text-book, which is doing so much for suffering humanity.

Mrs. J. F. White, East Braintree, Mass.

I WAS sick, miserable, in bondage to physical pain, discouragement, and self-will; but Christian Science has healed and freed me, and changed all this to health, soundness, and joy. Through Christian Science I walk, with the keenest enjoyment of perfect freedom of movement, three miles a day to and from the office, after six years of invalidism and helplessness, with almost constant pain in the spine, which the doctors said would keep me from ever being well and active again. I am now perfectly well.

I have also been perfectly and permanently healed of hereditary asthma. When alone in a strange city, homeless and without money, it seemed that because of this disease I must give up a position just secured; but I went to a Christian Science practitioner for help, and through the demonstration of the truth, as revealed in Christian Science, I have been completely healed, so that even the fear of the disease has been destroyed. Since I accepted this truth, I have not at any time lost a single day from the office. Christian Science has given me health and activity, home and happiness. I have also been freed from the necessity of glasses, after having worn them from childhood for near-sightedness and being so dependent upon them that I was never without them. For four years I have been entirely free from the need of them at any time.

I thank God for my healing and freedom, and I think of our beloved Leader, Mrs. Eddy, with tender, loving gratitude for her years of loyalty, faithfulness, and love as the messenger of the truth which heals. Christian Science means indeed the opening of prison doors and the going forth into the sunshine with the sweet song of gratitude for freedom—"the glorious liberty of the children of God."

Mary L. Allen, Boston, Mass.

MONDAY, Jan. 27, 1908, an unknown and unnamed disease made its first appearance upon me in the form of pain in my knee. At that time I was employed in one of the large department stores in Denver. The pain became so severe I was compelled to leave my work in the afternoon

of that day and start for home, which was eleven blocks away. I reached home with great difficulty, and as I grew rapidly worse a doctor was called and my knee was bandaged; but no relief came. My knee and leg turned black, and finally this discoloration, which was seemingly beneath the surface, spread over my whole body, a condition, the doctors asserted, that existed all through my body, and was caused by hemorrhages. My forehead and face turned black, and my body became greatly inflamed and much swollen.

On the fifth day I was removed from my home to a hospital, and the physician who attended me, never having seen such a disease, called in many doctors in consultation. One from New York city, who was in Denver at the time, examined me, and I should say, speaking conservatively, that upward of twenty doctors visited and examined me. They seemingly all agreed that they had never seen such a disease and could find no record of such a case. Two days after I was taken to the hospital, the doctors informed my wife there was no chance for me to recover; that I was then rapidly passing away, and would be gone by two o'clock.

At half-past one of that day my wife telephoned for Christian Science treatment. Absent treatment was immediately given, and within a half hour I gained strength and began to speak, although before this I had been unable to. From that hour I gained day by day, until March 2, and just one month later I returned to work. I had been at the hospital but two weeks when I was moved home. The blackness disappeared from my face and body, and I have been well ever since. I am thankful to God for the Christ-power that healed me, and to our beloved Leader, Mrs. Eddy, through whom this healing truth has been revealed to our age.—*Walter Kessler, Denver, Col.*

A NEW PHOTOGRAVURE

A new photogravure reproduction of The Mother Church edifices and the Publishing House, with the new parkway in the foreground, has just been made, and is now on sale. The size of the new picture, nine by fourteen inches inside of mat, which is about half that of the larger one, specially adapts it to framing for the home. Price, single copy $1.00, six copies $5.00, twelve copies $9.50.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO those who have experienced "the healing of the seamless dress," after all material means had failed to bring relief, the thousands of testimonies offered in the Wednesday evening meetings, as well as those printed in our publications, are but so many confirmations of their faith; for to them it is not "a thing incredible" that the "effectual fervent prayer of a righteous man"—"an absolute faith that all things are possible to God" (Science and Health, p. 1)—should avail for the healing of sickness as well as the saving from sin. They are not disturbed, therefore, when, as it frequently happens, those opposed to Christian Science, or, more correctly speaking, who are opposed to what they think Christian Science is, openly allege that these same testimonies of healing are of no value, because Christian Scientists, not being physicians, are incapable of diagnosing disease.

There might be something to this contention that Christian Science healing should be discredited, if the diagnosis of the physical ills of which these people have been cured had been made primarily by Christian Scientists; but such is not the case. In almost every instance the persons who give these testimonies had been treated unsuccessfully by one or more reputable physicians, and in many cases the physician had not only diagnosed the disease, but also, after a long period of treatment, had pronounced the patient incurable. There are also those who were afflicted with some strange malady which the attending physician frankly admitted his inability to diagnose and which he was helpless to relieve, giving his patient up to die.

One of these so-called hopeless cases, Walter Kessler of Denver, Col., gives his testimony on page 59 of this issue,

and it is to be noted that although some twenty or so physicians examined this patient, none of them seemed to be able to name the disease and none were able to prescribe a remedy. The one thing upon which they did agree was that the patient's condition was such that he could live but a few hours. Nevertheless, he did live, and is now living, because of Christian Science treatment. But suppose the physicians' prophecy had been fulfilled. Could they rightfully have been held responsible therefor, because they had failed to diagnose his disease?

Critics of Christian Science usually assert, in the very small percentage of cases where the patient has died while under Christian Science treatment, that if a physician had been called "in time," the patient would have recovered. In Mr. Kessler's case, strangely enough, it was proved that by calling a Christian Scientist in time, the patient was rescued from the very jaws of death. According to the verdict of the physicians (not one, but many), the patient's illness was to have terminated fatally at two o'clock on a certain day, and it lacked but a half hour of the time set when a Christian Scientist was appealed to. An immediate improvement in the patient's condition took place, in a week his healing had progressed enough to allow of his being taken home, and in two months he returned to his work.

There seems to have been no uncertainty in the minds of the physicians as to the outcome of this case, and there is no reason to believe that their prophecy would not have come true if the Christian Scientist had not been called. It would seem but a fair question, therefore, to ask how many cases of this kind are happening every day. If the time should come that an inquest is demanded whenever a patient passes away under medical treatment, may we not ask what would be thought if some Christian Scientist should take occasion to say from the witness-stand that the patient would have been healed had Christian Science treatment been invoked in time. Of course no Christian Scientist would be guilty of such discourtesy and bad taste, but we are not considering what would be done, rather what might be done with at least as much truth and probability back of it as there is back of similar testimony which has been given by physicians when a Christian Scientist has been unsuccessful in his work.

In view of the facts available to the fair-minded and

thoughtful investigator, it is putting it very mildly to say that the question of correct diagnosis is an edged tool that will bear careful handling; and when it comes to discrediting the testimony of Christian Scientists on this basis, such criticism is valueless in the face of that irrefutable affirmation which was first offered by one who nineteen hundred years ago felt the healing touch of the master Christian, "One thing I know."

ARCHIBALD MCLELLAN.

POSSIBLY no question has been more generally misunderstood, or begotten more confusion and doubt, than that of the relation of suffering to divine law. Even many of those most familiar with the letter of the Scriptures are greatly perplexed, in view of the many statements therein which seem to make God responsible for the capacity in men to resist divine law, as well as for the suffering imposed on those who, when governed by impulses which they think to be divinely implanted, violate the requirements of law and incur its penalty. St. Paul discriminates clearly between the realm which is subject to the law of sin and death, and that which is subject to the "law of the Spirit of life in Christ Jesus." If the first mentioned were an expression of divine government, as most Christian believers have hitherto understood it to be, then there would be no escape from the conclusion that the sufferings of the innocent which make up so great a part of the human tragedy are directly traceable to the divine will and enactment, and we should be face to face with the inexplicable contradiction involved in the postulate of an infinitely holy being who legislates for evil and is personally responsible for that which our highest moral sense unequivocally condemns as wrong! Such a confusion of thought as to the moral integrity of any manifestation of divine law has led and must ever lead to mental chaos.

The First Commandment rebukes the beliefs of the ages in a power apart from God. This majestic mandate looms like a mighty white-domed peak, from whose sunlit summit every stream and rivulet of truth that has ever found its way into human consciousness has descended. Nevertheless, it was not until Christ Jesus disclosed the unlawfulness and unreality of mortal sense and its phenomena, by walking on the waves, healing the sick, and raising the dead,

that thought was freed from the tangled theologies of material belief.

"The law," as St. John has said, "was given by Moses, but grace and truth came by Jesus Christ." In the oneness and allness of God, as expressed in the First Commandment, the Master found and presented to men the "grace" which is the heart of brotherhood. He recognized their common Father, common inheritance, common rights, and common interests. Here also he found that "truth" of being, which in its eternal intolerance of error frees the captive to falsity and thus heals the sick. Following him, Christian Science grounds the brotherhood of man, the true socialism, in the realization of the larger meaning of the oneness and fatherhood of God. On page 340 of Science and Health, Mrs. Eddy writes, "The divine Principle of the First Commandment bases the Science of being," and she goes on to explain that the realization of this truth of "one infinite God" not only "unifies men and nations," but that it "annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

This immediately raises the question as to the nature and limits of the divine government, and it is just here that Christian Science is doing so much for the world's thought in clearly discriminating between the laws of divine Mind and the so-called laws of material sense. It declares that in God's kingdom, which is wholly spiritual, matter, sin, disease, and death have no part or plan, and that their asserted laws are not, therefore, of divine provision. This is frequently affirmed in Science and Health, as on page 184, where we read, "Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality." The logic of this statement must be recognized by all who accept the teaching of Jesus that God is Spirit, that He is perfect, and that the real universe is the immediate expression of the divine activity.

But, says one, if this be true, how can God be said to punish sin, or be legitimately related to it in any Christian statement? In answering this question we need to remember that the Master constantly recognized the necessity of concessions to the present stage of human understanding. While he often spoke in terms of the absolute, he no less frequently spoke in terms of common apprehension. So, too, while Mrs. Eddy in the passage above quoted denies that God either institutes or administers the laws of sin,

sickness, and death, and while she further declares that "it is the transgression of a belief of mortal mind, not a law of matter or of divine Mind, which causes the belief of sickness" (p. 229), nevertheless elsewhere she says, "God has sentenced sin to suffer," and again, "Through the wholesome chastisements of Love, we are helped onward in the march toward righteousness, peace, and purity" (*Ibid.*, pp. 322, 323).

There is no domain of human experience which is not subject to the rule of law, and hence those who turn away from the government of divine Truth cannot escape finding themselves under the belief of the government of error, and they thereby incur the disharmony and death which this belief brings to all who are identified with it. Truth does not save error from itself, but the only punishment it inflicts is that involved in the fact that Truth is forever true, it never yields an iota to error. There is a sense in which the maintenance of the immutable integrity of the divine nature and law effects the destruction and death of all that asserts itself in opposition thereto, and in this sense and this alone Christian Science teaches that God punishes sin. This in prophetic thought is the "rod of iron" with which the Christ-idea was to rule the nations.

He who accepts the material belief in a power apart from God becomes subject to all the so-called laws pertaining to that belief, and must suffer the penalties their infraction involves; but false belief both enacts and administers its every law, and God is wholly irresponsible therefor. It is further seen that while remaining upon the plane of material belief, it is impossible to ignore its asserted laws or to escape their penalties, and this explains the futility of the well-meaning efforts of many to free themselves by material means from the dominion of material laws in which they are still believing. Jesus said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." And Mrs. Eddy repeats the thought when she says, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way" (Science and Health, p. 242). Israel, every individual thought, must be led from the Egypt of material sense, with its false laws eventuating in sin, sickness, and death, up to the Canaan of spiritual apprehension, where under the rule of divine law there is neither sorrow nor crying, but only joy and peace. "The law of

the Lord is perfect;" its outcome is good, and good alone, and Christian Science is enabling men to see that conformity to divine law authorizes them to deny and resist the many seeming laws of material sense which tend to bring them into the bondage of sickness and suffering. The struggle for freedom thus becomes intelligent, and it can be entered upon with courage, for we know that naught can interdict the reign of divine law, the sovereignty of Truth.

JOHN B. WILLIS.

AMONG Scripture writers, Isaiah may well be called the prophet of far-reaching spiritual vision. His gaze pierces through the dark clouds of material sense and beholds the spiritual fact, which to mortal sense "is dim and distant, gray in the somber hues of twilight" (Science and Health, p. 513), but which to the infinite Mind is the ever-present reality. Throughout Isaiah's prophecy we have what seems a strange blending of the real and the unreal; yet these never blend, but are mutually exclusive each of the other, as are light and darkness. (Here it should not be forgotten that darkness can never destroy light, though to material sense it often seems to displace it.) It is therefore fair to interpret Isaiah's pictures as showing the contrast between the material and the spiritual, the false and the true; but, as Mrs. Eddy says, "it would almost seem, from the preponderance of unreality . . . as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation" (*Ibid.*, p. 502).

Toward the close of Isaiah's prophecy we are told of a new heaven and a new earth, radiant with righteousness and peace, wherein even "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock," the chapter closing with the declaration, "They shall not hurt nor destroy in all my holy mountain, saith the Lord." Mrs. Eddy says, "The individuality created by God is not carnivorous" (*Ibid.*, p. 514). In studying carefully the first chapter of Genesis, which presents a spiritual concept of creation, there is no hint that any of God's creatures were to prey upon each other, but instead the herbs, seeds, and fruits were to be for the food of men and animals. The first reference to the slaughtering of animals, for sac-

rifices and also for food, is found following the story of the deluge. The account of creation in the first chapter emphasizes man's dominion over all lesser ideas, which undoubtedly means his mental control of all beneath him in the scale of being; this, however, does not imply their destruction, but rather their protection.

From the view-point of Christian Science, there could be no evil qualities expressed either by men or by the so-called lower animals, if all men expressed the God qualities of the ideal man, since man reflects the governing Mind. St. Paul must have perceived this when he wrote that "the whole creation groaneth and travaileth in pain together until now." He also said that "the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and this is truly the sole hope of harmony, of deliverance, for all who are "under the curse" of belief in material law.

If it were possible to attain freedom from the bondage of evil, apart from the demonstration of spiritual law, Isaiah's vision would long since have been realized, for many earnest men and women have sought the way in various forms of asceticism, including abstinence from flesh food; but the dream of life in matter went on undisturbed. It is, however, true that a great change has come over the spirit of the dream. Many years ago children were taught a hymn beginning,—

> Let dogs delight to bark and bite,
> For God hath made them so;
> Let bears and lions growl and fight,
> For 'tis their nature too.

The last line was cleverly parodied in the very logical question, "Then why not me and you?" To this Christian Science would answer, that God could never impart, either to man or beast, qualities unlike His own nature.

Christian Scientists are sometimes urged to start a campaign against the killing of birds and animals; but they have learned that it is neither scientific nor Christian to force advanced views upon others, nor even to attempt to take steps for which they themselves are not ready. The great Teacher has given no word on this question, even respecting our duty as individuals. His one aim was to urge the spiritualization of thought, and he clearly taught that all evil deeds were the result of evil thoughts, consequently that no reforms of any real value could be

wrought which were not based upon a spiritual concept of God, man, and law. The carnal mind "is not subject to the law of God, neither indeed can be," says Paul. This shows clearly that it cannot be any better. Its sense of man's origin being carnal or material, the "whole creation" is held under the same false belief, which is manifested in sin, disease, and death. True reform, then, can come only through spiritual understanding; as Mrs. Eddy says, this carnal mind "must by its own consent yield to Truth" (*Ibid.*, p. 152).

Let it not be supposed for a moment that this is an argument for the slaughter of animals; far from it, but it is very clear that Paul's ruling as to heathen sacrifices applies with equal force in this case. He says (Romans xiv.): "Let not him that eateth despise him that eateth not: and let not him which eateth not judge him that eateth: . . Happy is he that condemneth not himself in that thing which he alloweth." There can be no question that with the spiritualization of thought which Christian Science inculcates and demonstrates, great and rapid changes in human conditions will take place. As the slaughtering of animals ceases, so will their reproduction cease to engage the attention of awakened humanity.

In the mean time a steady effort should be made to abolish cruelty of every sort. The spiritual man is never cruel, nor has he any animal propensities. All animal appetites disappear before spiritual Truth, as darkness before light. The one who lives his convictions, and proves by his justice and purity that they are founded on Principle, offers the strongest possible argument for the cause he espouses; whereas, the one who attacks the entrenched opinions and practices of others, while clinging to much that is material, is working from a wrong basis and can do little to advance mankind. There are some who find it easier to love dumb creatures than their fellow-beings, but the spiritualization of thought must begin with mankind and continue until the spiritual, the only real creation, is recognized. In the mean time we may ponder oft Coleridge's deeply significant words,—

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

ANNIE M. KNOTT.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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HOW TO FORGET

WILLIAM R. RATHVON

EVERY man who would carve out for himself a worthy career needs on the workbench of his endeavor a tool that rusts in idleness and grows sharp with proper use—namely, a good memory. To those gifted individuals whose minds, to use Byron's words, are as "wax to receive, and marble to retain," the action of memory is as spontaneous as speech, as unlabored as breathing. Many of the world's greatest intellects have been thus gifted, while others, in order to acquire proficiency, have had to undergo courses of mental training scarcely less rigorous than the physical training of the athlete, it being a universal belief that the power of memory can be developed by mental exercise, just as the power of muscle is increased by the courses of the gymnasium.

It is said of Pascal, the early French philosopher and savant, that his memory became so retentive by long training that he could repeat any chapter in the Bible that might be named. Bacon, whose memory was called imperial by Macaulay (who himself could repeat whole books after a second reading), Milton, Scott, and in later days Gladstone, all possessed minds of prodigious power of retention. Such extremes of proficiency are rare, but it lies well within the power of any one to improve his memory who will set himself about it intelligently and continue perseveringly. Numerous systems and methods for the development of memory have been devised, but they are without appeal to

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the Christian Scientist, for he has in the exercise of his religion a means that overshadows them all. In his daiiy endeavors to demonstrate the infinitude and omnipotence of Mind, he is enhancing his mental powers and enlarging his capacity for receiving and recalling impressions and states of consciousness. In Science and Health (p. 128) we read, "A knowledge of the Science of being develops the latent abilities and possibilities of man."

No Christian Scientist need be burdened with a poor memory, if he would have a good one and is willing to work for it scientifically; and when thus attained, it is a unique and invaluable faculty. The memory rebuilt and reformed though Christian Science has a virtue which is as rare as it is admirable, for it can speedily erase those impressions whose retention makes for evil, and can hold fast to those that are good. Circumstances and events that move men most deeply are usually the most difficult to put out of mind. The kindness of yesterday may be forgotten tomorrow, but impressions of hatred, jealousy, deceit, greed, and the like would imbed themselves in thought for weeks and months. A man may be fully awake to the folly and mischief of nursing and rehearsing his sorrows and grievances, failures and mistakes, but there are two impediments in the way of his readily forgetting them, namely, his admitted inability and his unwillingness.

The Christian Scientist who would progress must be willing, and able to forget as well as to remember. The gracious art of forgetting things harmful is not to be acquired by any prescribed regimen, nor attained by any power of will. It must be inherent in the natural and logical faculties of the memory itself, or is to be infused by the alchemy of Christian Science. In the world of physics is to be found the skilled chemist who can perhaps recall without effort hundreds of involved formulas; yet, try hard as he will, he cannot forget the affront he publicly received at the hand of a crafty lawyer when testifying in court. How often we hear it said—too often with an air of self-approbation—"I can forgive, but cannot forget!" In Christian Science we learn that there can be no true forgiveness without ready forgetfulness, the two being coordinate and inseparable. The offense must be destroyed in thought if the forgiveness is to be complete. Our chemist friend can readily remember a combination of elements believed to

produce a certain result, until by test he proves it false, unreal. Thereafter he sees it as a delusion, a nonentity, and therefore unworthy of retention, so he forthwith puts it out of mind—forgets it. Could he as readily see the unreality of the affront given him in public, and thereby forget it entirely, it would have no power to torment him. Memory feeds upon the facts and impressions of reality, or what are believed to be such. It does not with facility retain those phantasmagoria which are obviously fictitious.

The advancing Christian Scientist is learning that the great fiction in human existence is the belief that evil is real. When he has learned its falsity, and has demonstrated that only good is actual, he is able to expunge from his memory such parts of his experience as are evil and unreal. He may thus spare himself much of the distress that disappointment, sensitiveness, worry, and the like would fasten upon him. Yet the lessons that are taught in the dear school of experience are not to be lost. Each is to be well learned before the blackboard is cleaned off for another. As the crayon that outlines the problem is turned into dust and cast away by the eraser, so the harmful incidents of our experiences are to be cast out of mind for all time, after the lesson they set forth has been learned. In this learning an extended observation of details is not to be commended, but it should be exact as far as it goes, and should always go far enough to be conclusive. Lord Bacon has said, "Men mark what they hit and never mark what they miss," and in the practice of the art of forgetting it is wise to keep the misses in mind only long enough to note how to make hits out of them next time.

For the sake of illustration let us assume that our chemist friend had acquired some knowledge of Christian Science and was trying to bring it into his every-day life. We will assume that he is again summoned into court. This time he willingly steps to the witness-stand, relying upon his elementary knowledge of Christian Science to carry him through the ordeal without damage to his sensitive feelings; but the lawyer's keen thrusts sting and wound him almost as sorely as before, and he goes home disgusted, downcast, and disheartened. He is almost ready to believe that Christian Science is overestimated and inefficient in such experiences. But soon he gets a grip on his rebellious thoughts and starts an earnest self-investigation, for his profession

has taught him that the right application of a rule is as essential to success as knowledge itself.

He turns to Science and Health to find where he has been deficient, and after a little sees that he should have mentally fortified himself beforehand to meet the mesmeric conditions of the court-room; he learns that in Science the ounce of prevention is worth more than the traditional pound of cure. He finds, too, that it would have been of profit to him to have read Mrs. Eddy's words on "Taking Offense" (Miscellaneous Writings, p. 223), and that he could have well spent a half-hour in silent communion with infinite good, endeavoring to realize the omnipotence and omnipresence of Love, the fatherhood of God and the brotherhood of man, and in denying the reality of evil, however forceful and actual the mesmerism of events might make it seem. This done, he could have gone into the court-room radiating love for God and man; and left it as he came, serene and unruffled. Not having so armored himself beforehand, he later had a wound to heal.

In his religion, however, he finds the needed balm, and before long there is scarcely a scar to mark where self-pity, anger, and hatred had blistered and rankled and chafed. He has proven their falsity, their nothingness, and can thereafter forget that he was even temporarily their victim. He forgets the evil, but remembers the lesson of watchfulness and preparedness. Later, when he looks at the cover of the *Sentinel*, the motto there printed stands out as though spoken directly to him. As he acquires a fuller understanding of God,—the one Mind perfect and illimitable,—he finds his mental faculties, memory and the like, broadened, strengthened, and developed.

No man need hold back from Christian Science because of his past, if he is content to leave the past behind him. Christian Science does not ask him "What of your past?" but "What of the present?" Not "What have you done?" but "What are you ready to do?" It spies into the record of no man who comes to it seeking "a clean heart" and "a right spirit." All he needs to bring with him of bygone days is the good they have brought him and the lessons they have taught him. The mistakes, the failures, the wrongs, the sorrows, the pains, and the tears are behind him; and there they must be left, if he would go forward. The Scriptures show that Jesus used the word "behind" but once, and

then it was for Satan. As with the past, so with the wrongs of today. They too must be put behind, and this putting behind is not done by a bad memory but by a good one; that is, one which holds to the good and drops the bad. A dear friend has perhaps written us a rancorous letter, upbraiding us for taking up Christian Science. Let us not give it a second reading, but promptly burn it. Let us love him the more and forget the letter forever. It is behind.

One may be worried over the probable outcome of some business transaction, almost closed. If his motives are creditable, he can surely replace anxiety with equanimity, by knowing that in Science every right endeavor brings its share of good into the world of human experience. He should go on doing his best, being confident and putting worry behind where it can do no hurt. Success and worry do not travel in the same car. Or perhaps a patient does not respond to treatment as a practitioner would like. In such case it is well to seek the cause by looking within self for it first of all, and when found it should be corrected and put behind. We should give love a larger place in our thought and make a new start. If one should become discouraged because his progress in Science seems slow, or because things look gray and gloomy, it is well then to know quickly that discouragement is altogether evil; that it shuts out God from our thought and opens the door to a horde of ills which of themselves could not get into any one's consciousness. In such an event one should call upon his good memory and be grateful, forget that he was ever discouraged. We can always find things to be grateful for if we are earnest in our seeking.

Discouragement is the more sinister because it is generally looked upon as harmless. In fable it is told that the devil one night held a sale and offered all his tools to any one who would pay his price. These were spread out for sale, some labeled hatred, and envy, and sickness, and sensuality, and despair, and crime—a motley array. Apart from the rest lay a harmless-looking, wedge-shaped implement marked "discouragement." It was much worn and was priced above the rest, showing that it was held in high esteem by its owner. When asked the reason the devil replied, "I can use this more easily than any of the others, for so few know it belongs to me. With this I can open

doors that I cannot budge with the others, and once I get inside I can use whichever of them suits me best."

It is no newly discovered essential of spiritual progress, this forgetting of the things behind. In the early childhood of Christianity Paul commended it to his coworkers at Philippi, with so much point and power that one may well wonder why the church of modern times has so persistently disregarded it. Christian Science, alert and advancing, has put behind it the reactionary beliefs of dogmatism and tradition. Progress is inculcated in its ethics and is exemplified in the life of its illustrious Discoverer and Founder, Mrs. Eddy. She never allowed her day to dawn darkened with the clouds of yesterday, but with forward gaze she pressed toward the mark, finding the path less difficult than when looking backward to count the steps taken. (See Science and Health, p. 426.) At times her path has been rough and thorny, but all along her eventful journey her footprints have pointed forward, never wandering in the darkest night or stormiest day from the straight and narrow way of progress—the law of God. In her the words of Paul have found their finest exemplification: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

CHRISTIAN SCIENCE LITERATURE

CLARENCE W. CHADWICK

THERE is a by-law in the Manual of The Mother Church, the importance of which cannot be too highly regarded by students of Christian Science. It is Section 3 of Article XXI, which reads: "The literature sold or exhibited in the reading-rooms of Christian Science churches shall consist only of 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, and other writings by this author; also the literature published or sold by The Christian Science Publishing Society."

Because of this by-law some well-meaning people regard Christian Scientists as being very illiberal. They say, Why do you not handle the works of other writers than Mrs. Eddy on the subject of Christian Science? Why are you not broad-minded enough to read both sides of the question? In explanation of the attitude of Christian Scientists toward this subject, let it be understood at the outset that the truth is not two-sided, and that all there is to Christian Science is the presentation and demonstration of scientific truth. Because Christian Science is the revelation of Truth to this age, and has won its way into the affections and lives of unnumbered thousands of the world's best people as the revealed and demonstrated word of God, it is but natural that the human mind should attempt to counterfeit and misrepresent its claims.

Commentaries on the Bible, based upon a materialistic concept of man and the universe, have fallen far short of simplifying the plain and practical truths of either the Old or the New Testament, otherwise the art of Christian healing would have been revived long before Christian Science made its appearance. It required demonstration to simplify and make practically available to humanity the wonderful words and works of the great Teacher of divine metaphysics, so that Science and Health enjoys in this age the unique distinction of having unlocked the hidden meaning of the sacred Word, thereby conferring upon mankind a demonstrable or working understanding of Bible truth. Occupying, as it does, a position claimed for no other book in the realm of literature, is it at all strange or in the least degree narrow or unchristian for the author of this remarkable work to do everything within her power to

safeguard it from the unlawful invasions of the human intellect in its attempts to adulterate and nullify its spiritual teachings?

To those who have not learned to discriminate between fact and fable, many published works purporting to give "the other side" of the case might pass current as expositions of Christian Science, when in fact they are simply compilations of human opinions, oftentimes densely and hopelessly material in premise and conclusion, and are but so many hindrances to normal growth in the understanding of true metaphysics. This has been proved a thousand times over by the experience of those who have gone to such books thinking to learn something about Christian Science. After passing through the depths of mental confusion and its attendant physical suffering, they have learned their mistake and have turned humbly to the fountain-head of pure Christian Science, there to find healing in proof of the truth and philosophy of the straight and narrow way.

If one were to drift with the current of human thought, he would very soon lose sight of the healing Principle of divine Love as presented in Science and Health. Many have had this experience. Different ones have remarked to the writer that they had been reading other writings which seemed to make Christian Science very simple and plain to them, but that they were no longer able to "demonstrate" for themselves or for others. This is the inevitable sequence of looking to any other than the fountain-head for an accurate or demonstrable knowledge of this Science. There is a great gulf between a book written from the standpoint of spiritual inspiration and one written from the standpoint of human theory. The one alone is capable of correcting and instructing human thought, the other while attempting to entertain is misleading it.

The only possible way of explaining or simplifying the statements of Christian Science is to put these statements into practice in daily living. If all its professed believers would remember this, there would be less yielding on the part of many to write and publish books with a view of making Christian Science a little plainer than its Discoverer and Founder has made it. "Principle is not to be found in fragmentary ideas" (Science and Health, p. 302). Theodore Parker once said: "The books which help you most are those which make you think the most. The hard-

est way of learning is by easy reading; but a great book that comes from a great thinker, is a ship of thought, deep-freighted with truth and with beauty." The mission of the Christian Science text-book is to set people to thinking along right lines, yea, to lead thought into the kingdom of heaven on earth. If it is accomplishing such a holy purpose, is it not a safe guide to cling to at all times? If one becomes interested in other works which "prophesy smooth things" concerning Christian Science, is it an indication of narrow-mindedness to say that he is not making the best possible use of his time?

The text-book of Science gives positive rules for its demonstration, the honest application of which brings a practical understanding of spiritual truth. If it expresses spiritual truth, thus enabling mankind to lay hold of the divine Principle upon which Jesus wrought his wonderful healing works, is it not a safer and surer guide to eternal Life than any lesser work whose only inspiration has been borrowed from it? The loyal student of Christian Science knows the source of his help, and he is too wise to take up with the fragmentary effusions of authors who plagiarize from the works of Mrs. Eddy or who disguise her thoughts in language of their own and then hand them forth as original productions. Mrs. Eddy lays stress upon the thought of honesty in the realm of literature. She tells us that the view-point and motive of the writer must be carefully considered before endorsing his writing as scientific.

Our editors and The Christian Science Publishing Society are necessarily in close touch with those who contribute to our publications. They know the standpoint from which they write, and not an article passes through their hands that does not receive the most careful scrutiny. For their patient and loving service in thus safeguarding the interests of our cause, the whole Field owes them a debt of gratitude. When it is well understood that Christian Science literature must at all times be the natural and normal outcome of scientific demonstration, there will be a keener sense of appreciation of the by-law which excludes promiscuous literature from Christian Science reading-rooms. Truth is unalterably radical, hence the necessity of a pronounced line of demarcation between what is accurate, practical, and scientific, and that which is inaccurate, and therefore impractical and unscientific.

It is of course understood that the Bible is an inseparable companion to Science and Health, and that many thousand copies of it are sold at our reading-rooms every year. Christian Scientists look upon the Bible as one of the few books "to be chewed and digested," to use the words of Lord Bacon. Only that consciousness which is trending heavenward can digest the spiritual truths of the Bible and so bring out the positive demonstration of Christian healing. All genuine Christian Science literature is indissolubly linked to a correct interpretation of the sacred Scriptures. This gives it the hall-mark of authority which is lacking in fragmentary or purely intellectual productions.

Another thought that has to be carefully guarded against is the spirit of commercialism that tries to enter the domain of Christian Science through unauthorized literature. In the study of Christian Science literature it is right thinking that one is seeking, and if wrong thought is accepted in the place of right, the result is confusing and misleading. Through the wiles of spurious literature many innocent people are annually drinking in the flavored assertions of that which can but hinder the unfoldment of Christian Science. However, if they are honestly seeking the light, they will not long cling to that which does not satisfy, and they will be most grateful for the discriminating supervision of those authorized to supply the public with only such works as are genuinely scientific in thought and expression.

The introduction of fragmentary thoughts on Christian Science into the realm of fiction does not warrant one in designating such books as works on Christian Science. If the writer's own thought is absolutely honest, and he is simply giving expression to what he has proven true in Christian Science, he may with propriety touch upon this most sacred subject in the field of honest literary endeavor, but he will not hand forth his production as an addition to genuine Christian Science literature.

The line of demarcation between fact and fable, between demonstration and theory, in Christian Science is so pronounced that this subject of correct or scientific literature cannot be lightly passed by. When it is once perceived from the standpoint of demonstration, it will be understood why it would be difficult to translate "Science and Health with Key to the Scriptures" into a foreign tongue without there being a danger of lowering its horizon of spiritual discernment.

Christian Science assumes no jurisdiction over the world's literature in general. It leaves its students free to partake of all that is elevating and ennobling, wherever it may be found, but it may be truthfully said of Christian Scientists that they are learning to look for the best in the world's great library of knowledge and to eschew that which is mediocre or common. Even a limited knowledge of Christian Science enables them to pick out the gems of literary attainment and to pass by that which is bereft of lofty motives and high ideals. They believe in practically equipping human consciousness with all that makes for sobriety, honesty, purity, and harmony in every department of human activity. They believe in and contend for the operation of law, and in every way they strive to equip themselves with the necessary knowledge of humanity to bring out the greatest degree of order in human affairs. Because their ideals are the highest possible, they are not forbidden to reach down and lend a helping hand to those struggling in the quicksands of fear, ignorance, and doubt, and to encourage them to "go up higher." Many there are whose thought has been touched to higher issues in Christian Science, and who are studying to enlarge their sphere of human usefulness by becoming more proficient along the lines of practical education. The effect of studying Christian Science literature is to quicken thought to the need of such practical educational attainments as will best enable the student of a demonstrable science to become a useful, intelligent, law-abiding member of society.

[Written for the *Journal*]

GOD'S SENTINELS

EDMUND K. GOLDSBOROUGH, JR.

BLEST star of Truth, thy soft and radiant light
Foretells the perfect day, a God-crowned morn!
Unto us each the Christ-idea is born;
Now faded is the dark tempestuous night.

Blest star of Love, a watchman that doth guide
Far from the seeming mists of grim despair
Into the realm of pure, celestial air,
Where naught but Life and harmony abide.

DEMAND AND SUPPLY

MAUDE M. GREENE

THE question of demand and supply seems at the present moment to occupy a ruling place in the consciousness of mortals; and the call for relief from the unrest and dis-ease pertaining to this problem seems second only to the call for relief from the burden of physical ills. Here as elsewhere it usually requires the healing of the discontent in mind to reveal the necessity for the healing of the content in matter. One may legitimately ask himself if a person perplexed and harassed with the uncertainty of supply, and beset on every side with the certainty of demand, is any better example of God's man than the one crippled with rheumatism or drooping with dyspepsia.

We read that Jesus, seeing the multitudes, went up into a mountain, and out of that mount of uplifted and holy thought came those statements of eternal truth known as the sermon on the mount. A careful study of this matchless sermon in the light of Christian Science, reveals the wonderful fact that these statements of the Master include and provide for every problem possible to mankind. One sometimes hears the plaint from people whose lives have been touched and bettered by Christian Science, and who have attained in some measure an understanding of its Principle and rule, that they are not able to apply Christian Science to money matters. If any one of these will read Matthew vi. 19-34, he will find this subject of supply and demand very definitely referred to. The first statement of the Master is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." As this and the following statements are studied, it will be found that every phase of this perplexing subject is touched upon. This master sermon lays down, moreover, a rule for the application of our Lord's spiritual teaching, and it is this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This rule is but rephrased by Mrs. Eddy when she counsels us, for the solution of any problem, "to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242).

The Master's rule says positively, "Seek ye first the kingdom of God, and his righteousness;" but most of us

seek first the kingdom of mortal mind or material sense, and its wrong thinking; we begin on the material side of the proposition. If demand exceeds supply, the first thing we do is to try to think of some way to increase the supply; and having determined the way, we undertake to "demonstrate" whatever may be required to enlarge our income. Then, when things do not come about in the way we have hoped for, we are tempted to become discouraged and wonder why we are not able to apply Christian Science to the solution of these difficulties. The explanation is given in the fact that we did not begin right. We have let mortal mind, with all its presumption and love of self and ease, make demands, and then looked to divine Mind to satisfy these demands, forgetting that we cannot limit God; that all we can ever do is to limit our readiness or willingness to understand God.

If, however, we are to seek "first the kingdom of God, and his righteousness," it were well to consider what that kingdom and righteousness are, and how we may seek and attain them. We are plainly told by the Master that the kingdom of heaven is within us; hence, in order to obey the rule, we must first seek this kingdom within. This kingdom of heaven must be a consciousness of God and His creation, and its righteousness must be the right thinking which is the activity of divine ideas. Science and Health gives us the rule for attaining this right thinking: "We must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind" (p. 370).

But one may ask how he is to distinguish between wants and necessities, and if it is necessities only that one may legitimately expect to have satisfied. Another one may declare that if God is no respecter of persons, he is entitled to all that he sees his neighbor have, and that to think these things are not for him is to "limit God." Yet others may insist that we must "be practical;" that we have to deal with very materially-minded people in a very material world, people who want their money when it is due them and who are not willing to put business on a "trusting God" basis. Such a one will assert that no one is entitled to make expenditure until he has the money in sight.

What is the answer to these things? How far is one authorized to trust God for money, and what is the wise

and expedient course to pursue? We need to have money to pay our obligations, and to go heedlessly into debt without any knowledge where the money is to come from to pay is manifestly not only a foolish but a very dishonest procedure; it is putting upon some one else the burden of proof of our own faith. Likewise, to increase one's expenditures without any assurance of a corresponding increase in income, is most certainly not a wise undertaking. We cannot deny that business sagacity and ability do win, and we often are in doubt as to where the line is to be drawn between legitimate and selfish ambition. Small wonder, then, that one is bewildered and appalled if he stops and listens to all these conflicting appeals.

Very often the record states that when Jesus saw the multitudes, he was "moved with compassion," and it was upon "seeing the multitudes" that he went "up into a mountain." Why not try to imitate his example, and follow him to that mountain of uplifted thought before we try to answer these human questions or take one human step in their solution? Let us seek first the kingdom of God and its dominion of right thinking: let us try to seek the facts from the divine Mind; let us begin with God and His ideas, acting under unvarying law; let us know man as the manifestation of God, always "in the bosom of the Father." We shall thus see that man is forever supplied, forever satisfied, his wants and necessities one. He must want all good and he needs must have all good. One divine idea cannot behold another as possessing more, for each must needs have all. Hence there can be no strife, no struggle in this concord of ideas.

God is the Principle and Life of all His ideas. He is therefore the only source of all that constitutes "a living." Man's "living" then is made; God has made it, and man is dependent only upon God for it. The only laws that govern the reflection or association of the activities of the one Mind are the laws of God, and they are justice and fairness to each idea. We are able to recognize that this Principle must be Love, because the Principle which sustains and maintains all can include in itself no element of oppositeness, else there could be no possible continuity of ideas; and this Principle must manifest love in all its infinite activities. This maintaining power is infinite wisdom and is omnipotence, and this supply can never fail nor be diminished,

else God would cease to be God. Ideas cannot accumulate in one place and be absent from another, for there is no place where the laws of God are inoperative. There can be no such concept as lack in the consciousness that is God, hence there can be none in the consciousness that is man. The "business" of God's universe is based on unchanging law, and has no state of inaction or overaction; it is the harmonious and perfect relation and association of infinite activities, and individual man performs unerringly and surely his part in the whole.

We come now to the latter part of the Master's rule, which gives a positive promise that "these things shall be added unto you." Jesus had been talking about food and raiment and shelter, and we are warranted in assuming that these are the things he promised should be added unto those who seek first the kingdom of God. The effective realization of the application of these spiritual facts to human affairs is what we call demonstration, and it is the glory of Christian Science that spiritual and metaphysical truths are applicable and demonstrable in human affairs. But mortal man cannot outline or say what shall be the manifestation of the divine idea in the human belief. If he attempts any such method of mental procedure, he might as well know at the outset that he is not practising Christian Science, but is indulging in its very opposite; and herein may be found the explanation of a seeming inability to apply Christian Science to financial matters. Mortal mind is wont to set up its demands and determine the lines upon which they are to be satisfied, and then humbly to defer to divine Mind to carry them through. The divine assurance, "Son, thou art ever with me, and all that I have is thine," is surely a demonstrable fact, but to effect the demonstration the scientific order must be pursued. Only through a change in consciousness can we expect a change in human affairs.

In the light of a great spiritual discernment the psalmist said, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In the illumination of spiritual understanding Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581); in "Mis-

cellaneous Writings" she says further, "God gives you His spiritual ideas, and in turn they give you daily supplies" (p. 307). Having reached this mount of spiritual discernment and perceived these spiritual facts, need we fear lest we dash our foot against a stone, if we trust to heavenly guidance? Ah, no! It is never when trusting to these spiritual guides that our blundering feet are bruised; it is when we have taken our first steps without their sheltering wings that we have been cut and hurt. How manifestly inconsistent it is to assume that as soon as we begin to trust God in business affairs we shall forsake business integrity and sound business judgment!

To trust God in the scientific processes of right thinking differs, however, very greatly from some of our old concepts of trust, which included more or less of shiftlessness, lack of energy and thrift. This scientific trusting is a very straight and narrow way, for it demands the elimination from thought of every belief in a power apart from God. If we are going to depend upon our own ability, our own business sagacity, then we may indulge a good many beliefs which, if we are to trust God, must be put out of consciousness. How difficult it is for a money-loving consciousness to gain the spiritual thought of true riches!

Yet we know it is not the possession of the material riches in itself which shuts the door of heaven; it is the belief about them. He who has no material possessions may have as strong, yea stronger, belief in their reality and power than the one who has them; he may yearn for them and worship them in a way that induces envy and jealousy. Belief of material possession and belief of lack alike close heaven's doors. On the other hand, the consciousness which knows that true riches are a spiritual endowment is beginning to enter the kingdom of heavenly riches. This spiritual understanding is the treasure that "neither moth nor rust doth corrupt."

Most of us who call ourselves Christian Scientists have learned that as we gain the true spiritual idea of health this idea is made manifest in an improved belief of health. Are we not justified, therefore, in expecting that as we gain the true idea of wealth we shall see this idea manifested in a better belief of wealth? When human thought has reached the place where it can or will say, "I can of mine own self do nothing," and humbly knows that it is the Father that

"doeth the works," then it is ready to demonstrate Christian Science in financial matters. When one can say, "Of mine own self I know nothing, have nothing, can earn nothing, can pay nothing," and looks only to divine Principle, then he is ready to claim the promise, "All these things shall be added."

That Jesus was the Wayshower for all times and places is manifest in that he proved the statements he made to be demonstrable by working out all those problems which we have to solve, and if we but give careful heed to the steps of his process we shall see that he followed his own rule. The records show us that Jesus had this question of supply to meet. The first on record was a problem of nonadjustment of demand and supply; Jesus was asked to feed five thousand people, and he had just five loaves and two fishes with which to do it. Was there ever a more appalling sense of the inadequacy of resource to meet obligation? This practical demonstration of Jesus is recorded by the four evangelists, and they agree in saying that the situation was "a desert place." There was nothing tangible to material sense, nothing in sight; not one human voice came to the Master to help or inspire. Even his disciples brought to him only suggestions that he send the multitudes away; to them the situation was hopeless. They sought first the kingdom of mortal mind and its false thinking, to ask if the demand were a just one. Not so the Master. He said, "Give ye them to eat." Then the disciples began to ask what they were to do, and how they were going to do it; and they could only reiterate that limiting statement, "We have here but five loaves, and two fishes."

The Master did not stand helplessly gazing at the five thousand hungry mouths and the five little loaves and two fishes; the record says he took what he had, and looking up to heaven, blessed and brake; "and they did all eat and were filled." Ah! the Master had obeyed his own rule; he sought first the kingdom of God and its right thinking, before he even discussed the situation with his disciples. There was no consideration of the inequality of demand and supply, or of the desert place, there was just a "looking up to heaven." Thus ever did he silence the lie of material sense with the truth of spiritual sense.

To any one who is perplexed as to how to demonstrate Christian Science in money matters this example must make

immediate appeal. First there was a turning away from the material situation and all the annoyances and perplexities involved, then a seeking of the spiritual facts. The Master thus gave us a sublime proof that spiritual understanding is the savior of human sense, and that Truth saves from poverty as well as from sickness,—that "he shall give his angels charge over thee, to keep thee in all thy ways."

"WHAT can you teach me of Christian Science?". These words fell from the lips of a man who through the application of this Science radiates gentleness, modesty, and peace. The beautiful simplicity of the words, the absence of all pride of opinion, coming from one whose study of and interest in this subject has extended over many years, offers much food for thought; especially as they were propounded to one who might properly be classified as a beginner.

So often we find ourselves in the attitude of the pedagogue. Our Leader says, "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees" (Science and Health, p. 113). Then, there is that negative condition of thought, or fear, concern, and anxiety for the cause, which so many of us entertain and which prompts an undue alertness to rebuke the young Scientist whose readiness, spontaneity, and vigorous stroke of enthusiasm stimulate us to action and bid us to cease resting on the oars of erudition.

Giving freely of our thought and experience is commendable, but we should guard against doing this in any spirit of self-righteousness, egotism, or didacticism. It is not erudition or the pride of learning that wins, but the culture of Spirit; not position or the pride of power which indicate the progress and usefulness of a Christian Scientist, but the spirit of simplicity, the spirit of humility, the spirit of the "little child," so beautifully expressed in these lines of Mrs. Eddy: "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix).—*Seymour Conover.*

PARLIAMENTARY PRACTICE

ERNEST C. MOSES

AFTER making a vigorous plea for intelligent and peaceful methods of procedure in the Christian churches of his day (as recorded in I Cor. xiv.), Paul finished his exhortation by admonishing his followers to "let all things be done decently and in order." The apostle evidently believed that it was an essential duty in the membership of the primitive church to strive to "excel to the edifying" of its organization—the upbuilding of all that related to the welfare of the church. Accuracy, order, and dignity were characteristic features which the original Christian church aimed to maintain, and these qualities have attended every advancing movement of Christianity down through the following centuries.

In our own day orderly procedure in the conduct of business affairs is an important requisite in the maintenance of a Christian Science church. To maintain The Mother Church or any one of its branches makes liberal demand on the judgment and activities of good men and women, who are orderly and practical in their methods. If the church work is well done, in keeping with the requirements of the democratic government so wisely recommended by our Leader, it calls for fidelity to the essentials of parliamentary procedure in the conduct of all its business meetings.

Many who hear or read the word "democracy" think of it as standing for the fundamentals of one of the great political parties of the United States; but literally the word "democracy" means the rule of the people. As it is applied to governmental methods of today, a democracy means a sovereignty exercised by the people directly, or through their chosen representatives, rather than by rulers who are independent of popular control or authority. A proper democracy in the maintenance of the affairs of a Christian Science church therefore means an administration by its members. for its members and for all mankind. This being one of the central facts in the government of the church, it becomes both a pleasure and a duty for every member to equip himself to cooperate intelligently and helpfully in the harmonious government exercised by the collective organization

In this government of the church by the church it is

important that a knowledge of the essentials of parliamentary procedure be acquired by the members. The study of "Roberts' Rules of Order" or of "Cushing's Manual," which are the generally accepted authorities, will make it possible for every one to understand and to contribute to the orderly conduct of affairs. The foundations of parliamentary law are not laid in the shifting sands of political expediency, but rather in the just and logical requirements of right thought. Self-seeking mortals often misuse parliamentary law in political affairs in order to subserve their own selfish ends, but this does not discredit the law, any more than one's misuse of the laws of mathematics affects the integrity of the science of numbers. The abuses to which parliamentary law is subjected do not disprove its utility in any degree whatever. Honestly administered for the good of all, it will withstand every assault of intrigue, ignorance, or prejudice, because it is firmly rooted in justice and right reason.

Those who have observed the misuse of parliamentary law by ambitious and unscrupulous men for the exercise of personal domination, may allege that the law is a dangerous weapon in such hands. The danger, however, is not concealed in the law, but lies entirely in the infractions of its real demands. If the members of a given church are seeking to be governed by the divine Principle of Christian Science, and acquaint themselves as we have suggested with the rule and procedure conformed to in parliamentary usage, it will speedily be seen that its legitimate exercise tends to interdict personal domination and to establish that which is surely best for the greatest number.

It sometimes happens that erratic results obtain temporarily through the persistent efforts of an expert parliamentarian (so called), who strives to dominate an assembly for unworthy purposes. But this cannot possibly occur if the majority of the members are governed by the spirit of Christian Science and possess a fair understanding of parliamentary procedure. Discordant or unjust results can ensue only when there is a general lack of understanding of the provisions within the law for thwarting illegal procedures, or when there is a sleepy or selfish indifference to the necessity of firmly opposing any wrong practices on the part of those who are not acting for the common good. Much that is wrong occurs in human affairs because its

promoters are permitted to take possession of affairs without protest,—the right kind of resistance. The remedy for misconduct of assembly affairs lies in a better general understanding of the law and in prompt action by members who desire to serve the righteous demands of Principle for the purposes of general good.

In the present state of human progress parliamentary law can well be considered as of incalculable value. It should never be considered as a mundane system, which is chiefly serviceable to politicians as a means of advancing personal or party issues, but it should be studied and practised by every member of any board of trustees or directors having the interests of a Christian Science church in charge. It has been a common error on the part of many board members to leave the matter of parliamentary procedure entirely to the president or chairman of the board; but this is easily rectified by a little personal application in the study of parliamentary rules from time to time.

Not only should the officers and board members of a Christian Science church be well informed along this line of practical education, but the non-official members who attend the business meetings should at least be familiar with the requirements of parliamentary procedure. It is quite as necessary, in order to bring out harmonious demonstrations of Christian Science in a church business meeting, that those who participate shall know the reasons for a given action, how and when to introduce motions, how to amend a motion, or postpone action, etc., as it is for the presiding officer to know how to direct the activities of the assemblage. Unless there is an intelligent comprehension among the members of the rightful demands of parliamentary practice, the understanding of the chairman, however complete it may be, is set at naught, and discord and failure may ensue. Each member possesses certain individual rights which often need to be exercised for the benefit of the society of which he is an integral part. It is therefore of vital importance in the interest of a divinely directed progress, that each member shall be equipped with such an understanding of the right conduct of affairs as will enable him to be useful in the furtherance of every good undertaking.

Our highest law for church government is found in the Church Manual, which should be studied and obeyed as

our supreme authority. Every branch church, under the democratic order of government laid down by our Leader, has its own individual form of government, as prescribed in the Church Manual, Article XXIII., Section I. Under this law each branch church adopts its own individual constitution, or rules and by-laws, which specify all general rules and methods to be observed in the government of church affairs. In accordance with the general custom, these by-laws usually specify in the last article that some stated parliamentary authority shall govern the business meetings of the church in all cases in which there is no conflict with the said by-laws. It is therefore clear that when a person becomes a member of the church and subscribes his name to a statement of fealty to its laws, it becomes one of his first duties to acquaint himself with the specified rules for the conduct of business.

One of the first propositions learned by the investigator and student of parliamentary law is the fact that in every business meeting the controlling authority is not the presiding officer, but the assembly itself, collectively. The chairman is its agent, or servant, chosen to execute the will of the majority. If the members are all demonstrating Christian Science in thought and action, this will mean that the chairman and members, realizing the possibility of approximating the action of divine Mind, patiently, wisely, and lovingly work in unison to bring out an agreement on all necessary propositions in which all are of one mind. The more each member understands of the divine law of love and wisdom as presented in Christian Science, and of intelligent cooperation through parliamentary law, the easier and more harmonious will the meetings become. Thus the burden of the chairman will be made lighter, and his administration for the common good will be more joyful and successful.

As the earnest student studies parliamentary law and makes use of his understanding with the motive of serving God and man, and thereby making it a righteous means for the progress of our cause, he clearly sees how divine wisdom has been approximated in the building up of the structure of correlated rules under which all modern assembly proceedings are conducted. For instance: all codes of parliamentary law lay down this common precept, that in most cases a motion offered in a meeting must first be sec-

onded before it has any standing before the assembly. The motion (with few exceptions) must first have one endorsement before it can even be debated. Does not this common rule show that nearly all cooperative procedures must start along the line indicated by Paul's declaration, "In the mouth of two witnesses shall every word be established"?

The law thus indicates that to bring a proposition before a meeting, the membership must first be assured that at least two members are of one mind—an approximation of the truth from which, if based on an idea of divine Mind, the motion can be advanced to the point where a majority of the members present, or all of them, are unanimous in heart and vote on the justice and wisdom of the measure offered for their consideration. A motion made without a seconder may be an insubstantial fantasy or caprice; and, having no relation to wisdom or reality, it therefore perishes for lack of initial support—as it should. In this simple example it is seen how parliamentary law may safeguard the meeting and prevent waste of time and confusion.

The student of this law of procedure soon discovers that its whole intent is the promotion of all the demands of true progress, and that rightly applied it confines assembly practices to principles, so called, rather than to personalities. Its reasonable use cultivates individual faculties, sharpens the perceptions, and enables the member who studies its rules and modes to distinguish quickly between the individual who promotes a measure and the basic law which may underlie the idea therein presented. In Christian Science we understand that a righteous law is an approximation of the divine, infinite Principle—that is, having a fixed basis and recognized in human consciousness as something substantial, forceful, and good.

History plainly declares that the most important footsteps of progress in the governmental affairs of all the advanced nations of the earth have been made in deliberative bodies in which the free action of approved parliamentary law has been instrumental in establishing basic laws that are right, beneficial, and enduring; and since, as we are taught, "progress is the law of God" (Science and Health, p. 233), we can readily perceive the inherent relation of right procedure to this expression of divine Principle, the reflection of Truth and Love in just and good government. It is an instrument to be used for the glory of God and for the benefit of mankind.

Equipped with practical wisdom, students when called upon can take active and successful parts in all representative assemblies for the common good in social, business, or political life. Christian Scientists who wish to prove their advancing theories in regard to the brotherhood of man must be eminently practical in their relations with their fellow-citizens. Using Christian Science aright to benefit all their coworkers in the work of the world, and using the best of modern methods of procedure in human affairs, practical Christian Scientists can accomplish much in aid of that "sanitary, civil, moral, and religious reform" (Retrospection and Introspection, p. 70) to which Mrs. Eddy has with manifest purpose directed our attention.

[Written for the *Journal*]

"A CUP OF COLD WATER"

MARY I. MESECHRE

'Twas only an earthen pitcher
She brought, with a cooling draft;
'Twas cracked in a dozen places,
And many who saw it laughed.
The little one's sweet lips quivered,
And her smiling eyes grew sad:
"You wanted a drink of water,
And this pitcher is all I had.

"It wasn't the pitcher you asked for,
And the water is good and cold;
Please, can't you forget the pitcher
Is ugly and cracked and old?
And please, if you'll taste the water,—
It came from a living spring;
It hasn't been long in the pitcher,
'Tis the very best I could bring."

The king bent low from his saddle
And said, as he deeply quaffed:
"Than this, I have never tasted
A more refreshing draft."

He turned to the smiling courtiers
And his handsome face grew stern
As he said,—and his nobles wondered,—
"'Tis a lesson we all may learn.

"We are bidden to serve each other,
We are bidden to give our best;
But we think, since our gift is simple,
It needs must be richly dressed;
We scoff at the earthen pitcher,
For the jeweled cup we call,—
Forgetting the gift is the water,
And never the cup at all.

"We think how the world will view us,
And naught of our brother's need;
The 'inasmuch' of the Master
Is a warning we seldom heed;
This gift of the cool spring water
To me is a priceless thing,—
The best that she had she offered
To the thirsty lips of her king."

The courtiers listened in silence.
The little one's eyes of blue
Grew round and wide, as she faltered:
"I didn't know it was you;
'Twas just that you said you were thirsty,
So I ran to the old spring wall
And dipped in my pitcher and brought it,—
'Twas not for the king at all!"

And then, to the eyes of the nobles,
He sweetly, strangely smiled,
As he said to the little maiden,
"Yea, that is the gift, my child!
'Twas not that you brought the water
Thus thinking your king to please;
'Twas just that you served me, even
As 'one of the least of these.'"

COMPASSION VERSUS SYMPATHY

LUCY HAYS EASTMAN

COMPASSION and sympathy are often used to indicate similar states of feeling, but the latter word is of a twofold meaning, and when not synonymous with compassion it becomes its antithesis. Compassion signifies a deep tenderness for one who may be under adverse circumstances, yet without lending itself to the same degree or attitude of thought, whereas sympathy indicates a kindred feeling and, as defined by Webster under synonyms for pity, "requires a certain degree of equality in situation, circumstances, etc., for its fullest exercise." To illustrate: A mother may have compassion for her child who is weeping over a broken doll, but to sympathize with her would necessitate the relinquishment of her own view-point and an acquiescence in some degree in the belief that a heart-breaking catastrophe had transpired, thus doubling the grief of the situation.

Compassion is always constructive of good and deals with affirmative qualities, while sympathy in its lower sense, is often destructive to harmony and deals with negative qualities. To compassion, earth's dark places are but the arena wherein the forces of good triumph over error, while sympathy generally beholds them only as the scenes of defeat and woe. Compassion whispers tenderly to the frightened child, "Fear not, little one, nor be dismayed, for the everlasting arms of Love encircle you; there shall no evil befall you,"—and the tears cease. Sympathy exclaims, "You poor dear child; it is terrible, and I know it! What shall I do for you?"—and the child cries on. Compassion gently reminds the mourner that "weeping may endure for a night, but joy cometh in the morning;" whereas sympathy anchors its victim in the depths of despair and sadly cries, "It is very hard, but there's no help for it. I'll sit down and cry with you."

Scientific compassion gently lifts to its own optimistic and wholesome level the "bruised reed," and with its foresight of inevitable good mercifully wipes away the tears of the struggling heart, feeding and sustaining it until the sunshine of Truth pierces the clouds of error with the light of eternal harmony. Compassion judges "righteous judgment," and points to the sun above the storm-clouds.

Always cheerful, it awakens hope, inspires with courage, and instils that energy which is based not upon human will, but upon the recognition of man's dominion through spiritual power. Compassion is born of divine Love, and ripens through experience into the far-seeing wisdom which finds the open way through the Red sea and which resists pursuing fears or hostile may-bes and might-have-beens until the peaceful pastures of spiritual dominion are reached. Compassion is ever loyal though impartial, ever kind though firm. It is merciful and just, but never spares through false pity the smoking flax, nor forces the hearts of men, but with self-abasement it steadfastly waits on "the sweet amenities of Love" (Manual, p. 40) to reassure faltering faith and to open the blinded eyes of headstrong human will.

The sympathy which accepts material evidence falls distractedly to the level of its subject, weeps with it, mourns with it, but offers no practical assistance because fear and dismay have manacled its hands and bound its strength. Confused and excited, it rushes wildly about, exclaiming much and doing little. It is partial and one-sided; it is easily influenced through personal opinion or popular sentiment, and never waits for evidence or proof of its convictions, but blindly takes the part of the unsuccessful and vehemently condemns the conqueror, until perchance the former wins the final victory. Then, with vacillating feelings, it turns and laments the fate of the vanquished as strongly as the moment before it had accused him.

This false sense always wants to be something to somebody, and if its plans are frustrated it may suddenly change into resentment or stolid indifference. It sends flowers to the prison, but opens no door to future betterment; it bestows crutches upon the lame, but has no thought of their healing; it condoles with the mourner, but comforts not. It rhapsodizes over rites and sentimental and emotional ceremonies, while giving no heed to that which makes for practical and radical betterment. In company with self-love and egotism, false sympathy feeds upon the husks of "sweet sorrow," believing them to be the sugar-plums of love and kindness. So does it break the First Commandment and deny the presence of God.

This kind of sympathy is the child of doubt and unbelief; it is amicable with morbid curiosity and idle gossip while it plants the seeds of self-pity. It judges according to out-

ward appearance, bearing witness of itself, and so loses all sense of proportion or equilibrium of thought. Always cautious, it casts foreboding shadows upon waiting opportunity and predicts added misfortune. It is born of the belief in something apart from infinite good, and it reaps the results of its own erroneous convictions, for through the paths of a false sense of sacrifice it leads into the enslavement of mesmerism.

Herein we see the darkness and unprofitableness of the much-sought-after and mistakenly appreciated sympathy. The only escape from its engulfing ill effects is through a knowledge of the truth of being, which in opposition to the evidence of material sense declares that there is but one God; that He is all and wholly good; hence there is but one Mind that governs, and its government is good. Compassion intuitively knows this, and yields complete obedience to the authority of divine law, consequently it is freed from the control of so-called sympathetic mesmerism and instead of corresponding to the testimony of error, it corresponds and responds to the divine Principle of eternal harmony. In this way it lifts its subject up out of self-inflicted anguish into the realities of being, therein to find solace and healing.

Compassion is compassionate because it knows that the good and harmonious are the real, and because it knows that he who is in need of compassion is not so because of the reality of discord, but because he is still unconscious of the reality of the Love that is ever encircling all with sustaining arms and calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Christlike compassion weeps with those who weep, not because of their grief but because "the light shineth in darkness; and the darkness comprehended it not."

The merciful Nazarene who scourged the money changers from the temple and who scathingly rebuked the Pharisees in such terms as "Ye serpents, ye generation of vipers," was the best exemplar of scientific compassion the world has ever known. It was he who gave us the epitome of compassion in that heartrending cry, "Father, forgive them; for they know not what they do." In the contrast between

his attitude toward the death of Lazarus, and that of his disciples and other mourners, we find the clearest illustration of the difference between compassion and sympathy.

We are told that the Master loved Lazarus very dearly, yet when he received the news of his sickness even his human affections could not tempt him to bemoan the circumstance or yield to false sympathy; but, standing firm in his knowledge of Truth, he welcomed the experience as a present opportunity in which to prove the all-power of the one God sufficient to reverse the mistaken testimony of the senses, saying, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby;" and again, "I am glad for your sakes that I was not there, to the intent ye may believe."

He waited where he was (abode undisturbed in the same consciousness of eternal Life) for two days, as if to prove thereby his assurance in the reality of omnipresent health and so avoid any of the temptations of sympathy. His disciples did not at all grasp the situation, and to reassure them their teacher said, "Our friend Lazarus sleepeth." Still they misunderstood, for they interpreted his words literally, and leaning on beliefs of matter replied, "If he sleep, he shall do well." With what marvelous patience the Master then compassionately conceded to their spiritual blindness, saying plainly, "Lazarus is dead." Not once, in spite of manifold temptations, do we find Jesus loosening his grasp upon the realization of eternal Life.

When he arrived at Lazarus' home there were many guests and would-be comforters assembled there. He asked for Mary, and as she arose at his bidding her friends plainly exemplified the negative quality of sympathy, for, all unconscious of the Christ-presence, they thought she was going to her brother's grave to weep. Evidently her sense of loss had been so accentuated through their oppressive sympathy that her dimmed faith was unable to perceive the present ability of the Christ, Truth, to overcome "the last enemy," and she therefore did what so many of us do, lost sight of present opportunities for good and in her sorrow cried out, "Lord, if thou hadst been here, my brother had not died." As the great demonstrator of Life beheld this scene of confusion and dark bereavement, it is said that he groaned aloud and wept. Then blundering sympathy, ignorant of true love, cried, "Behold how he loved him!" Was

it that the Master's clear understanding of God as Life had fallen before this ignorance of it? Had all his confidence in and assurance of the power of the Word been overcome through their unbelief? Nay! With authority he commanded, "Take ye away the stone." Then, lifting up his eyes, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of [out of compassion for] the people which stand by I said it, that they may believe that thou hast sent me."

Thus did Christ Jesus manifest that scientific compassion which always grasps the truth about God; namely, that "all things were made by him; and without him was not any thing made that was made," and, "Behold, it was very good." Strictly speaking, then, nothing remains to be pitied. Is there anything in all-inclusive good to be condoled with? Is perfection in need of sympathy? Man is made in the image of divine Love. Is he to be commiserated? The creatures, every thing in God's universe, the heavens and earth,—God created all to glorify and express His loveliness, and do they call forth our tears? Should we not, then, bend our every effort to the sacred task of awakening in "them that mourn" the recognition of these eternal truths?

But, while all the majesty and power of divine ever-present goodness is thus continually waiting to bless mankind, sympathy with ears ill-attuned and eyes closed tight to the "things which God hath prepared for them that love him," would ruthlessly draw the veil of material sense upon the revealed beauties of holiness and entirely hide them from the view of mortals. Paul tells us that "the sorrow of the world worketh death," and our Leader has said, "The senses join issue with error, and pity what has no right either to be pitied or to exist, and what does not exist in Science" (Miscellaneous Writings, p. 105). Surely we should turn from such paganism and through the knowledge of Truth, as gained from the study of Christian Science, resist to the utmost all partnership with unwholesome, unlovable sympathy. Thus will our hearts be opened to that Christlike compassion which understandingly and pleadingly yearns to tear away the mask of error from the tired eyes of humanity, while it exhortingly cries to the saddened and oppressed, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

CHRISTIAN EDUCATION

MARY TROXELL

AT this period the subject of education is receiving earnest attention, not only from educators as a class, but also from many who are interested directly or indirectly in the general amelioration of human conditions. Men and women of breadth of character and culture are in some instances giving their lives to the problem of practical, progressive education for the young, as well as for those of maturer years who desire to enter upon broader fields of the world's work; wholesome effort is being directed toward the development of methods which shall arouse latent native ability and unfold individual capacity; vocational education is already a recognized necessity, while wide opportunities are given for the culture of the true and beautiful in art, architecture, music, literature, and the drama.

It is strange, however, that the words Christian and education are seldom if ever associated, except in reference to some distinctively theological line of training. The greatest Teacher of mankind spake as never man spake; in early childhood he confounded the learned men of his day by his questions and answers; he uncovered and denounced the sophistries of Jewish erudition; he met the lawyers on their own ground and turned their questions against themselves; he drove home to the convicted conscience in a few forceful words the truth and power of the law which hypocrisy and pharisaism had obscured; he preached a sermon which has spoken through centuries, which embodies a code of ethics and morals transcendently beyond those of the best ancient or modern philosophies, and contains a spiritual teaching so exalted that it has been called impractical and impossible for exemplification in human lives; moreover, he proved the value of his words by demonstrating them.

It might be asked, then, why the phrase "Christian education" is not more current. Is Christ to be left out of the schools? Today there is in the world an understanding of these Christly teachings which is proving conclusively their present practicality and value; those who have been willing to test and try the new-old method have found it to contain indeed the key to all true wisdom, serving to unfold also whatever in human knowledge may be necessary to this period of the world's development, or essential to the

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furtherance of good in human conditions and righteousness in human affairs.

The text-book from which may be gained this understanding, or Christianly scientific knowledge, is well known to be "Science and Health with Key to the Scriptures" by Mrs. Eddy. The more deeply this book is meditated upon, studied and assimilated, the more clearly will be recognized its perfect spiritual accord with the teachings of Christ Jesus, and the convincing clearness of its interpretation, not only of his life and works, but of the entire Bible. The proof of the correctness thereof lies in demonstration, which is possible to any honest student of this priceless work. It is at once simple and profound; the statements contained therein may be readily understood by any unprejudiced thinker; it is not contradictory, but wholly logical; its teachings are not obscure, only the mist of prejudice, unbelief, man-made doctrines, and effete material so-called knowledge can cloud the student's vision and darken to his sense God's heavenly light, shining through this window opened by divine Love.

In any department of learning it is recognized that knowledge is really made one's own only when, after having been first carefully weighed and studied, it is appropriated in some degree through practical use and demonstration. A person may love music, may listen to the explanations of others and admire their attainments, may hear the works of the great masters interpreted by the world's best artists; but he is a musician only so far as he profits by these aids in bringing out results in his own work. One of the first lessons to be learned from Science and Health is the necessity of right thinking, and for this lesson there is no age limit. When one surveys his own mentality with a view to making needed corrections, it is somewhat like going through a disorderly writing-desk. Some records will be found which should be quickly and mercilessly committed to the waste-basket; others possess perhaps a temporary value in connection with a passing event, but having fulfilled their purpose, they would better be as summarily disposed of. Too often a large amount of rubbish is discovered to have been tucked away in drawers and pigeon-holes, and the number of useful or necessary records, letters, etc., that are really worth keeping is surprisingly small.

In the new education of right thinking, this separation of

the useful from the useless or baneful goes on continually, and sometimes our mental drawers and pigeon-holes need to be sorted over many times before the rubbish is all culled out and destroyed; self-education and self-discipline leave no time for idle moments. Habitual mental conditions which prevent healthful mental activity and circumscribe mental freedom must be overcome, and the wrong thoughts inducing them cast out. And one need not fear that by adoption of this Christly educative method he will lose any good. On the contrary, it is distinctly stated in Science and Health that "a knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought" (p. 128). These statements are fully corroborated by the many testimonials in our periodicals from business men, university students, teachers, playwrights, actors, artists, musicians, etc.; men and women who in many instances have been raised from physical conditions which made the pursuit of their chosen vocation impossible, and who bear glad testimony to increased ability and enjoyment in their work, as the result of their understanding of man's God-given dominion and freedom.

Having begun the clearing-out process, it is well to remember that one cannot begin self-discipline of thought too soon nor continue it too faithfully. Until guided aright by Science, mental processes are like wandering sheep, confused, uncontrolled. Both the beginner and the more advanced student of Christian Science need to study and prayerfully meditate upon the fundamentals, such as the scientific statement of being, the Lord's Prayer and the spiritual interpretation thereof, and the church tenets, as these are set forth in Science and Health, pages 468, 17, 496. Besides these, there are many short articles, words of invaluable counsel and instruction from Mrs. Eddy, which may be made one's own in memory during otherwise idle or unoccupied moments, and by so doing one will soon find his mental precincts vocal with these messages from Truth and Love.

The value of The Mother Church Manual as an educational guide cannot be overestimated; it is a bulwark to our cause and its necessary operative propaganda. Every student of Christian Science needs the guidance and discipline therein contained, the stimulus so necessary to his

own spiritual development, to the success of whatever branch of Christian Science work in which he may be engaged, and to the maintenance of a proper relationship to The Mother Church and the branch church with which he may be affiliated. Although much has been said in our periodicals concerning the Manual, its importance as an educative factor for Christian Scientists cannot be too often or too strongly emphasized.

The first natural and right desire following an accession of good is to share it with others. We need to be careful, however, lest this desire lose part of its righteous fulfilment. Though speaking to the disciples who had been under his instructions, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." Paul repeats the thought when he writes, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it;" while Mrs. Eddy reminds us that "no wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid" (Unity of Good, p. 6). One's perception of another's need may be mistaken; it is our Father who knoweth the need, and it is wise to follow patiently and meekly the leadings of divine Mind in our sacred ministrations to others. We would not place our little ones at an overloaded table, and expect them to partake of and digest everything in sight; rather would we train them in the wholesome simplicity and self-restraint which would starve out undisciplined cravings. A musician does not talk to beginners in music about counterpoint, fugue, and form; the more thorough a musician he is himself, the more carefully does he endeavor to instil into the minds of others the fundamentals of harmony, which will properly prepare them for the intricate musical forms they will surely have to master for themselves later on.

If one sincerely desires the good of another, he works for the benefit of that one, but not to display his own knowledge or to use it unwisely. The Master talked to the people about things with which they were familiar, thence gently leading thought up to a higher spiritual apprehension. The same might be said of the great spiritual teacher of our own day. A friend said to the writer: "I cannot always understand the testimonials in the Wednesday evening meetings, nor some of the articles in the periodicals, but what Mrs. Eddy says is so plain; she says just what she means

and in such a simple way." It would be well for us who are striving to bear worthily the name Christian Scientists to study carefully our great Leader's pure, sweet simplicity until we have gained enough understanding to know how to feed the babes in Christ, babes in spiritual knowledge and babes in years, who come for the bread that has fed us in the wilderness and are athirst for the living water that has quenched our thirst.

Let us indeed feed the starving ones from the great bounty God has given us, but let us do it wisely, lest they go away unsatisfied and unnourished. It is always safe to point them to our Leader's works for the answers to their eager questions, guiding the thought aright, and it is best always to keep out of profitless, long-drawn arguments on abstruse topics, so-called scientific explanations, which under the circumstances may not be half as scientific as we believe them to be; above all, never to force upon any one a point he cannot conscientiously accept. It is always possible to give to each one something that will feed him; it may be but a few words, perhaps a single paragraph from our Leader's writings, taking care to let the inquirer know from what it is taken. Thus his weakened faith and perhaps despairing hope may feed on these crumbs and be nourished; whereas, the attempt to explain the whole of Christian Science at a sitting would be likely to result in his leaving, in despair of understanding anything.

Our periodicals are world-wide promoters of a standard Christian education, for there is no topic of necessary or useful information that is not presented in some one of them. In *The Christian Science Monitor,* for example, information concerning men and nations, discovery, invention, education, contemporaneous history, together with reviews of the best in literature, the drama, art, and music, is daily given; the breadth and scope of the editorials make them of the highest educational value in present-day politics and history, in civic, municipal, and federal affairs. Nor are the little folks forgotten, much wholesome knowledge being given in a simple, interesting way for their benefit. Over all the wide world this splendid newspaper is carrying its supply of thought food, strengthening the affections of man to man, nation to nation, righting wrong, proclaiming righteousness, advocating peace, demonstrating good will. It is truly an evangel to the dark places of earth,

and all this is but a part of the results of one brave woman's life-work.

Gradually there is being felt the purification and spiritualization of thought which is opening the way to a conscious realization of man's dominion and freedom, Christ's kingdom come on earth. The century-old fetters of the nations are being broken; merciless creeds and impotent dogmas are disappearing; barbarous customs which have bound and submerged womanhood are vanishing, evidenced in part by the education of woman in the far east and the acknowledgment of her inalienable and hitherto unrecognized rights; racial problems are being studied in the increasing light of humanitarian knowledge, with the growing certainty of a possible solution. Christ is the head Master of what our Leader beautifully calls "earth's preparatory school" (Science and Health, p. 486), and his teachings may be safely trusted to lead us out and away from all false thinking and empirical knowledge—out of the divergences of the beliefs of minds many into the glorious knowledge of the one Mind, God.

THROUGH the office window a little bird fluttered into our midst one morning, and when it found itself imprisoned by the four walls it realized that it had given up its freedom. Fear took possession of it, and though there were willing hands uplifted, and love in our thought toward the little creature, it would not be helped by us, but flew from corner to corner, beating its frail wings against the hard walls in a vain effort to escape from its prison, till quite exhausted. Then tender hands placed it near the open window, and gave it the longed-for liberty.

How like ourselves! We voluntarily imprison our thought and weave about us our prison doors and so give up our freedom, though at the time we do not realize it. Sooner or later the bitter knowledge comes that we are bound, and then we give way to the latent fear that is ever in our consciousness until Love holds sway, and we flutter and beat our wings, vainly trying to regain what we thought was lost. Though strong hands and loving hearts have pointed the way, we have gone our way till we were willing to travel the path where God—Life, Truth, and Love—leads; and this way, through divine Science, is slowly but surely leading us out to the freedom for which we have so longed.

Lennie M. Jones.

HEALING THRQUGH LOVE

JOHN STEEN

IN the eleventh chapter of St. John's Gospel, we read: "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." On reading these words, the thought may be awakened that our Lord's demeanor on hearing of his friend's sickness was somewhat inexplicable, and that the more loving way would have been for him to have gone straight to his friends, on being informed that Lazarus was sick, that he might comfort them in their distress, instead of waiting "two days still in the same place where he was." When, however, the words are illumined by the light of spiritual understanding, we gain a glimpse of the healing nature of that spiritual love which always animated him and which was his incentive then, and we have a practical illustration of his purely mental method of treating disease.

The questions, Where did Jesus really abide, or live? and, What is life? here present themselves. "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A full understanding of this statement comprises the realization of the allness of God, and of the fact that man is blessed and sustained in Him now and forever, and has no existence apart from God. Life which is eternal can be the only real Life; it is for all time, and must be for us now. Indeed it will be observed that Jesus' definition of Life, "that they might know thee," applies essentially to men. The word knowledge in its final analysis means demonstrable apprehension, a provable understanding. To know God, then, means to demonstrate good. Our Master always exemplified in practice what he taught in words. His life was a constant realization of good, an unbroken at-one-ment with God. It was this quiet period of preparatory contemplation, implied in his abiding "two days still in the same place where he was," and his serene and untroubled recognition of the truth of being, which enabled him shortly thereafter to vanquish the seeming power of the grave in raising Lazarus from the dream of death.

Jesus always spoke and acted from the point of view of the reality of Spirit, of God and His creation, which is the

true basis of being. On one occasion, addressing the people round about him, he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and again, "The kingdom of God is within you." In speaking thus, it is plain he could not have been referring to the "flesh and blood" which the apostle tells us "cannot inherit the kingdom of God," nor to the carnal mentality which constitutes the material sense of selfhood. His meaning is made manifest in the following passage from Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (p. 476).

Our Lord invariably acted according to the law of God, which never changes; therefore what was the correct method then is the proper way for us to follow now, as will be proved in practice. Jesus destroyed error instantaneously, whenever it was presented to his consciousness. He entrenched himself in his recognition of good as being ever present; hence, in his understanding that man is inseparable from God and cannot be touched by evil of any description, that disease, being a belief, a notion of something besides God, is literally no-thing, he knew that his presence beside his sick friend was not essential. The comprehension of these facts brings a sense of peaceful detachment from the thraldom of the sense testimony of material surroundings and environment, and from all the discords and heartaches inseparable from the belief of existence apart from God.

When occasion demanded it, during the course of his beneficent ministrations among men, Jesus manifested his mastery over the human concepts of time and space, proving the nothingness of these mortal beliefs, their assumed reality and supposed power to restrict the operation of good. He proved that Mind and its healing activities are ever present and ever active. The proof of the compassionate nature of Jesus' method of showing his love for his friends in abiding still where he was, on being informed that Lazarus was sick, was thus clearly demonstrated. Divine Love is the only source of healing, and there never was a time when Christ Jesus was not wholly obedient to Love in everything that he did and said. It was this realization of at-one-ment with Love which was the secret of his healing power. "I can of mine own self do nothing," he said;

and again, "The Father that dwelleth in me, he doeth the works." He recognized his true selfhood as eternally one with the Father,—"I and my Father are one." This was Christ, Truth, which was "before Abraham."

God is Love, and since there is but one God, there is only one Love. It is imperative, therefore, to get a clear understanding of Love in order to avail ourselves of its healing beneficence, and to ponder over and follow the methods of our Master, whose test of love on the part of his followers was obedience, "If ye love me, keep my commandments;" and whose standard of Christianity, as comprised in the words, "He that believeth on me, the works that I do shall he do also, amounted to an ability to demonstrate the healing and saving qualities of Love in ourselves and for others. Love is divine Mind, and the allness of Mind means there is but one Mind, whose substance is expressed in ideas. We need to recognize the fact that, since God is the only Mind, the only real thoughts are the pure and perfect thoughts of God, and that to attain to a scientific attitude of right thinking, saying, and doing at all times is to bring "into captivity every thought to the obedience of Christ." Love is Spirit, the source of all attraction and satisfaction. It would seem that the touching story of the Magdalen, as recounted at the beginning of the chapter on Christian Science Practice in Science and Health, discloses a complete renunciation of the belief of good in material personality, the recognition of its utter baseness, by a human heart touched for the first time by a ray of divine Love. It suggests also that the purification of sense is the one end to be achieved by the would-be practitioner.

When the rich young man addressed our Lord in the words, "Good Master, what shall I do that I may inherit eternal life?" Jesus instantly detected the mistaken sense of good in material personality which was implied in his questioner's words; hence his gentle rebuke, "Why callest thou me good? there is none good but one, that is, God." The sense of affection which would in thought hold to material selfhood is a sad mistake, as it would thereby retard the supreme bliss of the recognition of spiritual individuality. The material sense of personality being the target for sickness, the scientific elimination of the sense testimony of man as material, and the realization of his true and perfect identity in Spirit, is imperative for the

overcoming of the sense of disease. The only patient we can ever have is not a sick man, but a false belief, "the sin and the sinner, the disease and its cause" (Science and Health, p. 393). As we recognize the inadequacy of material means and methods, though prompted by love and devotion, to reach the roots of the anguish and woes of mankind, we see how essential it is that our sense of love be spiritualized.

It is only as the meaning and majesty of divine Love dawns upon our thought, and we are influenced by it to blossom out in deeds, that we can really love our fellowmen in the true sense; then, reading the poet's lines from a higher standpoint, we shall be able to say, "I love not man the less, but God the more." As the growth and development of a pure affection finds its full expression in the spiritual understanding of Love, its happiness will be complete, and all its pure desires and aspirations will be satisfied; all fear will have vanished in the light of the recognition that in the infinity of Love, and there alone, man is entirely safe from any evil. The hungering heart of humanity is today supremely satisfied and blessed in the recognition that the true meaning of Christianity is universal healing, or the practical, scientific overcoming of all error, sin, suffering, and disease now, through the understanding of God's allness and of the real man's at-one-ment with Him, as emphasized and expounded by our Lord, and reiterated today in Christian Science, which gives the spiritual interpretation of the Scriptures, the Word of God.

O FATHER, hold me close! the little child
Cries out, as breaks and beats the tempest wild.
He rests secure within his father's arms,
Yet murmurs, startled at the wind's alarms,
O father, hold me close!

O Father, hold me close! I too would cry.
The tempest breaks, the storm is surging by.
I know Thou guard forevermore dost keep,
But now the earth-born gales about me sweep—
O Father, hold me close!

Myra Pollard.

THE SONS OF GOD

FRANK H. SPRAGUE

THE belief that man is separated or alienated from God is the source of all human discord. The attempt to account for this unnatural situation gave rise to the story of the fall of man, as found in the Hebrew Scriptures and in various mythological accounts in the literature of other ancient peoples. Viewing the question from the standpoint of material sense testimony, and so accepting the conclusion that man had become sinful and mortal, the religious leaders of the Jews, as well as of other ancient and modern races, were confronted with the problem of securing man's reinstatement in the divine favor.

In primitive times, when religious concepts were comparatively crude, mortals sought to win divine approbation by means of ceremonial observances and the offering of material sacrifices, these being in some instances human sacrifices. Later, as religious instincts and sensibilities grew more refined, and higher ideals obtained, there dawned on the consciousness of the Hebrew prophets the ideal of a Messiah, or divinely appointed Saviour, who by reason of his purity of character and superior moral endowment should be able to satisfy the requirements of divine justice and redeem Israel from the curse. But the gross misconceptions of the Messiah's mission entertained by the most enlightened seers show how imperfectly the actual needs of mankind were grasped even then. Not until the prophet of Galilee proved by actual demonstration man's true relation to God, was the way open by which mankind should be absolved from the penalty of false belief. So illumined were the lives of the followers of the Nazarene by his demonstration of the truth, that they were able in some degree to rise to the consciousness of man's unity with his divine Principle.

In time, however, the living faith which had been exemplified by Christ Jesus, and which had found spontaneous expression in practical works of healing, began to wane. Dogmatic theology usurped the place of practical religion, and salvation came to be regarded as attainable through the acceptance of doctrinal theories about God, rather than through demonstration of His power. Atonement was viewed as a mystical process by which God's attitude toward

man was to be changed, instead of a proposition concerning man's relation to God which must be proved in the experience of each individual.

Although the veil of the temple, symbolical of material conditions which in belief excluded man from direct communication and communion with his divine source, had been rent in twain at the crucifixion, a veil of doctrinal beliefs now interposed to shut mortals out from the divine presence and power. For centuries the religious sense of Christendom was stultified by a spirit of theological dogmatism fostered within the church, until the so-called higher criticism, developed on the basis of material research, undermined the foundations of traditional belief and left the church seemingly with the only alternative of accepting the conclusions of agnosticism. The God whom the early Christians had known as an ever-present help and source of spiritual power disappeared in the concept of a supreme being working through material laws and processes which in their operation entailed discord, suffering, disaster.

In the midst of this chaos of conflicting opinions, Christian Science entered the arena of human experience. That the truth about God and man should appeal to human consciousness as in the nature of a revelation was inevitable, since, as Christ Jesus explained to Nicodemus, the indications of material sense point away from, and not to, spiritual being. In this instance, and in many similar ones, history has repeated itself. "Can any good thing come out of Nazareth?" was again asked when a spiritually-minded woman, Mary Baker Eddy, came proclaiming the truth that as God is Spirit, man must be His spiritual reflection, and substantiated her claim, as did the Galilean prophet, by works of healing and regeneration. Christian Science shows that the belief that man is or can be separated or alienated from God, must be eradicated from human consciousness, in order that man as the perpetual manifestation of the divine presence and power may appear. It gives men a sense of awareness of God as the Life by which they live, the intelligence by which they think, the power by which they act, and thus enables them to bring the qualities of divine Mind into evidence. "Now are we the sons of God," declares the apostle John.

Christ Jesus made it plain that it was a vivid and steadfast consciousness of his oneness with the Father which

enabled him to perform the mighty works that demonstrated the supremacy of the spiritual idea over material beliefs; and he declared unequivocally that not his personal followers alone, but all who should come after, would, by cultivating the same sense of direct and intimate relationship toward God as the divine Principle of their being, be able to accomplish like results. Christian Science does not merely reaffirm this position; it proves its faith by its works and teaches how to make realistic, tangible, and demonstrable the truth about God and man which for centuries has been regarded by the religious world as an ideal vision or poetic fancy.

As Christian Scientists we need especially at this period to watch lest, having experienced in some degree a realizing sense of "Immanuel, 'God with us,'—the sovereign ever-presence" (Science and Health, p. 107), we lapse into a worse state than that of the former error by allowing this Science to become to us merely another religious or philosophical belief, and so fail to retain that vital sense of oneness with God which is attested by healing and regeneration. If we substitute personality for Principle in our thought and affections by looking upon the Christian Science practitioner or teacher as a sort of successor to the family physician or clergyman, upon whom we may depend habitually to relieve us of our troubles, we are departing from the teaching of Christian Science by establishing a new type of mediator between man and God.

In her address at the dedication of the church in Concord, Mrs. Eddy says: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science" (*Sentinel,* July 23, 1904).

NOTICE

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each. Address all orders to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Massachusetts.

TESTIMONIES FROM THE FIELD

TO the record of hundreds of wonderful cures of seemingly incurable diseases by Christian Science treatment I wish to add that of a dangerous malady for which I had been treated unsuccessfully by three physicians and four specialists in the treatment of lung diseases. I had been troubled with a cough for several years, which became worse, until in the spring of 1908 I had to cease work, having the usual symptoms, including loss of weight and appetite. I was put to bed by the physician, and upon getting up slept outside for six weeks. I had great difficulty in breathing, and finally the physician admitted that he could do no more for me and ordered me to the West (I lived in Ohio). I went to Denver, and there was treated in a sanitarium. I improved a little, and returned East. In a month I was worse than ever and was told to go to California to stay. I could hardly walk, was unable to pack my trunk, and dared not take a sleeping-car on account of the cough.

In New Mexico I improved slightly at first, then got worse, and the doctor there sent me to El Paso, Tex., to a lung specialist, making the third specialist I had visited. He said I had a germ infection, and treated me with the remedies prescribed in such cases. I lay helpless nearly a week, could neither sleep nor eat, and had high fever. I felt an improvement for a while, then began to suffer with the most excruciating pains in the limbs, until I cried in agony. No doctor could relieve me from those pains for many days, but finally they went away, and feeling a little better I went to Los Angeles, Cal., where I rang the entire gamut of changes of medicines from the drug-stores, was treated by a physician, then consulted a Chinese doctor. I grew gradually worse, until I took a cold,—which occurred frequently with me,—and then I coughed so much that I dared not ride on the street-cars, dared not talk to any one, and was unable to sleep without a drug. In fact, I was miserable to the uttermost. My teeth became loose, and I was using special remedies. I then consulted the city bacteriologist of Los Angeles, and in his capacity of a public officer he treated me and made a microscopic examination. I became his private patient, and he tried various remedies, which in some instances seemed to help me. I had sought

the best known authorities and physicians, but my case seemed to defy all known laws and baffled the skill of all physicians and specialists. I seemed to improve a little, but another cold made me worse, and while I was bad during the day I coughed terribly during the night. I felt ready to die. It seemed that neither money, medicine, nor climate could save me. I had the sympathy of every one I met, and tried all their remedies.

I then heard two words spoken by some one, two words that I had somewhere heard before,—"Christian Science." I consulted a practitioner, and while waiting in the anteroom I picked up some literature and started to read it. Then my eyes were opened, and the practitioner showed me that wonderful text-book, Science and Health, and explained it to me. While consulting him I coughed very little, and wondered why. I read throughout all that day, and went to a Christian Science meeting in the evening, and there I felt the potent influence of that environment, for I did not cough once during the hour of the meeting; but as soon as it was over I seemed worse than ever, and I had found the cause.

As a student in chemistry I had become familiar with the effect of mixing an acid and an alkali, resulting in violent ebullition, and in the text-book I had seen the word "chemicalization" applied to the admixture of new corrective thought with old error. Disease was "solidified thought," the "basic alkali," and it was being changed into a new "base" by the penetrative "acid" of the "correct thought." When I reached home I knew that the battle was on. I realized my condition, and putting away all my medicines and sprays I sat in my room alone and read the wonderful truths of Christian Science. My family retired, at my request, and I walked the floor in a mighty struggle. Then I sat down and read again; and continued thus, until in three hours I had met and conquered the enemy. The violent spells died away, and I slept for an hour, and oh, that sleep!

Very few visits to the practitioner were necessary to aid me in the understanding of the text-book and to complete the cure. I have never coughed since, have gained in weight, can walk longer distances than I ever could, and never use an overcoat, even in damp, cold weather. I have a good appetite and health in every way. I had been treated

in an eastern hospital seven years ago for a flat foot, which always had pained me; but this trouble exists no longer. I started to wear street glasses eight years ago, and had them strengthened once; but I do not need to use them now.

As a student of the natural sciences (and sciences always require a "text-book" for their study), I regard the text-book, Science and Health, as the most wonderful and valuable book in the world, except the Bible. Had I known of Christian Science earlier, I should not have found it necessary to change climate and suffer the pain, expense, and loss of time which I did. I omitted to state that I can now eat any kind of food without suffering from an intestinal trouble. How I wish this wonderful healing could be known to thousands of sufferers all over the land who think their cases incurable. I thank God for my recovery, and am very grateful also to the Discoverer of Christian Science, Mrs. Eddy.—*W. Delamere, Los Angeles, Cal.*

It is with gratitude that I send a testimony of my healing in Christian Science. When I was a child my eyes gave me a great deal of trouble, and I was taken to the best physicians in Detroit, and glasses were fitted to my eyes. These I wore for several years, but about ten or twelve years later I had trouble again, as I had been using my eyes for close work, and at that time the doctors told me that unless I stopped I would be blind. For some time I was unable to go out in the daylight, and at night only with dark glasses; but for a few years following I seemed better. Later on a growth in the corner of one eye was removed by an eye specialist; but in a short time another came, and they kept coming. The specialists said they did not know what caused them, and that the only way to do was to remove them. My eyes would seem better for a while after having the growths removed, but they were always weak. Finally an abscess formed on the lid of my right eye, and for one month I suffered greatly. Two doctors attended the operation, but another abscess followed this one, and afterward my eyes were in such a condition that I could not read, write, or look at anything bright. Besides this, after my eyes had been operated upon, a large scar was left which the doctors said would last my lifetime. This was very disheartening, as I had planned on doing a good deal of public platform work.

At this time Christian Science was brought to my notice by a friend, who told me of some cures that she had heard of. I knew nothing at all of Christian Science, but decided to give it a trial. I looked in a *Journal* and found the name of a practitioner. I went to see her, and told her that I did not believe in Christian Science, nor did I know anything about it, but I was willing to do anything to be healed. After talking to me a while, she gave me a treatment, and when I left her home I felt as if a great load had been lifted from my shoulders. She gave me some literature to read and told me to leave my glasses off. I went home and read, a thing which I had not done for a long time, and when my husband came home he found me absolutely healed. My healing was accomplished in that one treatment, through the practitioner's clear understanding of the truth and with the beautiful thoughts she gave me to hold.

I took only two treatments for my various ailments. By reading and studying Science and Health I was cured of nervousness, said to have been brought on by my eyes, enlarged glands in my neck that were very painful, and of an eruption on my face of many years' standing that all the doctors had failed even to relieve. Words are inadequate to express my gratitude to God for this new life, for I cannot begin to tell how grateful I am to God, and to our beloved Leader, Mrs. Eddy, for finding this healing truth again.—*Almira Cole Grecnick, Detroit, Mich.*

FIVE years ago, while employed as a clerk in a wholesale drug house, I was stricken with temporary paralysis of the right arm. Naturally, I turned to *materia medica* for aid, but after trying the best physicians and nerve specialists I did not improve. After a long rest from work I gained considerably in weight, and felt that, as my general physical condition was improved, I would be able to resume my former occupation. I tried it for a while, but was soon compelled to seek outdoor work, to prevent my arm from becoming permanently helpless. After two years of outside work, during which I had many alarming returns of my old trouble, I turned to Christian Science. At that time my knowledge of it was so slight that I did not think of applying it to my physical ailment, and thought only of the knowledge of God and the spiritual regeneration it promised; but after studying the text-book, "Science and Health with

Key to the Scriptures" by Mrs. Eddy, for about six months, to my great surprise and joy I found that my healing was complete. My healing was accomplished through the study of Science and Health, without taking any treatments. I have since made inquiry in the medical field, and am told by physicians that they have no knowledge of a similar cure in medicine, my case being a very severe one.

To say that I am grateful is a mild expression. I am trying to show my gratitude by living in accordance with the teachings of Christian Science.

T. N. Johnson, Los Angeles, Cal.

IN the summer of 1902 I was taken with a very severe attack of so-called appendicitis. I just pulled through, with the aid of one of the best doctors in New England, but I was cautioned that I must be very careful, must not exert myself in any way, and be sure to take a remedy daily. This was in Connecticut; but I was called West, and while suffering every moment of the time with the fear of an operation hanging over me, and carrying a grip full of medicine, I was taken with the second attack. I hovered between life and death for over a month, and finally got around again, this time with enlargement of the liver added to my troubles and a prediction of a third attack in about six months which would surely carry me off. While greatly reduced in weight, and depending on a very meager diet, my third attack came, in 1904. We were snowed in forty miles from a railroad, in the mountains of Washington. My wife gave me all the old remedies, but they failed to help me. I was surely in a bad fix, and it seemed that I had only about twenty-four hours to live. There was no possible way of getting out of the camp, as getting away, except on snow-shoes or skis, was out of the question; besides, I could not move from my back.

About six months before going up to the mountains, Christian Science had first been brought to my notice, and when I made some inquiries about it I was given some *Journals* and *Sentinels* to read. Finally the wife of the mining man who had called my attention to Christian Science, who was a practitioner, sent me a copy of Science and Health to read, but I did not understand it. Before going farther, I might say that I had no religious belief, except that there was some power ruling over all; but the Bible was

a closed book to me. I failed to see how God is Love; in fact, I believed the contrary. I now see this clearly, and the Bible is no longer a closed book!

It was snowing very hard as I lay there in the camp with Science and Health at my side, wondering if I was to be laid away up there, when suddenly the thought struck me, "Why not try Science? There is absolutely nothing else to do, and they claim so much." I asked my wife if she thought she could get over to the shaft-house and telephone to Spokane, and she said she could try. She did so, and a message was sent to the practitioner. After wading through snow above her waist, both going and coming, my wife returned to find me out of pain, and in a half hour I was asleep. Next morning I got up and ate a hearty breakfast, and for the first time since my first attack I did not take the usual remedy, much to my wife's wonderment. The second day I sawed and chopped wood, lifted and pulled, and have worked up to the present date.

Since then many excellent demonstrations have been made with us. Science and Health is in my office as well as my home, and we also have the *Sentinel, Journal,* and *Quarterly*. On the walls of our living-room are two mottoes, "God is Love," and "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The text-book seemed vague to me for a long time, but I have found that when the true meaning does come, it is much the better for the waiting. The thousands who have come to Christian Science should not forget to be grateful to the dear Leader whose watching and praying have done so much for us. I know I echo the sentiment of all who have come to Science when I thank God for the life of Mrs. Eddy.—*C. S. Palmer, Cobre, Nev.*

WITH a heart filled with love and gratitude to God, I feel it a duty and a privilege to give to others my experience in Christian Science. In 1891, Science and Health was placed in my hand by a dear friend. For three years I had fought against my own concept of Christian Science, but two weeks after this book was in my hands, I began to read it in connection with the New Testament. The work in a church for over thirty years had been a striving, in my ignorance of God, to live a Christian life that I might gain heaven after death. I was then treated for three

weeks by one of Mrs. Eddy's students, and when he said, "I will treat you no longer," I did not ask him why, but came home feeling worse than ever in body.

I kept on reading, however, and then came the glorious awakening which I cannot describe,—the sweet visions of the new heaven and the new earth, the inspiration of the word of God, which came as the healing balm of Love divine to my body; loving much; as much had been forgiven. Glasses had been worn for fifteen years, as I could not see to read even the large gilt letters on the Bible without them, but it came to me then that if this teaching was true I must trust wholly to Truth to set me free. As days and weeks went by, five weeks or more of doing the things I could see to do about the house, the prayer went out to high heaven that if only God would open my eyes that I might see to read the Bible and Science and Health, I cared for no other reading. With the book open, a bright light shining on me, with tears falling, yet expecting to see, the letters came. I rose to my feet and said, "Thank God, I see!" In one week I went to Buffalo, read Science and Health all the way, one hour's ride on the cars, and have never placed glasses on my eyes since. This was eighteen years ago!

I had been given up by the physicians, although my husband had secured the best medical aid; but I was still a sufferer. My only hope was to turn to God wholly, and this was where Christian Science found me. First the abnormal growths disappeared, also extreme nervous conditions of three years, and a bowel trouble of fifteen years standing which physicians said might end fatally. It was indeed a legion of ills, but one after another disappeared, the bowel trouble being the last to go. When I lost my fear, realizing that matter could not destroy life—for real Life is God—this ailment was overcome. I am so thankful for all Christian Science literature, for the Manual that guides us all in the right way, for the connection with The Mother Church, for the faithful work of its Board of Directors, also the lecturers, under the spiritual guidance of one who has given to all followers the admonition to follow her only as she follows Christ. My desire is that every one may understand the peace and comfort that comes to those who believe, understand truly, and serve God in humility and love.—*Mrs. Addie F. Weaver, Batavia, N. Y.*

ONE of the most practical counsels given us by our beloved Leader is that we should keep our "minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Pamphlet, What our Leader Says, p. 7). One day, some two years ago, it was my privilege to have a very distinct and clear realization of the ever-presence of infinite Love, wherein no possible harm can ever exist, and that same afternoon I was called upon to prove the truth of the intuition I had had. I was taking a walk down one of the unoccupied hills of Seattle when I came to some running water. I decided to jump across, and in doing so landed with my right foot on a rusty nail protruding at the end of a small piece of wood. The nail went into the instep and lodged in the flesh so firmly that I had to use a good deal of strength to pull it out. I had to walk quite a distance to the car, and then was obliged to stand up, change cars, and stand up again. Next day I walked all day in my business, but there have never been any of the effects supposed to follow such an experience as that narrated above. There was not so much as the least doubt that it could be otherwise, and my heart goes out in sincere gratitude to her who has shown me my true relation to God.

For twenty-seven years I had worn glasses continuously, but five years ago, after a few treatments, I was enabled to discard them entirely. A few years ago I was healed of hereditary heart trouble, with which both parents had passed away, through an understanding of Christian Science obtained from my own study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by applying daily and constantly the light obtained. The healing was instantaneous, but it took me several years to get out of the bondage to my many gods and to destroy fear. The best manner in which I can show my gratitude is by constantly living the Principle of Christian Science and by helping others to find and love Christ.

A. P. Tonielli, Seattle, Wash.

SUCH a wave of gratitude for Christian Science came over me while studying one of our Lesson-Sermons that I feel impelled to express it. God led me to Christian Science when I was most in need of the Comforter. I had for many years been seeking a satisfying religion, and had read a lot of philosophical books, which all led up to a blank

wall. I then tried to study astronomy and geology, thinking to arrive at the beginnings and reasons of things that way; but I only realized the ceaseless cycles in which material activities seem to work; behind them still lay speculation only. I now know that I was blindly groping for the Christ Science, the rock whereon to build a house and be at peace. An emotional devotion to Christ Jesus was the best I knew, for I believed in but did not understand God, good.

At last, what seemed a trifling circumstance introduced me to Christian Science, and from that day I determined to stake all upon its teaching. A lot of false knowledge had to go, a sense of lack be removed, and many bodily fears to be set at rest which kept cropping up in ailments, as if challenging a refutation. I thank all those whose kind encouragement and example helped me then and since; and I rejoice to say that each need has been met,—a distressing internal weakness having also yielded.

The Father's loving will has again and again been proved supreme over evil, and I am striving to put away all sense of identification with the false self. To Mrs. Eddy a great debt is due, which can only be expressed by reflection. I reverence and honor her beyond words, for she has shown a poor struggling world how to rely on the ever-saving, healing, comforting Christ,—divine Love expressed in the healing activities of Christian Science.

M. Langrishe, Dublin, Ireland.

ABOUT three years ago I first became interested in Christian Science. At that time I was almost helpless, having, in 1904, sustained a stroke of paralysis which rendered my left side useless. I had to be dressed and undressed, and could not get into bed without assistance. I also had severe bladder trouble, for which I had several operations, but received no lasting benefit from them. Besides this, I had suffered for a long time from a bowel disorder, and it was during a night of intense suffering that I consented to try Christian Science. A practitioner came and was with me about twenty minutes, when I was completely healed of this ailment. I have not had any trouble from it since, nor have I taken any kind of medicine.

I was anxious to know more of this healing truth, and being almost blind, had different ones read to me from

"Science and Health with Key to the Scriptures" by Mrs. Eddy. Through this means all my troubles gradually left me, and I now have the free use of all my limbs and am in perfect health. I am slowly but surely regaining my eyesight, and also have been cured of a stomach difficulty and an eruptive disease. I am very grateful for all these blessings, but above all is the peace and joy and contentment I have received through a spiritual understanding of God and the Bible. I have found heaven here on earth! I have no words with which to express my thankfulness to God for His goodness, and gratitude to Mrs. Eddy for showing me the way to health and happiness.

Edwin Billing, Roseburg, Ore.

WITH loving remembrance of the first copy of the *Journal* I ever saw, I wish to express my thanks for all that Christian Science means to me and in our home. It was about twelve years ago that a friend sent me the *Journal*, and after reading it I sent for a copy of Science and Health. I had been reading a great many attempted explanations of the Bible, and of Jesus' healing work, without finding what I was looking for, and I thought that Christian Science might offer something better on religion. After reading the chapter on "Science, Theology, Medicine," I decided that there was something in this book which I wanted very much to know.

At that time we were living hundreds of miles from any Christian Scientists, but I decided not to take any more medicine unless I should get very ill. I found, however, that medicine gave me up at that first reading, and so did the doctor, twice, but by the help of absent treatment I am now in good health. Before I read Science and Health I was troubled so much with bad dreams that I was almost afraid to go to sleep; but this difficulty was overcome in a few days, and so was a noise in my head. Later, I was healed of chills and fever, also of headache. About ten years ago a hemorrhage of the lungs was healed instantly by absent treatment. Two years later I had a severe attack of sickness. Judging by the newspapers, it seemed a bad thing to die without a doctor, and there was no one near to help me in Christian Science; but as I understood it God was surely more than a doctor, and for a little all was peace. Still I thought it best to send for a doctor, but when

he came he said I was past help, and I could at the very most live only a few days,—that he had been called too late. Being a kind-hearted man, he hunted up a nurse, who was difficult to find, and he told the nurse and my husband to take good care of me till the end came. But when the time for the supposed end came, I was ready to get out of bed.

It soon became evident to me that discord and evil could be nothing to an all-loving God, but how I should ever learn to think of evil as unreal seemed difficult for a long time. When trials appeared very real and hard to bear, I still kept on with my reading in Science and Health, and said to myself that God could not see or know evil, therefore it mattered not what seemed real to mortal sense; and this thought would always help me. One day I read in a newspaper something very severe about Christian Scientists, condemning them for calling evil unreal, and it set me to thinking more than ever about that question. While at work I suddenly realized the absurdity of calling that real which we are constantly trying to overcome, and the light came to me at once. One of my great experiences in Christian Science was class instruction. I am humbly grateful for all our Christian Science literature, including the *Monitor*. I cannot write very well in English, but wish to express my gratitude for all the healing we have had in our home.—*Mrs. Marie Fogh, Oakland, Cal.*

[Translated from the German.]

WHEN God led me to Christian Science, about a year and a half ago, our only child, seven years old, was in a hopeless condition. She had been suffering for two years with a disease of the kidneys. Her body was very much bloated, she was allowed to eat and drink only what the physician prescribed, and could only be taken out for a drive on warm days. Although the physicians were trying their best, the disease did not yield, so that we gave up the hope of ever seeing the child recover. While on a drive one day, we met a lady who called our attention to Christian Science; whereupon we applied to a practitioner and asked for treatment. The child improved from the first, is quite well now, and has attended school for the past year. I myself have been completely healed of a stomach trouble of years' standing.

For these wonderful proofs of the Science of God we wish to express herewith our love and gratitude. We are striving to understand more and more of Christian Science and to conform our lives to its teachings.

Frau G. Stradtmann, Hannover, Germany.

IN the hope that my experience will be of use in spreading the truth which heals mankind, I respectfully submit the following testimony. About six years ago we became interested in Christian Science, through my brother who had been healed of numerous diseases. My wife, at that time, was suffering from a running sore, said to be due to a bone disease, which the doctors had failed to heal in six years. The last doctor we employed said it was incurable, but the fourth day after Christian Science treatment was given the disease entirely disappeared, and not a vestige of it has ever returned. Some time ago, a fever made its appearance in three of our children, and to comply with the state law we summoned a physician, who pronounced them very ill. We immediately wrote to a Christian Science practitioner, and the fever broke a few hours after the letter was received. In three days all symptoms had disappeared and the children were healed. We have also had severe cases of throat trouble cured in a very short time.

We are very grateful for these and for many other blessings which Christian Science has brought to our home.

Tennis Kern, Muncie, Ind.

I WISH to express my gratitude for what Christian Science has done for me and my little family. For several years past it has enabled us to keep well and to meet the ailments which sometimes present themselves in a family of small children. I wish especially to tell of the healing of my little son from the effects of an accident. He was climbing over a fence when he lost his balance, his eye striking on the sharp edge of a picket. His clothing caught on a picket and held him up, or the accident would have been more serious. As it was, there was swelling and discoloration above and below the eye, the eyeball becoming bloodshot and twisted, showing that some of the ligaments which hold the eye in position were injured. My husband and I treated him in Christian Science, and as we had met so many attacks of sickness for ourselves and the children, we did

not apprehend any trouble in meeting this one; but the eye did not seem to get any better. It had remained in this condition for about two weeks when a practitioner was called in for another member of the family. She had visited the house but once or twice when our little son said, "I am going to ask the lady to treat my eye." This she did upon being asked, and the next morning his eye was perfectly healed—all swelling had gone away, the discoloration had disappeared, and the eye had resumed its normal position.

For this, and many other demonstrations which we have had, I am deeply grateful to God, and to our dear Leader, Mrs. Eddy, for teaching us this truth which heals all our diseases.—*Mrs. Della Seybold, New Orleans, La.*

I FIRST heard definitely of Christian Science about twelve years ago. My father and sister were overheard discussing it, and I realized at once that it was the truth. I obtained a copy of the text-book from a friend, studied it, and became able to help myself. Finally the time came when I turned away from it through expecting others to do my work for me. From that day I gradually went down hill, and finally took to drinking, smoking, the use of profanity, and other bad habits. About the middle of March, 1907, I had become almost a mental and physical wreck, and in that condition went to a Christian Science practitioner. I was healed instantly of the liquor habit, insomuch that I have had no desire for intoxicants of any kind since. I had treatment for about five months at that time, and was also healed of a bowel trouble and pain in the back, the latter due to a crooked spine. I obtained relief from a stomach disorder, also headaches; both said to be hereditary. The latter have since been overcome, and I am gradually realizing better eyesight. Besides these physical benefits, the bad habits have been overcome.

While I am indeed appreciative of the freedom from physical bondage, it is the spiritual uplift for which I am most grateful,—the ability to look into and to demonstrate in a measure the power of infinite Love. I thank God that He gave to this age one able to reveal to us the Love and Truth which are Life, our dear Leader, and my desire is to follow her demonstration of the Christ-teaching.

Elmer F. Streeter, Hamilton, Ohio.

THE dearest experience that ever came into my earthly existence is the healing, through Christian Science, of a trouble from which I had suffered since childhood. I was said to have been born with defective vision. When I was a child I had pain in my eyes after reading, sometimes for days, so that I was obliged to give it up almost entirely. After I was grown I consulted oculists in several cities, but though I realized benefit for a short time, the trouble would always return.

It was in 1898 that I first heard of Christian Science, it having been brought to my notice by a kind friend who then resided in our village. She came one day to call upon me, and brought me a book to read which proved to be "No and Yes" by Mrs. Eddy. I told the lady that I could not read, that I had not been able to do so for years; but she insisted that I could. I did not believe that I could read, but after my friend had gone, to my great amazement I found I could do so without any pain in my eyes, which to me was perfectly wonderful. I was convinced that there was something in Christian Science that I had never found before, and experience proved it to be the truth. I then took Christian Science treatment, and in due time my eyes were healed. What a revelation this was to me!

Since that time I have never doubted the truth of Christian Science. Money could not pay for what Christian Science has done for me. I have had treatment for many other troubles, all of which have disappeared, and for this healing I am profoundly thankful to God, and also to the noble Discoverer and Founder of Christian Science.

Mary C. Sloan Woodward, Osborn, Ohio.

[Translated from the German]

IT is with a feeling of deepest gratitude for the blessings which have come to me through Christian Science that I wish to tell of my experiences. For months I suffered from melancholy and nervous exhaustion, and did not care to do anything, since whatever I started to do seemed a heavy task. I found no rest at night, and was unable to sleep. At times these attacks were very severe, and I was so exhausted that I was hardly able to manage my business. My dear family had much to suffer from this condition; I was not even kind to them.

About a year ago I heard of the benign influence of

Christian Science and of God's great love and goodness, through kind neighbors, who are Christian Scientists. They asked me to attend a service with them, which I gladly did. It became clear to me that God is Love, that He sends good only, whereas I had imagined my illness to be a punishment from Him. I attended the beautiful services regularly, and there heard only good and true things, which comforted me. I read the Bible, with the *Herold* and other Christian Science literature, and soon was shown where my great mistake lay. I learned to pray with the mind of a child. One week had hardly gone by when, after retiring for sleep and thanking my heavenly Father for all the good which He had done unto me during the day, I could sleep quietly till morning. Then I would say my morning prayer, and attend to my business with the comforting thought that God would be my help and guide. I performed my work with joy and pleasure, and decided to do only that which is good and right. The sense of great fear, the evil thoughts, and the mania of being persecuted, all disappeared.

My dear family and myself are thankful to God with all our heart; also to the revered Founder of Christian Science, Mrs. Eddy. I am happy in having found the way to Christian Science, by which I am experiencing great blessings, physically, spiritually, and also in a business way. I hope to attain to a higher understanding of the truth, and wish that all mankind might become acquainted with the teachings of Christian Science and be blessed thereby.

Heinrich Hein, Hannover, Germany.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

THE Master's parting command to his disciples, "Go ye into all the world, and preach the gospel to every creature," is commonly cited as unimpeachable authority for the establishment of missionary movements in all parts of the world. When, however, it is taken into consideration how great a proportion of the Master's own ministry to the children of men was given over to the healing of their bodily ills, coupled, as it is so often recorded, with the command, "Sin no more, lest a worse thing come unto thee," it is surely pardonable to ask if, in all the ages since that divine command went forth, the whole gospel has been preached.

The question is one peculiarly productive of thought in view of the declarations that so closely follow, of the power that should attach to "them that believe." In the name of the Master they were to cast out evils and heal the sick, make whole in mind and body those who should appeal to them for relief from the ills of the flesh. The writer of this Gospel concludes with the significant statement that as the disciples went forth, preaching everywhere among the people, the Lord worked with them, confirming the preaching of the word "with signs following"—the promised signs which were to attend "them that believe."

Back in the days when the Master first sent his disciples forth "as sheep in the midst of wolves," his definition of the word they were to preach was simple and to the point: "The kingdom of heaven is at hand,"—the kingdom where all is harmony and happiness, is "within you." They were to preach, and put their preaching into practice by the healing of the sick and the casting out of evils,—helping their fellow-men to realize this kingdom within.

It is a fact never to be forgotten by Christian Scientists,

that it was in connection with her own healing from what had been pronounced a hopeless condition, that Mrs. Eddy made the wonderful discovery of the present efficacy of the Christ-healing, even as it was in the time of the apostles and the early Christians. Imbued with the true missionary spirit, she longed to share the priceless gift that had been vouchsafed her, and when through repeated demonstrations she had proved the truth of her discovery of the basic law by which the sick were healed long centuries since, and gave her discovery to the world, to scoff at or welcome as they elected, we sometimes fail to remember that she thereby inaugurated the greatest of all missionary movements, one whose beneficent ministrations to the suffering and sorrowing will never cease until this healing gospel has penetrated and permeated the uttermost parts of the earth.

From the first the importance of this healing work has been emphasized, for the time comes when mankind need to know, each for himself, that God is indeed "a very present help in trouble." Today the world marvels at the unparalleled spread of this beneficent gospel of healing, at the churches that sooner or later are organized wherever a few faithful ones are endeavoring to do the works of the Master as well as to exemplify in their daily living that simple yet all-comprehensive gospel of the kingdom of God among men, here and now, the sermon on the mount which Mrs. Eddy has said is "the essence" of Christian Science (Science and Health, p. 271).

And yet, after all, it is no marvel, but rather the working of an unchanging law of good. Like the "leaven, which a woman took, and hid in three measures of meal, until the whole was leavened," so wherever this whole gospel of the Master is preached, and the sick are healed and those who have been bound "lo, these many years," by the chains of evil habits, have their fetters stricken off, there the seed is sown that in due season springs up and brings forth an hundredfold. He who has been healed goes forth among his fellows a new creature, renewed in body and mind by the power of Truth to heal and to save, even to the uttermost. Men see the change that has been wrought, and soon another is inspired with the hope of release. So the good work goes on, in ever widening circles, and so it will continue to do while the truth is taught and lived in all its purity.

A tremendous responsibility rests upon Christian Scientists today, the loyal legion who have "enlisted to lessen evil, disease, and death" (*Ibid.*, p. 450), and it behooves us to look well to our trust. All about us are those who need most sorely this healing ministry, and it is our high behest that none shall seek in vain the truth that heals, remembering the Master's declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So shall we fulfil the great commission, and so shall the time come when, as the Lord hath spoken, "they shall all know me, from the least of them unto the greatest of them;" when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

ARCHIBALD MCLELLAN.

THE thoughtful student of Christian Science will readily admit that one of the most important things in its teaching and practice is the distinction which it makes between science and superstition, under whatever guise the latter may present itself. It is true that some people unthinkingly assume that, because Christian Science heals the sick without the use of material means, it must therefore be some form of superstition; yet these same people would probably admit that Jesus healed the sick in this way. Their position in this respect shows, however, that they hold a superstitious concept of the Master's healing work and place it outside the realm of law; for, as soon as we admit that Jesus worked in accordance with law, we are forced to admit that the same law can be demonstrated by any one who has the needed understanding. This fact is dimly perceived by a good many who fail to see that in knowing God, Christ Jesus must have known His laws, and because of their failure to recognize this fact, they first doubt the Gospel records of healing, then deny them, thinking that thus they are getting rid of superstition, when in reality they are making a tremendous concession to it.

Right here it is of much interest to note Webster's definitions of this word superstition, namely: "Originally, a standing still over or by a thing; hence, amazement, wonder, dread; an excessive reverence for, or fear of, that which is unknown or mysterious." For nearly two thousand years mankind were thus "standing still," contemplating with

superstitious reverence the work of the world's great healer, but not taking a step toward its explanation as proof of the existence of a divine law which is of universal application; and this, too, in the face of St. Paul's declaration, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In Science and Health (p. 99) we read: "Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin;" and again (p. 83), "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."

In their study of the Scriptures, as well as of the phenomena of human existence, students of Christian Science look for the operation of law; and what is more, they find it everywhere. It is quite possible that in the dim light of early spiritual experience, some of the ancient prophets may not have understood the laws under which they were operating, but even this does not alter the fact of the law. In the account of the raising of the Shunammite woman's child there are distinct evidences of a remarkable spiritual understanding, as well as some traces of superstition, these due doubtless to the belief of the transcribers; but they cannot obscure the light of Truth to the one who understands the "demonstrable divine Principle" of the healing.

Here it is important to note that death was not admitted, either by the child's mother, by the prophet, or by his servant Gehazi. In the face of the most definite material evidence the mother said, respecting the child, "It is well"! When Gehazi failed to make the demonstration of life, he simply said, "The child is not awaked." The account which follows, of Elisha's physical contact with the seemingly dead child, is to the Christian Scientist mere superstition, which would have tended to prevent rather than assist the demonstration of spiritual law; therefore it can only be regarded as a gratuitous contribution on the part of some writer who failed to grasp the splendor of what Mrs. Eddy calls "the resuscitating law of Life" (*Ibid.*, p. 180). There can be no doubt that the prophet knew we must come to Life for life; not to mere matter, which at most is but a phenomenon of the carnal mind. As we read this wonderful story we are impressed with the "standing still" of mankind for long centuries in the presence of this glorious overcoming of the belief in death, yet it manifestly devolves upon every Chris-

tian man and woman to throw off superstition, and to understand and demonstrate God's spiritual law as contained in the Bible, especially as we have so many examples in the Gospels of the working out of this "law of Life" by Christ Jesus and his students.

Christian Scientists are deeply and truly thankful that in Science and Health and the other writings of their revered Leader they are taught how the sick were healed and death was overcome in the olden time; also how they may apply their own understanding of divine Principle to the problems of human experience and prove that the Master made no mistake when he said, "He that believeth on me, the works that I do shall he do also." Christian Science makes it very clear that superstition is not a product of spirituality, but of the grossest materiality, and is closely allied to the belief in magic, hypnotic control, and gods many, whereas true spirituality is based upon divine law and is inseparable from scientific understanding. Wherever superstition prevails, whether among men or nations, there is first a "standing still," then steady retrogression, until the divine demand for purity is lost sight of, and moral and physical uncleanness follow, with hatred, strife, fear, disease, and death as the externalized manifestations.

On the other hand, true spirituality never can be content with an "unknown God," but seeks each day to know God more intimately, and thus to love and trust Him because of the knowing. Then the law of progress is intuitively recognized and obeyed, so that neither religious nor medical superstition can hold the student in the darkness of a mental twilight. There is no hint of superstition in the Gospel record of Jesus' wonderful words and works, and it rests with us to demonstrate that none of it can cling to us in our efforts to be his faithful followers. It is the age of Science and of progress, not of "standing still;" and if we are alive to Truth we shall bring forth the fruits of Spirit, the "love, joy, peace, long-suffering, gentleness, goodness, faith," "against which," Paul says, "there is no law."

ANNIE M. KNOTT.

PROFESSED Christians of every shade of belief are altogether at-one in declaring that Christ Jesus is the world's greatest Exemplar, the authoritative guide in all matters of faith, of conduct, and of endeavor. There is

hardly a sermon or prayer heard in any Christian church that does not thus recognize him in some statement or phrase, and yet a comparison of the teaching and doings of the Master with the thought and works of most Christians cannot fail to disclose many and grievous contrasts. differences in point of view and in deed which indicate how much he has been and is honored by the lips alone.

Christ Jesus was our Wayshower in his unflinching loyalty to God and His demands; in his purity and unselfishness of life, and in his brotherliness, his truly democratic, caste-ignoring humanitarianism. More than this, he was our Wayshower in his concept of God and of man, in his estimate of and attitude toward evil and its claims, and in his entire reliance upon Spirit and spiritual power for the solution of the human problem, all of which gives point and pertinence to St. Paul's emphasis of the necessity of conformity to the Master as our model. To the Ephesians he said, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Everywhere in his writings the great apostle presents the thought that, if they would advance safely and surely, his followers must place their feet in the footprints the Master left in the path of spiritual ascent, and that to be indifferent in their work and methods to the pattern he supplied, is to dishonor him and invite failure.

The consideration which, in all the years, professed Christians have given to creedal conformity, is manifest in the conflicts and divisions resulting from their inability to think alike respecting the exact meaning of Jesus' statements. The unnumbered strifes and sanguinary contentions recorded in the pages of religious history all tell of convictions respecting this matter which prompted ofttimes to the most heroic struggle and sacrifice, and yet nothing is more manifest from our present point of view than that in these long-time struggles for what has been deemed conformity, the great body of believers, since the era of "the early church," have been guilty of a mistake which harks back to that of the ritualistic Jews to whom Jesus said, "Woe unto you, . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters."

A consensus of sober opinion in all the world today would certainly rebuke Christian profession for its insistent em-

phasis of the non-essentials, from which so much of strife and dismemberment has resulted. Hard business sense is at-one with spiritual perception in decrying the judgment that has so far lost a right sense of proportion, is so blind to real values, as to ignore the important while exalting the petty. Such an event results far more frequently, no doubt, from the ignorance of false education than from a premeditated effort to veil disloyalty to fundamentals of faith by that ostentatious devotion to trivialities which often wins a reputation as a paragon of piety. But, however explained, this habit has become no less lamentable in its effect than world-wide in its extent, and the chief distinction of Mrs. Eddy's life-work is the fact that it is directing Christian thought anew to the fundamental teaching and requirements of Christ Jesus' Christianity. Christian Science is emphasizing the gist of St. Paul's rebuke of Peter, when at Antioch he showed him the inconsistency and unworthiness of his course in turning away from the non-caste, democratic freedom of the gospel, and courting the favor of Judaizing Christians, by withdrawing from open fellowship with the Gentiles and consenting to the necessity of circumcision and other Mosaic formula.

Christian Science teaches that the Wayshower's way is the one right and effective way, and that we cannot ignore it without virtually renouncing him, and the significance of this contention will speedily appear to every thoughtful, open-minded Christian man. For twenty centuries Christian propaganda has been conducted in the interest of the world's redemption, with the result that as yet vast areas of population have been practically untouched by Christian appeal, while in so-called Christian countries a majority of the people, and especially of the poor, admit that they are without God and without hope. In the presence of this fact one can but inquire whether or not Christ Jesus anticipated it, and if so, why. It seems a most natural assumption that in teaching his disciples, and inaugurating the healing evangel which, despite all obstacles, made such wonderful progress in the first two centuries, he planned and intended that the way he had shown was to remain the way for all believers, in all time, and for the sufficient reason that his use of it stamped it as the one right and efficient way.

Let us suppose for a moment that this Christ-way of proving the practical, immediate, and all-saving value of

his concept of Truth had been followed not only in the first and second centuries but in all the others up to this twentieth; that the sick had been healed, the vicious reclaimed, the dead raised up, by a scientific application, at the hands of every Christian minister, of the truth which the Master said should forever make free. What would have been the religious status of the race today? It is impossible to consider this question without reaching the conviction that under such circumstances the present outlook for the world's redemption would have been wonderfully different.

The late congress of Christian workers in India, to consider the question of how to reach the Mohammedan peoples, emphasized the seriousness of the outlook. The heroic missionary efforts being put forth in many countries are not bringing a return that gives great assurance or even hope, while in so-called Christian lands the cohorts of materiality, the ignorant, the intemperate, the lustful, the doubting, and the indifferent, to say nothing of the vicious and anarchistic elements of society, are presenting a front which makes the bravest and truest Christian soldiers thoughtful, and the Christian world is looking as never before for the probable explanation of these things.

Christian Science points again to the Wayshower's way, and calls its every adherent to walk therein. It is declaring that it is never too late to be good. "The time for the reappearing of the divine healing," writes Mrs. Eddy, "is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing" (Science and Health, p. 55). Truly the "earnest expectation of the creature waiteth for the manifestation of the sons of God," for men and women, ministers of Christ, who are endued as were the ancient worthies with the power of Christian healing, and under the banner of Christian Science they are appearing; they have come to lift up the fallen, to win the ear of the obdurate, to touch the hearts of the hardened, and to fulfil the hope of the despairing by honoring in deed and in truth the Master's word and way.

JOHN B. WILLIS.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE: THE GOSPEL OF HEALING

A LECTURE DELIVERED BY CLARENCE C. EATON, C.S.B., OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., APRIL 20, 1911.

A LECTURE on Christian Science bears close resemblance to a sermon, and if I were to select a text of Scripture as a basis for an address of this character, I could not well select a more interesting or a more important one than that of Jesus' commission to his disciples, that their preaching should be with respect to the kingdom of God—the immediate presence of the power of good, and to be accompanied by the healing of the sick, the cleansing of the leper, the raising of the dead, the casting out of devils. The tenth chapter of Matthew's gospel is entirely devoted to the Master's instructions and admonitions in this respect, and the closing chapter of the same gospel adds to this specific commission the more general and universal one, namely, that his followers should teach all nations to observe all things whatsoever he had commanded them to do, thus plainly making it a Christian's duty to heal the sick and remove evils as well as preach the gospel.

The command of the Master is in substance an epitome of true Christian faith, doctrine, and practice. Moreover it is obvious that such a faith and practice can only rest secure on a firm foundation, to wit: the undeniable existence of one omnipotent, omnipresent, omniscient God—a

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God who constitutes and embraces all true being and whose presence and supremacy consciously inspire, protect, and govern as an immutable and unalterable law, every part and portion of the vast universe of ideas which He has created or revealed.

The Allness of God Inspires Love

Christian Science meets the requirement of preaching the absoluteness and the allness of God, good, by works or demonstration, rather than by words or arguments. It does not announce a new, strange, or irrational concept of God, but unfolds and declares a correct comprehension and a true and just understanding of His being, qualities, and law. To broaden the average individual's concept of God, there has been introduced into the teaching of Christian Science synonyms of God other than those ordinarily used, the terms Mind, Soul, Principle, Life, Truth, and Love; intelligence and substance are also employed as synonyms to aid further the student in his comprehension of God, as well as to indicate His nature, attributes, and qualities. These terms when rightly understood and applied in conjunction with the broadest and most profound concept which it is possible for us to grasp of omnipotence, omniscience, and omnipresence, serve to turn thought away from a circumscribed, limited, or humanized sense of Deity and direct it toward that impersonal, infinite, supreme, and absolute intelligence, consciousness, presence, and power designated as God.

When we include every attribute of goodness, justice, mercy, compassion, and tenderness which we would naturally associate with the term Father as applied to God, and at the same time exclude from our thought all sense of injustice, hatred, anger, vengeance, and changeableness, we are able to obtain and enjoy a more righteous and true sense of God as the one infinite, All.

A concept of God answering to this inspires love for and reverence of Him. Moreover, it quickens within us a spiritual consciousness, recuperative and redemptive in its operation, that will act as a silent power to lift us above the false and illegitimate beliefs of mortality, obliterate the undesirable moral or physical effects which these beliefs may have produced, and provide an adequate defense against the influence and action of all that is unlike God, good.

One infinitely good God and one infinitely perfect universe, including man, is what Christian Science declares and teaches. And it holds that it is just as important that we have a correct understanding regarding a perfect man as the manifestation of God, as it is that we have a true knowledge of a perfect God as the creator of man. If one or the other or both are excluded from our religious teaching and practice, then is our faith likely to be dead and our hope indeed vain.

To account for the absence of a more general belief in a religion embodying such postulates, we must ascertain how far and wide men have strayed on these questions, and what has led the world into the confusion and trouble in which it is involved. All that we find in Biblical history associated with the Jehovistic or humanized concept of Deity, we also find incorporated in the man-made doctrines of modern Christianity. It has resorted to the practice of clothing the divine with a human vesture. Failing to separate the true from the false, it delineates God as an anthropomorphic being—liable to wrath and vengeance, capricious, changeable; and implants in the hearts of men fear and hatred, rather than reverence and love of God.

Theology teaches that the men and women we behold on earth today are all that now remains of what was originally spiritual man. Almost universally the belief prevails that man, the crowning triumph of God's creation, has degenerated to the level of a beast—indeed, it is even declared that he is little else than a mere speck of dust on the desert of the universe.

The Two Records

Evidently this conception of man has obtained by reason of the confusion of the two separate and distinct accounts of the creation which appear in the Bible. A careful study of these records discloses the fact that they differ in many important respects, insomuch that the student is forced to recognize that in premise and conclusion they are positively antipodal, and cannot possibly be harmonized upon a single point. Thus the Scriptures under consideration indicate that in the day when God (Elohim) "created man in his own image," the Lord God is supposed to have "formed man of the dust of the ground" and made a woman out of a bone.

Though briefly stated, the first chapter of Genesis contains a complete record of the spiritual and true creation, a record pronounced by most authorities on Biblical questions as absolutely scientific in all respects. Therein we read that God created man in His image and likeness, gave him dominion over the earth and whatever moveth thereon, provided for the constant care and maintenance of His creation; and the record states, moreover, that "God saw every thing that he had made, and, behold, it was very good."

The teaching of Christian Science places especial emphasis upon this record as authentic and true, and declares that it forms the basis of all true existence. God being admittedly supreme and unchanging good, Christian Science argues that as He is the only cause, His creation in effect must ever continue to be representative of the divine character, of which it can only be a correct and legitimate expression so long as it remains perfect. The Bible fortunately does not teach that provision was made necessary or possible for the change, contamination, failure, or termination of the perfect handiwork of God, and we note that the reading does not involve God's image in any discord or imperfection whatever.

In the second and subsequent chapters of Genesis our attention is directed to a record in marked contrast to the one just referred to. This account states that the Lord God formed man of the dust of the ground, but not in the image or likeness of anything in particular, nor was there accorded to him dominion over anything. Later this man appears to have acquired the name of Adam. Then it is said that out of the ground the Lord God caused the products natural thereto to grow and also formed the beasts of the field of the same material, namely the ground. Continuing, we note that in order to provide a suitable companion and helpmeet for the man, the Lord God caused a deep sleep to fall upon Adam, and, acting in the capacity of a surgeon, he removed a rib from Adam's side and immediately transformed it into a woman, to the delight of the man.

What might be designated as a brief honeymoon is followed by temptation, disobedience, fear, shame, and condemnation, accompanied by punishment imposed by the Lord God upon this man and his wife. And this is followed by the remarkable experience of their existence, culminating in sorrow and suffering for the woman and the repudiation

and decree of annihilation pronounced upon the man. The language which the Lord God is supposed to have addressed to the latter is, "Dust thou art, and unto dust shalt thou return."

The Dust Man

Manifestly, this is an attempt to account for the origin of a material man, as well as the story of the dismal failure and ending thereof. The extraordinary inconsistencies which have been introduced in this record are in themselves sufficient to warrant us in regarding it as an allegory. By a strange process of perversion and substitution it is observed that the chronicle of the Adamic creation or dust type of man, has almost wholly superseded in our lives that of the spiritual or God-made man. Indeed, the incidents narrated have formed the basis of a multitude of religious beliefs or systems. Modern Christianity or scholastic theology is based wholly upon the belief in the verity of this history, and it has accordingly devised what it regards as an efficacious plan whereby this mortal or dust man is to be restored, rejuvenated, and transformed into a spiritual being, regardless of the teaching of the Bible to the effect that mortality must be destroyed in order that immortality may be brought to light. Jesus declared that "the flesh profiteth nothing," and Paul declared that "flesh and blood cannot inherit the kingdom of God."

Speaking in a general way, nothing at present embodied in the teaching of scholastic theology provides for the healing of the sick. Ignoring the command of Jesus to heal by spiritual means, theology leaves this question entirely to the medical profession.

In this connection it is interesting and instructive to note that theology and *materia medica* have a common ground of meeting, and it is that of the verity of the matter man. Strangely enough, neither seems to appreciate the predicament in which both are thereby placed. The absurdity of the situation under consideration is heightened when regarded from the standpoint of the last analysis of mankind which both of these so-called humanitarian agencies accept. Naturalists tell us that the molecule of life with which this dust man is supposed to be generously provided, is composed of six elements, namely: carbon, hydrogen, oxygen, nitrogen, phosphorus, and sulphur. The only one whom materialists agree is competent to deal with the

changes in the composition and constitution of this molecule and determine its status, is known as a chemist. In the dilemma of sickness, then, theology and *materia medica* submit the man whom they would save or heal to the analytical processes of the chemist, and both agree they must abide by his dictum in determining the issues of life.

The Materialist's Dilemma

Failing to distinguish the real from the unreal and to discern the spiritual or true man, we find both theology and *materia medica* strenuously endeavoring to save or heal the soul or body of a being whom the chemist avers is constituted wholly of water and "inorganic salts," in the ratio of eighty-five per cent of the one and fifteen per cent of the other. And hence it is either a hopeless condition of congestion or inflammation, disarrangement or contamination of this water and salts, that compels the doctor or theologian to agree that a dust man or a bone woman must submit to an ignominious death, and take chances in the unknown and indefinite future of being eternally saved or perpetually lost!

Obviously, if sinning, mortal man is a composite of water and salts, theology's plan of salvation is doomed to failure. Of the practice of *materia medica* we need only reiterate that it has long been considered experimental, and this we fully appreciate when the difficulties which confront the physician are realized.

Ill-advised Criticism

The criticism is sometimes made that certain reported cases of healing are unauthentic because Scientists are not physicians and hence are incapable of diagnosing diseases and determining the actual malady from which the patient has recovered. This criticism is ill-advised, since the chief source of the physician's embarrassment lies in the uncertainty of this diagnosis, and he is further baffled by the fact that the process for successfully extracting pain or disease from a compound of water and salts has not yet been discovered.

The dust man is the the world's veritable sin and disease-burdened man, its criminal, its outlaw, and yet its prospective saint. This is the man whom well-meaning men would save or heal, remand to the whipping-post, incarce-

rate in dungeons, send to the scaffold! Who is the sinner? What needs salvation? What becomes sick? What is being scourged and spit upon? What is fit only for "treason, strategems and spoils"? What is this vagabond; this "monster with hideous mien"? Whom does the court or executioner address thus: "And may the Lord have mercy on your soul"? Finally, what is crucified or murdered and what dies? Physician, clergyman, lawyer, judge, coroner—the peers and vassals of mortality—solemnly answer upon oath and according to the best of their knowledge and belief: "It is a compound of eighty-five per cent water and fifteen per cent inorganic salts"!

In the light of the chemist's analysis we are really spared the pains of engaging in a controversy over the question of the reality or the unreality of matter. The more advanced philosophers agree that everything now in evidence and commonly called matter is but thought embodied or externalized—something which we ourselves have constructed more or less imperfectly. Matter, when left to the tender mercies of its "next friends," theology and *materia medica,* takes its place in the open grave of all mortality, "uncoffined and unknelled," with this simple though expressive epitaph to mark its last resting-place: "Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return"!

Trusting Christian Science

As the knowledge of the faulty and inadequate service rendered mankind by *materia medica* is becoming more wide-spread, need we longer wonder why some people prefer to entrust themselves and their children to the practitioners of Christian Science instead of physicians? And shall the rights and privileges of individuals to exercise their choice in this direction be denied or abridged? Is it, indeed, a menace to the peace and welfare of the world that Christian Scientists, through inaudible rather than audible prayer, have healed thousands upon thousands of hopelessly sick people and restored the inebriate and the mentally deranged?

And yet, in the face of such philanthropy as this, we of the enlightened twentieth century witness the extraordinary spectacle of the representatives of certain medical schools, in a land whose constitution and government pledges and guarantees its subjects religious freedom,

seeking to influence and intimidate legislatures and courts to enact and adjudge it unlawful for you or me to avail ourselves of that prayer of understanding and faith which we are promised shall "save the sick"!

Because the nature of God is so little understood, mankind believes that He gives or withholds as His judgment or pleasure may dictate. Hence there has been instituted the custom of petitioning, supplicating, beseeching Deity to bestow various favors upon the suppliant, and this is called prayer. Christian Scientists are willing to take Jesus at his word and not tease God for what is needful, for the Master said: "Your heavenly Father knoweth that ye have need of these things." Possibly this is why Christian Scientists have been denominated a prayerless people. Perhaps this criticism can best be answered by the thousands who have confessed that while they were trying to live in consonance with the requisites of theology, their prayers were never answered.

They now witness that they never knew how to pray until they read and studied the chapter on Prayer written by Mrs. Eddy and given first place in the text-book of Christian Science. Christian Scientists recognize that associated with every prayer or sincere desire for the manifestation of God's presence and power there should be positive faith, conviction, and knowledge that the prayer is consistent with our relation to God. Such an attitude merits and provides for an answer to prayer in accordance with the Scripture: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" also, "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Jesus evidently taught that the nature of prayer should be confirmative rather than supplicative, and accordingly we believe that a comprehensive realization of God's allness and the great truth that His law is everywhere and at this very moment operating to destroy the discordant conditions of human experience, is the correct basis of prayer.

For those who honestly disbelieve in and discredit the works of a scientific Christianity we can afford to entertain much charity. It should be remembered that the world of today has had little training and instruction along the line of a faith that is not dead, and hence scarcely any

opportunity of knowing and judging from works and fruits what true religion is. Immersed in the mesmerism of false theology it seems unable as yet to recognize and comprehend the naturalness of the works of truth and righteousness. For those who are thus entangled and hence not familiar with the signs which "shall follow them that believe," we patiently hope and wait, even though their ignorance is without excuse. But Christian Science in exemplifying the religion of Christ Jesus is confronted by the darkness which cannot comprehend the light.

A Divine Sovereign

It has been argued and urged that each and all of us are included and involved in the Adamic or material belief of man. Christian Science protests that we are subjects of a divine sovereign and that mortality affects us only to the extent that we ignorantly or intentionally believe in and submit to its theories and practices. Material sense has long imposed its tyrannical beliefs, customs, and laws upon the world and intimidated nations with its plan of mutual murder and subsistence. In example and precept its substitution of the moral for the spiritual man has been indiscriminately foisted upon succeeding generations for many ages, and the suffering, misery, and desolation which have followed in its wake are ample proof of the iniquity of that practice and responsible for the decline of spirituality and the consequent presence of a wide-spread hatred of good. But a righteous revolt has come which shall shake mortality to its very foundation and utterly destroy it.

This reformation accomplished, we shall behold the real man, the divine offspring or spiritual idea, who is more than a statesman, patriot, or priest; more than a chemist, an astronomer, a mathematician or musician; more than a servant, merchant or mechanic, a physician, lawyer, philosopher, teacher, or poet. He is the image, likeness, reflection of the All-good and is endowed by his creator with inalienable and unalterable dominion over earth and sky. In his kingdom are no vassals, no peers; no strikes, no lockouts, no bars of condemnation, no courts of appeal. There is naught to condemn, to appeal to or from, since infinite good is supreme! The healing of the sick or cleansing of thought by means of the truth or spiritual understanding,

is as possible of accomplishment today as at any time in the world's history. Ministering to the sufferings of mankind is the most legitimate evidence and expression of true Christianity of which we can possibly conceive, and is inevitable because it is in fulfilment of prophecy.

The Christian Scientist does not see in his patient what the physician or chemist sees in mortal man, therefore he makes no attempt to heal water and salts. To the Scientist sickness is a mental presentation, a defective state of thought —a mental picture in the consciousness of the patient. God, who made everything good and without whom, as St. John says, "was not any thing made that was made," is not the author of such thought disturbances as produce sickness and they are wholly unknown to Him; hence their source is illegitimate in all respects. It has been discovered that God's law rightly understood will antidote every phase of error or discord which might take possession of the human mind. Indeed Christian Science has repeatedly demonstrated this grand verity, and has established the great truth that all that is necessary for the expulsion of sin and disease from human experience and for the accomplishment of humanity's complete liberation or evangelization, is here and now.

The Higher Law of Mind

Christian Science proves that the false material laws which by common belief and consent operate through fear, ignorance, and superstition to incapacitate mortals and cause invalidism, are rendered null and void by the higher law of Mind. The individual knowledge of this and its application metaphysically effect the eradication of the discordant conditions which may be held in thought or externalized on the body. There is nothing mysterious or miraculous about this *modus operandi,* since an infinite and irrevocable law provides for reconstruction, restoration, recovery, or redemption in accordance with the supreme wisdom and power of the Principle which established the law.

In this connection it may be said that the changes wrought in consciousness and which result in the healing of the sick, according to the practice of Christian Science, are in no sense due to the use of hypnotism or suggestive therapeutics. The latter is in a class by itself and is a remnant of the condemned necromancy or occult practices of the past which

the critics and enemies of Jesus failed to convict him of when they were testifying falsely against him. The domination of a submissive mentality or consciousness by an imperative one is recognized as a dangerous practice, the maximum of results therefrom being evil rather than good. Moreover, the practice is unchristian, because contrary to the teaching of Jesus, who denounced and repudiated such healing methods as equivalent to casting out devils by the prince of devils.

When directing attention to that portion of Jesus' command which relates to the raising of the dead, many who believe in its literal application might desire that we shall go to the cemetery and conduct a series of experiments. But, according to the materialists, all that we ever place in a cemetery is the water and "inorganic salts" which the human body is said to be composed of! Would you think it profitable to labor merely for the resuscitation of that? But what of the loved ones with whom we associated and who have passed from our presence, where are they? They were never more or less than consciousness, and Christian Science teaches, as does common sense, that consciousness never found a resting-place beneath six feet of earth! Through its release from a measure of sense-bondage, consciousness must instantly experience in a degree something of the true resurrection—the ascension of thought to perceive the immortality of life. Scripture refers to death as an enemy, not a friend. Jesus gave it no place, and met and conquered it because he regarded it as a phase of error, the outcome of materiality. In the truest sense what is meant by death is characterized by Paul as carnal-mindedness. "To be carnally minded is death." This he said of the nature of that mind or consciousness which is grossly material—the sum total of all carnality or that which is exactly opposed to spirituality. He also said, "To be spiritually minded is life and peace." This agrees with Jesus' concept of life, for he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Eternal Life

Spiritual-mindedness or understanding, then, Jesus considered as synonymous of eternal life, and he came to impart this understanding to others, in order, as he said,

"that they might have life, and that they might have it more abundantly." Thus if a knowledge or understanding of God, good, constitutes eternal life, then surely the absence of this true knowledge might well be designated as death.

The Mind, consciousness, or intelligence which enabled him to do the works that he did, Jesus characterized as God, or the Father. Paul urged that we should have the Mind "which was also in Christ Jesus." Hence it is that Christian Science speaks to a slumbering sense with the view of illuminating it or educating it out of itself—resurrecting it, as it were—and says: "Awake thou that sleepest, . . . and Christ shall give thee light;" and, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We may well spend every moment in rejoicing that through Christian Science we have learned something at least of the eternal verity of life and the unreality of death.

In Jesus' time diseases and afflictions were commonly regarded as due to the presence of evil, frequently spoken of as evil spirits or devils; hence the command to cast these out. His ministry disclosed the fact of the intimate association of evil or devil with all manner of discords, and we note that he overcame it and cast it out and released the afflicted ones. On certain occasions evil seemed to recognize in him its master and with fear and trembling it shrank from his very presence.

Contrary to the teaching and practice of Christ Jesus, we find, as some one has said, the "whole superstructure of modern Christianity built upon the belief in a definite evil being who brought about the fall of man." If, then, the existence of modern Christianity is contingent upon the belief in evil or devil as a verity, a power, logically the destruction of evil would mean the demolition of modern Christianity. Then, pray, how shall we reconcile the teaching of the latter with what the Master said and did, since he is supposed to have founded true Christianity? Scripture says, "The Son of God was manifested, that he might destroy the works of the devil," and also "him that had the power of death, that is, the devil."

Evil Exposed

Christ Jesus' analysis of evil or devil discloses the fact that he perceived that it was not real, for he characterized

it as a falsity and without the shadow of truth. Jesus stripped the disguise from evil or devil and exposed it as a lie from the beginning, and taught that it must be cast out. The conclusion is inevitable that the phenomena of evil are to be accounted for by the presence in human consciousness of the belief in and fear of it, and it finds expression only in the utterances and deeds of those enslaved by it. Thus, so long as evil as a lie can successfully deceive us, it will use us as a tool and make us its victims. Exposed as a lie, it falls a coward at our feet.

The remarkable and improved changes wrought in the temperament, character, and deeds of men by Christian Science are the direct result of the casting out of evils or devils. This evidence of our obedience to the Master's command is attracting more attention today, perhaps, than physical healing. The latter is merely an incidental experience on the way to the ultimate of reformation and transformation. The most precious gifts of Christian Science are to be designated as peace, joy, contentment, satisfaction —experiences and conditions which are essential and which can become ours only through the casting out of evils and the acquirement of enlarged spiritual understanding. By a proper application of scientific and demonstrable knowledge of spiritual truth, errors in belief which throng one's consciousness are cast out, dissolved and dissipated, as naturally, scientifically, and inevitably as light destroys darkness. Usually the first errors to yield in one's mentality are those which have found expression in physical infirmities, but this is not the goal which Christian Science urges us to seek. We should strive for and win a consciousness thoroughly purged of evil, and so we press forward, as Mrs. Eddy has so aptly put it, "until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (Science and Health, p. 323).

Jesus' Healing Method

In criticism of Jesus his enemies said, "He hath a devil, and is mad; why hear ye him?" Others said: "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" It has been said of Christian Science that it is of the devil. God forbid that any one should believe that evil or the devil has healed blindness, tuberculosis, tumors, cancers, paralysis, and myriads of other

so-called incurable diseases! And yet hundreds of authentic cases of just such healing as this stand to the credit of the practice of Christian Science. Christ Jesus practised on the same type of man that practitioners of other systems did, and he healed his patients of both sin and disease by one and the same metaphysical process—the operation of the knowledge of Truth. His analysis of causation radically differed from the materialists. He was concerned neither about what a man's body was composed of, nor about the nature or character of his disease. Respiration, temperature, coated tongue, the pulse beat, etc., did not mean anything to him. He never asked about the food a man had been eating or drinking, or even the air he had been breathing; indeed, he said, "Take no thought for the body." All this we can understand, if we will. If Jesus ever accepted the chemist's analysis of a man's body, he naturally would have accepted the same authority's analysis of the food which the man consumed. Then good, ordinary common sense would have assured him that the commonplace act of adding the water and "inorganic salts," said to be contained in food to the same elements found in the human body, could not possibly cause indigestion.

Observing students have not allowed the fact to escape their attention, that Jesus did take cognizance of the thoughts and deeds of men. He noted that primarily it was evil thinking which defiled men. We read that on one occasion he said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." His analysis disclosed causation as mental rather than physical, hence he healed the people by the power of his understanding, and he enlightened them,—quickened their comprehension and stimulated mental energy and activity. He took advantage of the simplicity of the faith of his hearers and leavened it with understanding, so that it could remove mountains of error. He was a recognized authority upon all questions, and he astonished every one with his learning and wisdom and the patience and love which he displayed when dealing with their ignorance and misery. It was conceded that he "went about doing good."

Jesus taught men how to pray, and showed them how by right thinking and good behavior they could rid themselves of evil desires, habits, effects, and influences. Moreover, he insisted that they should be actuated by the same Mind or consciousness which possessed and impelled him, and which he designated as his Father and their Father, so that they would be enabled to do for others exactly as he had done for them. Jesus disclaimed credit for the great works which were wrought through him, for he modestly said, "I can of mine own self do nothing." "But the Father that dwelleth in me, he doeth the works."

JESUS' PROMISES FULFILLED

For sixteen centuries mental therapeutics as instituted by the Master remained dormant, but in these latter days Christian Science represents the restoration and reestablishment of its practice. Less than fifty years ago only one person on earth realized what Christian Science in this respect means to the world. Today many thousands are vividly conscious that it is wholly due to its teaching and practice that they are alive and able to say they are well and happy.

If in less than half a century, much of which time was necessarily spent in overcoming the prejudices of mortals and dealing with the many problems incident to the formative period of all earthly undertakings; if during these trying years of the reestablishment of a religious practice which had been entirely neglected and in disuse for upward of sixteen hundred years; if notwithstanding the almost universal and persistent practice of ignoring God as the healer of the sick and seeking material means for relief and healing, no matter how utterly inadequate or futile,—if in the face of all this Christian Science has adequately proved equal to the task of releasing from the bonds of sin, suffering, and disease hundreds of thousands of people, then we are surely justified in saying there has come to the realization of this people the fulfilment of Jesus' prophecy: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

THE AIM OF CHRISTIAN SCIENCE

In the ministry of Christian Science the endeavor is to exemplify all that is possible for the human to comprehend and express of true charity, even that concept of genuine charity which Paul has so comprehensively embodied in the thirteenth chapter of first Corinthians. The benefactions of Christian Science extend to all classes, without distinction as to nationality, rank, or caste; and included in the scope of its teaching and practice the investigator will find a remedy for every undesirable condition to which mankind are subjected. In association, fellowship, and conduct Christian Science urges men to a strict observance of the golden rule, and that new commandment which the Master gave and which forms the basis of true brotherhood: "That ye love one another; as I have loved you."

The promises of Christian Science are to be found in the Scriptures, as well as in the literature especially devoted to its teaching and practice. As these promises must all be fulfilled, the mission of Christian Science will not be completed until the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

CHRISTIAN SCIENCE NOT AN EXPERIMENT

Christian Science can no longer be considered an experiment, and while among the skeptics and unbelieving there are those who appear to be expecting its early demise and a stampeding of its adherents, observing ones behold it steadily moving onward and adding daily to its standard "such as would be saved." This is because it is not founded upon human personality, but rather upon Principle, which assures its permanence. It is recognized that the impersonal spiritual realization which gave Christian Science to the world is still here, teaching and admonishing us in all truth and righteousness; and naught can destroy, remove, or succeed it.

The world is wholly incapable of conceiving of the scope and character of the task committed to Mrs. Eddy as the Discoverer and Founder of Christian Science. Even those whose lives have been touched and transformed by the healing influence of her love and work, confess their inability to comprehend its significance. Certain it is that her life of spiritual devoutness, self-sacrifice, and sweet

simplicity; her loving loyalty to God, the purity of her thought and purpose, and her consecrated faithfulness to the exalted ministry to which she was providentially called, has culminated in a movement which has as its ultimate the release of the human mind from its iniquitous bondage to sin and disease and the abolition of the despotic tyranny of false belief. Blessings of this nature cannot well be confined to a single race or generation, but must extend to all nations and all times.

Thank God, the mission of Mary Baker Eddy has not been in vain! There is a vast multitude of people in this generation who momentarily give thanks that it was through her discernment, courage, and unswerving fidelity that their tears have been dried and their pain banished. Nor is that all; for not half can ever be told. She has made clear and plain the way whereby all are to be redeemed according to the plan and purpose of an infinitely good God and through the salvation of the indwelling Christ. If ever a people had occasion to hold in loving and tender memory the life of a noble, just, pure, and upright woman, it has it now. I am sure that all who are conscious of this will agree that to her there is due the full significance of these words of the great apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

ELIZABETH FRY drew up for her own guidance the following rules:

Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.

Never err the least in truth.

Never say an ill thing of a person when thou canst say a good thing of him. Not only speak charitably, but feel so.

Never be irritable or unkind to anybody.

Never indulge thyself in luxuries that are not necessary.

Do all things with consideration, and, when thy path to act right is difficult, put confidence in that power alone which is able to assist thee, and exert thine own powers as far as they go.—*Churchman.*

THE PREVENTION OF ACCIDENT

M. G. KAINS, M.S.

STUDENTS of Christian Science soon discover that through its teaching not only are ills of every sort overcome, but what is equally important, that discords of every sort can be prevented by the understanding of divine Truth. They find in the Scriptures as scientifically explained, practical rules for the working out of their personal problems, as well as assurances of safety and security at all times and under all circumstances,—as, for instance: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

In spite of these assurances, however, we find that in every realm of endeavor people are predisposed to count on unfortunate things as sure to happen, and therefore to be expected at all times. The universality of this mental attitude renders it wise under present conditions of thought for the state to regulate conditions pertaining to accident and to care for those who have suffered therefrom. In assenting to the asserted probability of accident from the mortal point of view, Christian Scientists do not intend to convey the idea that an accident is not the result of a definite cause, since the first questions asked are invariably with respect to the reason for the occurrence, whether this be a child's tumble or the most serious of calamities. All that these people intend to imply is that accidents are the result of no one's direct intentions. They are clear-minded enough to admit that nature exhibits no accidents; all the phenomena in her realm are explained as the result of "laws" of various kinds. They are effects of causes. Just so in human experience men seek to explain accidents, and to place the responsibility where it belongs.

This placing of responsibility is an exceedingly important thing; but from a human standpoint it is very unsatisfactory, because the study of the cause must necessarily follow the effect, and except as this study leads to the prevention of future mishaps it is of no special use. It is no use to lay the blame on a train despatcher for giving a wrong signal, or to punish an engineer for mistaking a correct one. The cause lies deeper than the carelessness

of either despatcher or engineer. It lies in the character of thought that has no business to be occupying the attention of one or the other. Thought does not appear upon the surface; indeed, lack of thought is often claimed, but wrong thought is always present as the cause of accidents. For this reason only such men as can keep their wits about them are wanted in positions of responsibility; and, to the great credit of railways, steamship companies, and large manufacturing establishments, be it said that the emphasis these have laid upon clear-headedness has not only tended to promote the worthy, and set in activity a compelling force for the safeguarding of life and property, but it has tended to develop a higher standard of temperance and morality among employees.

In spite of all this safeguarding, however, there is the latent conviction that accidents must be counted upon, and so people take out accident insurance policies! From the standpoint of an investment, perhaps in this respect "the children of this world are in their generation wiser than the children of light;" for when one feels sure of results, he looks forward to calamity with comparative calmness as well as confidence, and when the worst comes, there is the soothing reflection that he was prepared.

Christian Science has no quarrel with these people; or for that matter with any one. Its mission is not to fight, but to educate. It accepts the popular statements that nothing merely happens; that there is no such thing as chance; that all phenomena are but effects, manifestations, proofs of causes understood or not. It digs below the surface and shows the causes of accident to be mental, the result of wrong thinking of some kind. One had given way to thoughts of hate, and failed to notice where he was walking until too late to save himself from an injury; another was deceived by a belief of satisfaction in drink, and became confused, with untoward results to himself and perhaps others; a third was brooding over some injustice, actual or fancied, when the accident "happened," and so on. Always there is a mental cause—an accident cannot just happen. Moreover, the cause is invariably due to the erroneous basis upon which some person's thinking has been done. Had the man who was hating known that in the gratification of his passion he was depriving himself of an opportunity to do himself good, he would not have yielded to the tempta-

tion to think wrongly even for a moment; and this is true, in more or less striking ways, of every other case.

All accidents are the result, direct or indirect, of erroneous thinking. There is no provision in God's law or God's universe for accident. Surely the Bible should be authority here! If Cruden's concordance is correct, the word accident does not occur in either the Old Testament, the New Testament, or the Apocrypha! Christian Science not only accepts Biblical authority, it not only lays emphasis upon the lack of provision for accident in God's domain, but it declares with logical proof that "under divine Providence there can be no accidents, since there is no room for imperfection in perfection" (Science and Health, p. 424). To expect accidents, therefore, is in a sense to declare that we do not place ourselves under the government of God, or that God is not managing His universe properly. To seize the first horn of this dilemma is to deny ourselves the assurances of divine protection; while to seize the last and assert that God is not managing His universe properly is to confront another dilemma, for we must conclude either that God is incompetent or that He deliberately plans disaster—"for some inscrutable purpose."

Which of these horns is the more pleasant to impale oneself upon? No student of the Bible will be likely to assert that God is incompetent, so this horn need not interest us; but a great many people have been taught to believe in the inscrutable ways of Providence, and to submit to calamity as sent by God to teach humanity needful lessons. No one, however, has yet discovered any such lessons that cannot be shot full of holes by common sense. We read that "God saw every thing that he had made, and, behold, it was very good." Does it appear reasonable that, after having made a "very good" universe, God should deliberately destroy any part of it? Would any human being, having made a good machine, a work of art, a building, in fact anything, destroy or deface his work for any reason, scrutable or inscrutable? The assumption that he would is puerile! The acceptance of either horn of these dilemmas leads to absurd conclusions.

Passage after passage in the Bible shows by inference that "accident" results from disobedience of God's law. Instead of trusting God implicitly, Job believed in some

other power, and the thing which he "greatly feared" came upon him. Like Job we experience the things which we greatly fear. St. Paul explains this statement when he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." In other words, when we disregard the perfection of God's universe and assert that accidents are inescapable, we will not be able to escape them; we make laws for ourselves and obey them! On the other hand, when we realize that God's kingdom "is from everlasting to everlasting," and that man is an integral part of that kingdom, we shall be impelled to obey this law of perfection, and thus enter into and maintain an existence which is without accident. To prepare for accident is, in a sense, to invite accident; but to know that accident has no function in God's universe is to carry the only real insurance against accident. On this point Mrs. Eddy is very explicit. She says, "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony" (*Ibid.*, p. 424).

Christian Scientists do not claim that they have proved the truth of this statement to such an extent that they are now wholly immune to what are called accidents; but they can and do claim that in their individual experiences the character, frequency, and seriousness of accidents have greatly lessened, and with their increase of understanding that God wisely rules His universe, not by antagonistic laws nor by a fast and loose policy, they are beginning to lay off the ways of thinking that lead to mischances. In proportion as their faith in God grows, they cease to look for trouble; and as a pleasant result, trouble becomes more and more a stranger to them. There is a wide difference between providing for accidents on the assumption of their inevitability, and providing against them by that clearness of mental and spiritual perception which enables one to appropriate the promise, "There shall no evil befall thee."

WE never know the true value of friends. While they live we are too sensible of their faults; when we have lost them we see only their virtues.—*Hare.*

THE WALLS OF JERICHO

MARY I. MESECHRE

THE Scriptures narrate many incidents analogous to our experiences in the journey from sense to Soul, and often are heavy burdens lifted, countless problems rendered less obscure by even a slight understanding of the lessons learned by the earnest student. The writer has recently been greatly helped by the account of the children of Israel before Jericho, and has noted some of the lessons drawn, hoping to aid others thereby. All are familiar with the story,—how at the moment of entrance to the land of promise their former leader, Moses, passed from them, and further progress was commanded under a new and untried leader, Joshua; how at the outset the formidable walls of Jericho confronted them, and they were bidden to its conquest; how each further step was divinely and definitely directed, and unfaltering obedience was accorded; and finally, how the complete overthrow of the city followed the claim of victory and praise for its accomplishment.

Every student of Christian Science duplicates the experiences of the children of Israel. All of us have our period of wilderness wandering, our glimpse of the eternal law of God, our timid drawing back from offered opportunity to "possess the land," our unwise attempts to force our way into the land of promise; at some stage of our journey we rely more or less completely upon some human leader,—friend, practitioner, or teacher,—until by divine authority such a sense of dependence is withdrawn and we go forward, fearing and trembling lest our own untried understanding of divine Principle fail us. Even the marvelous demonstration at the brink of Jordan, where the waters, touched by the feet of the priests bearing the ark of the covenant, receded and all went over dry shod (which is repeated whenever the pure understanding of God's presence touches the waves of mortal mind and rolls them back harmless before the onward march of Truth) did not, nor does it now, always seem to afford sufficient proof of God's omnipresence and omnipotence before the frowning battlements of Jericho. In their admitted helplessness the children of Israel looked to Joshua for advice

and succor, and our divinely appointed Leader has counseled us that our first resource should be reliance upon divine Principle.

How often at the outset of our following, when we have for the first time acknowledged divine Principle as our sole guide, does a test come to us such as came long ago to Israel. Let us see how sturdily the problem was faced. The story tells us they were encamped in the plains of Jericho, evidently in full view of the city, and we learn that this encampment was maintained and strict order and system were observed during all the period of waiting for the city to surrender. Often when a problem confronts us, if it be one of such seeming magnitude as to require the exercise of continued patience, and more especially one which is constantly presented to our thought, do we yield to temptation, become impatient and confused, and thus break camp, forsaking the orderly marshaling of our thoughts and depriving ourselves of that repose and restful confidence which betokens full trust in divine guidance. Not to be routed by the appearance of error, but to know that God is the only real power, that He will disclose His power in outward manifestation at the right moment and in the proper manner, is to ally one's self with Him in imperishable covenant, and to render constantly available that "operation of God" which recognizes no obstacle to progress and admits no impediment to success.

This divine order not only maintained the camp, but indicated every step necessary to the conquest of Jericho. Daily were they to march once about the city,—the armed men first, then the priests with trumpets, bearing the ark of the Lord, followed by all the people. The real leader of the hosts was God, the ark was His visible sign; therefore in the line of march all attention centered upon the symbol of the divine presence, the priestly trumpets were continually sounded, and no other utterance was permitted. The armed men who preceded the ark were thus constituted its vanguard instead of a force arrayed against an enemy. Absolutely no attempt was made to approach the city, to enter its gates, or to scale its ramparts. The sole requirement was that all the people, in an appointed order, should once daily march about the city, and should then return into camp and lodge there.

Our problem is to be approached in the same way. The

foe may appear gigantic and formidable, the stronghold quite impregnable, but no matter how hopeless of solution the difficulty may seem, we can once daily compass it with the sign of God's presence. Centering all our thoughts upon God,—placing as the leader of our mental hosts our highest concept of Him, giving alone to our purest thoughts the power of utterance and the privilege of close attendance upon this leader and making all else in our mentality subordinate thereto, the armed or prepared thought (an active, confident, and obedient mental attitude) constituting the vanguard, and all else the rereward, we shall compass unhesitatingly every difficulty that would hinder our advance into the land of promise, thereby "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

This daily journey was brief, since on the seventh day it was seven times repeated, but with each issuing forth of the hosts the same absolute adherence to the appointed order was observed. No opportunity for obedience is ever so insignificant as to excuse the slightest deviation from God's law, and we need be on guard constantly that all our thoughts be included in this daily march, that there be no loiterers, that no one stray heedlessly away or remain idly in the camp. Our earnest desire must not be permitted to become belligerent, and so rush forth alone as an armed force, but it must serve as guard to our pure thoughts, which herald our highest concept of God, the true leader of our hosts. And finally, when the prescribed daily duty is completed, we are to return into camp and lodge there. No time is to be spent in watching Jericho for possible breaches in its walls, no scouting nor parleying is permissible, and above all, the enemy is not to be invited into the camp through constant thinking or talking of evil as present or powerful, since to him that "ordereth his conversation aright" will be shown the salvation of God in the complete destruction of every foe.

Six days this order to compass the walls was to be observed. Repetition of actions or words sometimes grows a trifle irksome; it is tiresome and monotonous to go over the same ground again and again; we are apt to feel indifferent, and our work is done mechanically. We long for a change, we want to digress a little from the appointed way, to miss

a day now and then, to take a different direction or a more roundabout walk or a shorter path. But when we acknowledge God as leader we are in honor bound to do His bidding, and His method of procedure never changes, for although He knoweth "the end from the beginning," with Him "is no variableness, neither shadow of turning." This daily march is part of the discipline meted out to each true child of God, and loving obedience murmurs not against the Father's will.

Again, we are prone to fret at what seems to savor of inactivity, to lament the time spent in camp, to rebel against enjoined silence, forgetful that, as Isaiah says, "in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." No wise general keeps his men on the march continually; he sees that they have proper rest and are supplied with the best food and shelter procurable, thus conserving their strength and energy that it may be available and reliable in time of need. Why can we not see that fretfulness and worry and criticism and rebellion but deplete our strength and render us less able to face our problems, besides being positive contradictions of God's omnipotence and ever-presence? Quite as disobedient is it to go into camp and then keep darting out every little while to survey anxiously the walls of Jericho; this is merely doubt in another guise. The order that we go into camp provides also that we lodge there, in full trust not only that God will lead us forth at the right moment, but that He will supply all things needful during the waiting time.

Quite as important is it to be alert and watchful that we be not taken by a more subtle temptation. When for a time we seem limited to a certain amount of work, the daily march, we sometimes feel disinclined to do more, and are even aggrieved when further effort is demanded, and this especially if we have grown to prize the sense of ease to which a quiet sojourn in camp has accustomed us. This, however, is requisite to the completion of our conquest, and every sacrifice must be made; all ideas of the work we can and should do, often based entirely upon what we have done or want to do, must be discarded, and we must acknowledge and accept gladly and readily every increased demand upon us, though it require that we rise "early about the dawning of the day," for this seventh day is to witness the overthrow of Jericho.

But this increase in work in no wise renders implicit obedience less imperative; we are still but followers, though we may need to watch carefully lest a sense of self-importance tempt us to assume leadership and thus involve the entire host in confusion. In the appointed order, for seven successive times, are we this day to march about the city. No laggard thoughts of weariness or monotony must be allowed to disaffect the hosts; none must be permitted to glance longingly toward the deserted camp and so lose step in the ranks; there must be no hurrying to get the march over quickly, for "he that believeth shall not make haste;" but with every thought steadfastly directed toward the covenant sign—the highest concept of God—press forward until all have compassed the walls full seven times; then, as with one voice, praise God! Only fear and doubt are silent in the face of promised victory, and these belong not to the Lord's hosts; so each thought shall utter praise, because is seen "the salvation of the Lord which he will show to you to day."

When the children of Israel had compassed the walls of Jericho for the seventh time on the seventh day, they saw no change. The walls still stood. Their seven days' marching seemed all to no purpose. Not until was heard their united shout of praise to God because He had given them the city, did unmistakable evidence of victory appear,—"the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." There was no looking around to find the easiest place to get into the city, no curiosity about what some one else was doing; each was so intent upon his own share in that wonderful accomplishment that no time was left for anything but going "straight before him;" there was no interference with another's duty, no neglect of one's own, "and they took the city."

What then completed the downfall of Jericho? Not alone the daily march for six days, nor the seven-times-repeated compass of the walls on the seventh day; not the quiet sojourn in camp nor the daily issuing forth, nor yet the early rising on the seventh morning; not the silence of the people during the march, nor the continual trumpeting of the priests. All these served to train the people in such habits of obedience that when they were bidden to shout, for the Lord had given them the city, such was their confidence in

God that they unhesitatingly praised Him for victory, despite all appearance to the contrary. It was the spirit of obedience which entered into all their doings, and which stimulated this sustained note of praise and thanksgiving that effected the overthrow of Jericho. All else would have availed nothing, lacking this!

We may face a problem which bars our further progress; we may marshal our warriors, we may robe our priests in pure garments and send them forth with sound of trumpet and bearing the covenant sign to lead our hosts to victory; daily we may march about the city and return to camp, on the seventh day we may rise early and compass the walls seven times, and then—silence. Even the trumpet gives forth an uncertain sound, and we retreat dismayed. The walls stand unscathed; where we hoped for victory we see only defeat. And why? We failed to praise! Not one iota of the divine decree can be disregarded if we are to be victorious, and praise to God is the signal for complete triumph. Only when all the people shouted in accord with the trumpet blast did the walls of Jericho crumble and totter to their fall. Only as we, in utter disregard of all sense testimony, claim victory and voice gratitude therefor, can we receive the full reward for obedience, for not until then is obedience complete. The appearance of the walls was but circumstantial; the evidence of God's word was conclusive, and its acceptance enables us to declare, as did Jesus, "Father, I thank thee that thou hast heard me."

One lesson more. When the children of Israel entered Jericho they were commanded to destroy utterly the city, with all its idolatry, and a curse was pronounced upon whomsoever should again build Jericho. There is a tendency when one has seen a signal victory over error, to mark the place and refer to it frequently. The destruction of the error may apparently be practically complete, no least expression may remain, yet from some thought-picture unwittingly retained may arise the ruined walls of Jericho, to seem a barrier even more formidable than when its ramparts first frowned against our entrance to the promised land. In the overcoming of each difficulty the destruction of the error is to be so complete as to cause "all their memory to perish," for "the Lord alone shall be exalted in that day," and as our Leader says (Science and Health, p. 276), "real consciousness is cognizant only of the things of God."

THE PERFECT REVEALER

J. MORLEY WYARD

ST. PAUL, one of the subtlest masters of philosophy, fearlessly challenges the thinkers of all times in his declaration, "The world by wisdom knew not God;" and the condition of mind necessary on the part of the man who would find God inheres in his further statement: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

By any and all means, all fashions and processes, men have ever been seeking God. Much of the effort, praiseworthy in its intent, has been and is crude and ineffectual. By blood and sacrifice, through toil and weariness, at cost and pain, the human race, oppressed with the conviction of something terribly wrong, and impelled by the pressure of tremendous need, has been urging this all-important quest. It has been burdened with a sense of inability to remedy its own evil case, to counteract the crushing consciousness of manifest alienation from God, burdened with the uncertainty of knowing where God might be found and how to approach Him; burdened with the seeming impossibility of knowing whether the prayer were heard if offered, and if heard whether it would be answered. So far as concerns humanity in its entirety, defeat and failure in this search would seem to be more conspicuous than success.

But all this while the great God has Himself been seeking the seekers; has indeed been more in earnest in making Himself known to them than they have ever been to find Him; always proportioning and adapting the measure and fulness of His revelation to the capacities and necessities of those to whom the revelation is addressed. The first volume of the revelation of God was unquestionably the book of creation, the creation which was not carnal nor material, but spiritual. It was intended to be legible and comprehensible and accessible. The power and majesty and strength and glory of God were written in the effulgence of the heavens, in the stateliness of the hills, in the mighty mobility of the sea, in all the varying beauty of the earth. The man of God's creating could but have been all-glorious without and within, he must have possessed the reverent spirit of the poet and the seer, combined with the ingenu-

ousness and teachability of the child. Walking with God day by day, the love and care and mercy and grace and goodness and oversight and direction of the divine governor were to him clear as the azure of the noonday firmament.

Through the beautiful new spiritual world, the sinless man who images his Maker walked and still walks by sight and not by faith. No interpreter is needed to simplify or to translate to him the content of that book, God's manifestation, which is the untarnished mirror reflecting the infinite glory. Being "pure in heart," his vision is obscured by no dimness or distortion. Because with supreme delight he wills to do the will of God, he understands the teaching of the spiritual creation. Possessing the friendship of the creative Mind, he is filled with all wisdom and knowledge and understanding, and is instructed in the divine ways. He is in the spirit-likeness of his Maker, and his native intuition is superior to all the laborious processes of induction.

But to this concept of man in the likeness of his Maker the man of material sense presents the greatest contrast. With him instinct and sense are out of accord with the unfolding of nature, the distance between him and God seems infinite. In explanation of this mortal man and his circumstances, St. Paul says, "Sin entered into the world, and death by sin." But in Christ the purpose of God is declared to be the establishment of His kingdom on earth as in heaven, the reappearance of the perfect man in whom and through whom the manifestation of God is forever full and perfect. The historic unfoldment to human sense of this redemptive plan has been seen in the calling of an individual, the election of a family, the segregation of a tribe, the building of a nation who were to be specifically and directly "the people of God,"—"a chosen generation, a royal priesthood, an holy nation, a peculiar people," who were to "shew forth the praises" of Him who had called them into His marvelous light, out of the darkness of error which has pervaded all the nations, and who were to become, as Ahasuerus says, "a school of the knowledge of God and of the spiritual life for the whole world."

These despised Hebrews, with no specific bent toward science or commerce or art or war or philosophy or law, in their day and generation possessed the one unique characteristic of an abounding religious sensibility. In spite of the many lapses, of some, into gross idolatry and shameful

sin, God was a settled fact in their experience, and argument for His existence was superfluous. He had manifested Himself to them and they knew Him. The foundation of their religion was their faith in one God—a supreme distinction in a world of polytheistic idolatries. The foundation of their state was the moral law given by God—again a supreme distinction in a world ruled by despotism and force. Their God was the only one possessing holiness of character, loving good and hating evil, and demanding that His people be like Himself—this being the supreme distinction; for all other gods of all other peoples were simply like the men who apotheosized them. But, as interpreted by a guilty conscience, the righteousness of God awed and appalled them, and they had yet to learn that His righteousness was the righteousness of infinite Love, rather than the righteousness of retributive justice.

Through the slow process of the centuries, the written word was formulated, as "men of God spake as they were moved by the Holy Ghost." In all the varied contributions of the various writers who have given us law and psalm and prophecy and epistle and gospel, this is the essential content of the revelation, that God was of constant, tender, and illimitable love, as well as a God of creating and perpetuating power, who would reveal Himself to all who offered the sacrifice of "a broken and a contrite heart," and who would do justly, love kindness, and walk humbly with Him. One magnificent period, conspicuous for its eloquent brevity as for its pregnant fulness, suffices for the record of the creation of the visible universe. All the thirty-nine books of the Old Testament are occupied chiefly with the elaboration of remarkably concurrent views of the progressive manifestation of the being and character and thought of God. Such chronicles of the long-time past as are available outside of ancient Hebrew literature are all destitute of this comprehensive and potential revelation. Whether known as Baal or Osiris, as Astarte or Isis, as Bel-Marduk or Ahura-Mazda, the best of the world-deities only signified the reproductive powers of nature and the worst of them the pantheon of human lusts.

These Hebrew seers of the unseen were for the most part plain people, shepherds and herdsmen, rough soldiers or children of captivity, formal ritualists, temple officials, household servants, with only here and there among them a

royal leader or a recognized scholar; but their literary remains, the tenderness and pathos, the sweetness and charm, the rhythm and flow of their message, have passed into the literature of all Bible peoples; and the later races have grown clean and wise and strong and commanding as they have appropriated and assimilated the gracious revealings of this understanding of the one true God. Because they had clearer ideas of the creating Mind than had been reached by any other tribe or nation, they had also a more perfect appreciation of the things that He had made, and in the most devotional spirit they could look up through nature to nature's God. Baal might be musing, or gone aside, or on a journey, or peradventure sleeping, indifferent, erratic, unreliable, undivine; but, though they were not always true to Him, they knew that "the Eternal," their God, was alive, awake, alert, responsible for the safe-keeping of the world and manifesting parental and perpetual interest in His own peculiar people. This was the dominant strain in their singing, the diapason of their purest life, the undercurrent of their sanest and truest moods, the supreme motif of their prophecy, the very genius and inspiration of their laws.

In all the ages of the past, though much was mysterious and inscrutable, there were very gracious revelations of the being of God, of His plans and purposes with regard to the human family, and of His manner of working in His world. Granted the existence of a creator, and the existence on the earth of intelligent beings capable of apprehending Him in some degree, it follows as a matter of course that there must be intelligible and sufficient communication between the creator and the creature. It is rational and simple to believe that in the childhood of the world the manifestation of the theophanies, the partial unveiling of the divinity to the physical vision of the fathers of the race, was the best mode, possibly the only one, through which they could have grasped a commensurate idea of the being of God. Presences and voices, divine and angelic, dreams and visions, sleeping or waking, were needed to implant deeply and ineradicably in the human heart the sense of the actuality of God.

Moses "talked" with God before the incandescent thornbush, and received his commission as the leader of the chosen people. From one of the deep clefts of Horeb he beheld the terrific pageant of the glory of the Lord. On

Sinai he was summoned to the awe-inspiring interview which has so powerfully affected the whole human family. And from the heights of lonely Nebo he looked out upon the wide-strewn panorama of the longed-for land of promise, entrance to which was irrevocably denied him. Elijah, also on the mount of God, witnessed the wind-storm and the earthquake and the fire, and heard the "still small voice" which overbore all the rude clamor of nature manifestations that echoed about him. Ezekiel, in exile on the far-away banks of the royal canal of Nebuchadnezzar, saw poor, broken, buried Israel awakening to its resurrection and returning from its long Mesopotamian captivity to the prayed-for home land, to a new city with new waters of life, and to a new temple filled with the glory of God. Daniel, superlatively honored, though held in captivity, "in the night visions" in the royal palaces of Babylon and Susa, beheld the Ancient of Days in his majesty, the Son of Man coming before him encompassed with the clouds of heaven and endowed with dominion and glory and a kingdom, an everlasting dominion and a kingdom that shall not be destroyed. Later, John the beloved, intimate friend of his Lord and Master, expatriated to lone and barren Patmos for "the word of God, and of the testimony of Jesus Christ," when in the spirit on the Lord's day, heard voices and saw "one like unto the Son of man," and was the recorder of messages that have thrilled the hearts of God's people in all subsequent ages.

Christ Jesus came to make manifest to men the kingdom of God in the earth; to make possible and actual a new discovery of God as the divine Father; making possible also a new discovery of man, of humanity as it is in Christ Jesus; and through these discoveries to bring in a new age of measureless golden opportunity to the whole human family. This kingdom was to be, not now a restricted theocracy, confined within the narrow limits of a family, a tribe, a commonwealth, but a broad, expansive, world-wide kingdom, in which all the families of the earth should be blessed. It was to be not a carnal kingdom, not a kingdom of force, not a kingdom of absolutism, where only strength and law were supreme, not a kingdom of conscripted and unwilling subjects; but a kingdom of truth, humility, love, and righteousness, enthroned in the hearts of men through a proper understanding of their real rela-

tionship to God. With a distinction that is absolute, this kingdom is further differentiated from all other kingdoms or principalities or powers, inasmuch as every member of it not only in his own person aims to glorify his Lord, but is privileged measurably to do Christ's work, he is endowed with the divine purpose and the divine potentiality to help other men to become Christlike and good.

The incarnation was possible because the Christ-idea is capable of attaining to perfect sovereignty over human conditions. The Christ, the divine Word, thus took upon himself the likeness of men. New Testament history is based upon the supreme fact that the Son of God became a partaker in our human nature, the logical sequence of all previous manifestations and revelations. The spoken word, the written word, communicated clearer tidings from the far-off kingdom, and conveyed more emphatically the assurance that love was indeed the essential element of, and the controlling factor in, the law which ruled the world. But to satisfy completely the universal longing to know God, it was needed that men should see the divine idea under homely circumstance, in familiar ways, the routine of daily life.

The Lord Jesus Christ came to bring to aspiring men an undimmed sense of the spiritual universe, to demonstrate that our dominion over the material and visible world is operative in so far as we have the understanding to claim our rightful inheritance. Hitherto, God had been conceived of as creator and preserver and governor of the world and judge of man. Christ Jesus came to reveal God as "our Father," the Father of all who believe on Him. He came to assure us all that, because of this nearer presence, because of our more clearly understood relation, we may all come to God without the intervention of priest or temple, altar or sacrifice.

He was not simply a messenger, though he brought an unprecedented message. He was not simply a teacher, though his doctrine transcended that of all other teachers. He worked with God and for God in giving us the concrete and vivid demonstration of what the Father can and will do for the world's redemption, for the establishment of His kingdom, bringing eternal life to all who will receive it. In the synagogue of his own native village, on a certain Sabbath day, Jesus took a roll of the prophecy of Isaiah,

and read therefrom: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And when he had closed the roll and delivered it to the minister, and the eyes of all the synagogue were fastened upon him, he began to say unto them, "This day is this Scripture fulfilled in your ears." And in that hour the Christ Science was born, to be developed in these latter days and preached unto all men and to the uttermost parts of the earth.

He was called Jesus, which means Saviour, and Immanuel, which is interpreted "God with us." He "came not to be ministered unto, but to minister, and to give his life a ransom for many." He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." He said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "If ye have faith, and doubt not, . . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "And, lo, I am with you alway, even unto the end of the world."

Herein is the warrant for the larger later-day interpretation of the Scripture teaching which Mrs. Eddy brought to men, which she named Christian Science, and which she has so wonderfully elaborated in "Science and Health with Key to the Scriptures," demonstrating the lost art of physical healing to be a spiritual process, which places it

where alone it belongs, in the Christian church, and which proves the divinity of Christ, the glorious Wayshower. There is no statute of limitations to the words of Christ Jesus. They belong to the whole realm of yesterday, today, and forever. Where the conditions are fulfilled, where men seek first the things of the spiritual life, where men believe and doubt not, where men do all things because they love, and because they love to do them, where men abide in Christ, so that there is repeated in them the transcendent mystery and wonder of the incarnation, our Father-Mother God brings into every such hallowed temple a love that surpasses all knowledge, a peace that excels all understanding, and a joy that is gloriously superior to all gifts of speech.

AN artist desired to make a copy of an exceedingly rare vase, but for some reason his copy bore but slight resemblance to the original. He exhibited his reproduction to a class of pupils, who copied it faithfully, fully believing that they had true copies of the original. We suffer a kindred disability in our effort to apprehend man. All our ideas and concepts of him have been gathered from a false source, from evidence obtained from the material senses, from an imperfect model, a concept that has but little resemblance to the real man. As we read the Scriptures in the light of Christian Science, and gain the understanding that the spiritual is the real and true, that the "carnal mind" cannot know anything of God, that the material senses cannot give reliable evidence of spiritual reality, we begin to see that we have been copying from a wrong model. Our beloved Leader says (Science and Health, p. 264), "Mortals must look beyond fading, finite forms, if they would gain the true sense of things." On the same page she says, "The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal." This may remind us of Paul's words, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Elmer A. Wolfe.

"FORGIVING ONE ANOTHER"

STOKES ANTHONY BENNETT

FORGIVENESS tries the worth of men and women, passes judgment upon their motives and acts, and determines their happiness. As a great need in a needy world, forgiveness stands prepared to aid in annihilating the pains and pangs of mortal kind and in establishing that God-given freedom which is the true heritage of all people. Respecting neither person nor circumstance, it knocks at the door of each troubled heart and, if admitted, brings into experience a relief which words cannot describe, a peace too wonderful for human understanding.

To forgive is to love, and to love is to be Christlike. To be Christlike is to know that material beliefs are unreal, unholy, and that salvation means the adoption and free reign of spiritual understanding; it means looking for good and only good seven times a day, seven days a week, yea, "seventy times seven,"—always. To be Christlike demands a tireless resistance of evil, an unshaken faith in and firm reliance upon God, and a patience which ultimates in perfect work. It demands that individuals begin to demonstrate Christian Science, to establish advancement upon understanding, upon activity, and that they press forward, allowing neither doubt, distrust, nor fear of failure to enter their thoughts and hinder their progress in the great journey from sense to Soul.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." What a splendid opportunity there is, if one is equipped to obey this apostolic injunction! What a splendid chance to play a most important part on the stage of daily experience! To be unassuming, merciful, and kind; never to talk about the false manifestations of mortal mind; to erase them as much as possible from memory; to look upon a so-called offending brother with the charity which liberates and reforms,—this is to respond quickly and well to the summons, "Ye which are spiritual, restore such an one in the spirit of meekness." Thus it is that one begins to do as he would be done by, to live and let live, and to love his neighbor as himself. Thus it is that honesty, sincerity, and uprightness disclose them-

selves as the watch-towers of character, from which all well-meaning and energetic persons are bidden carefully to consider and examine themselves; bidden to learn the secret of true progress and success, which says, "Physician, heal thyself"—"lest thou also be tempted."

To labor to dislodge the beam that is in one's own eye before any attempt is made to cast out the mote from a brother's eye, is genuine consistency. To strive to rid one's own consciousness of the belief in evil ere a neighbor's beliefs are in the least attacked, is a rule in Christian Science. To look upon, discuss, and remember the fault of another only long enough to aid, very quietly and tenderly, in its destruction, at the same time separating error from one's concept of man, is the way to go about doing good. To be forgiven in the sight of our fellows, to have a clear conscience and a pure heart, is the prime requisite in all right thinking and acting. Manifesting a strong desire to throw off our own sinful burdens, and following out this desire in a practical way, enables us to help our brothers and sisters throw off their burdens and be free; enables us to accept unhesitatingly the admonition of our Leader, "Learn what in thine own mentality is unlike 'the anointed,' and cast it out; then thou wilt discern the error in thy patient's mind . . . and remove it, and rest like the dove from the deluge" (Miscellaneous Writings, p. 355). Thus we learn to dethrone mortal mind more and more by relegating its shortcomings to oblivion,—their natural state of nothingness,—and to forgive as we would be forgiven.

The Scriptures teach that if we do not forgive men their trespasses, God will not forgive us. Here is conclusive proof that forgiveness is brotherliness, bringing to view the fatherhood of God. Calmly, yet pointedly, come the words of the apostle, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" He that forgiveth not his brother, who is in his very midst, how can he even expect God to forgive him? How can he pray, "Forgive us our debts, as we forgive our debtors"? Absorbed in his own selfishness, how can he detect the real needs of others and be equipped to do his part in supplying them? Standing in his own light, how can he aid in dispelling the darkness and gloom about his neighbors? Spending his hours in looking for the misdeeds of his fellows and in making so-called enemies instead of friends,

how can he take time to look after himself, time to lay the axe at the root of the error which to his mortal sense of things has become so pronounced? Such a one is his own worst enemy, and he can never delight in the redemptive spirit of love and forgiveness until he awakes, turns the search-light of truth upon his own conduct, and begins to conquer self; until he understands that the only enemy one can have is his own belief in a power apart from God, good.

He who forgives sets his mental home in order, receiving just those guests whom he has invited and is expecting,—a large and happy company of noble, helpful thoughts. All others, because of their unfitness to mingle in respectable society, are excluded from his premises and are forgotten. He who forgives perceives the fleeting nature of error and the abiding reality of good. Recognizing the awful deception of thoughts of ill and words of woe, he well understands that no individual can injure another unless the latter adopts the former's methods,—thinking his thoughts and voicing his words after him. With Emerson he can declare, "The power men possess to annoy me, I give them."

At this juncture, let us stop and think of her who has made plain the paths of men by her devotion to right, her boundless love, and her daily forgiveness, Mary Baker Eddy; and let us as Christian Scientists keep our solemn promise and do our duty by living as best we can the life she commended, thereby paying her the highest of all tributes. As we have seen her pushing upward and onward, proclaiming freedom for the whole race, loving her enemies and doing good to them that sought to persecute her, let us prove ourselves worthy followers by emulating her Christly example. As we come before the divine Principle that has made her the Leader of our cause, and that has so wonderfully sustained her, let us drink in the transforming spirit of Christian Science by practising the golden rule and by daring to stand unflinchingly for its requirements, exacting though they may be, thus revealing our God-given ability, usefulness, and dominion.

"Thou hast no enemies" (Miscellaneous Writings, p. 9), is a dictum of Christian Science to which strictest allegiance is demanded. Having for its chief corner-stone the first commandment of the Decalogue and the one which "is like unto it," Christian Science classes as illusion all that would

tend to come between individuals and make them enemies. Proving by daily works that God is good and loving and that there is none besides Him; proving that the universe, including man, is His creation and must therefore be an expression, a reflection, of goodness and love, Christian Science would have us know that since there is but one Mind, God, there can be in reality but one real kind of thinking—God's kind; that since there is but one basis of action, right thought, there can be but one kind of deeds—good deeds. This, then, interdicts the possibility of minds many and of ideas divided against themselves; interdicts the accomplishment of any works save those declared by the great Teacher,—"the works that I do." The turbulent waters of envy, rivalry, and hate cannot carry men and women adrift and submerge them in a sea of pain and sorrow if the tabernacle of their consciousness is the outgrowth of these "works," is built upon the rock of ages,—Life, Truth, and Love. The tempests may roar and rage, the billows may dash and beat against "that house;" but it falls not, for it is "founded upon a rock."

Thought-power is naught unless based upon good. Deeds die in the doing, unless sustained by Principle. Time spent upon the broad and alluring highways of evil is worse than wasted, for it befools the traveler, taking him on hard journeys with no refreshment and rest, and with no destination where he may find a satisfactory realization of his hopes and aims. It is only when God-appointed that toil yields a sure and lasting reward. It is only when upheld by Truth that determination is righteous, for, in the language of Amiel, "to will what God wills is the only science that can give us peace."

In a word, forgiving is giving for others; and how joyous it is to give! How much more blessed than to receive! Some one has well said that there is a manner of forgiveness so divine we are ready to embrace the offender for having called it forth. Surely, then, this giving, as well as all other genuine giving, should be the dominant factor in the habits of men, for in its wake is left an apprehension of that which helps the world onward, which makes life richer, nobler, and more grandly worth while. Whispering the hallowed, comforting assurances to heavy hearts, and lifting them above the cold, unfruitful things of the world, forgiveness admonishes mortals to be up and doing, to put

off the old man and put on the new; to hasten the coming of the kingdom of heaven on earth,—the kingdom of gentleness, long-suffering, kindliness, peace, and good will.

Christian Science summons its every student to the altar of forgiveness, there to humble himself and win his own pardon. It bids him forget the past with its legion of wrongs, and live wholly in the unbounded opportunities which are at hand. In dynamic terms it asserts that the past is dead, that the future is unborn, and that the present is the only living thing. It bids, too, that he accept the cleansing cup of self-sacrifice, take up the cross, and follow him who said, "Forgive, and ye shall be forgiven."

Humility, Mrs. Eddy says, is "the genius of Christian Science. One can never go up, until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing" (Miscellaneous Writings, p. 356). It is the constant, faithful companion of forgiveness, which always interprets aright the law of judgment and justice; the guardian of ambition and accomplishment, the giver of real freedom and contentment; therefore, he who is wise will walk humbly with his God and will submit gladly to the chastening which such an attitude affords. He will part from self at every turn and will seek the straight and narrow way which leads to the heights of victory and success. Then, as he joys in beautiful and steady progress, he will be able to say with Martin Tupper,—

Son, happy art thou that wisdom hath led thee hitherward; . . .
Behold her, the shepherdess who bringeth back the wanderers to God;
And for her modest herald she is named Humility.

As a messenger of divine Love, humility comes with healing balm to waiting and ready hearts. Leading into the very presence of God and His glory, humility makes us at home in heaven. Here and now it restoreth our souls,—"bringeth back the wanderers to God,"—and as obedient, trustful children we receive "the Spirit of adoption, whereby we cry, Abba, Father." Then comes the sweetest of all benedictions, "Well done;" "thy sins are forgiven."

If thou art grateful, friend,
Lose not thy gratitude in words,
But in some quiet act of hidden good,
Attest thyself to God.

Wm. W. Porter.

MATERIAL EVIDENCE

H. W. MORROW

IN "Unity of Good" (p. 11) we read: "He [Jesus] heeded not the taunt, 'That withered hand looks very real and feels very real;' but he cut off this vain boasting and destroyed human pride by taking away the material evidence." To the materialist, material evidence is the only evidence; all else is to him inconclusive, unconvincing, nonexistent. If he can see a thing with his own eyes, he will believe; otherwise, not. Jesus recognized this tendency, and gave to skeptical humanity as well as to the suffering the kind of evidence they could understand.

It is inconceivable that to Jesus himself the prints of the nails in his hands and the spear wound in his side were evidence of a very high order; but he knew that Thomas was not moving on his own high plane, and it was to Thomas, not to himself, that his argument was directed. Nor is this the only time he chose to recognize the limitations of human thought. Knowing that he was addressing the materially minded, or those who believed they needed a physician,—they who were sick,—he gave material evidence along with his spiritual teaching, something they could see, feel, or handle. When he wished to change a belief, to replace error with the truth of being, he took away the material evidence upon which the belief was founded and gave other evidence in its stead; namely, the seeing instead of the sightless eye, the whole instead of the withered hand, the strong instead of the weak ankle bones. In this he followed the example of the prophets of old and set a high example for every Christian Science practitioner.

To the average Christian Scientist there is nothing more embarrassing than the necessity for explanation of apparent failures to heal. "Why did Mrs. A die? Why must Mrs. B wear glasses? Why doesn't Mr. C walk better?" It is all clear enough to the Scientist, but how make it clear to the questioner who is not a Scientist or only a beginner? How beautiful it would be if we could meet the issue always as Jesus did,—if we could all live so absolutely in accordance with eternal law as to be able, in every case and instantly, to remove all signs of injury or disease! Having said this, we can but perceive that in a sense it is a contradiction

in terms. If we all but lived close to God, there would speedily be no ills to remove, and no need of practitioners.

But that perfect day is not yet realized, and so long as some of us continue to break law, there will be need of other wiser ones to show us the unwisdom of such doings and help us rid ourselves of their effects,—after material efforts have been abandoned. The hope of the Christian Scientist is based upon the indisputable fact that he is looking in the direction of perfection, not that he has already arrived; and that he is traveling the way he is looking. In this attempt the practitioner can do no better than to copy the methods of his great Exemplar. The sick, the materially minded, come to him to have him take away the material evidence of disease, and he will be successful in just about the ratio in which he can do so. When a patient has a cough and goes to a practitioner, it is to get rid of the cough, because a cough is not in accordance with the agreed conditions of health. If he has a withered hand, he wishes it restored like the other; if an unruly stomach, he desires it made obedient to his wishes, the sallow hue of his skin changed, his eye brightened, his step quickened, the roundness and soundness of flesh restored.

Whatever may have been the thought of Jesus concerning these demands, he deemed it wise to comply with them in a great many instances. We have no way of knowing how often he refused to heal, for the record is silent. With his clear perception, he must have seen the hypocrisy and selfishness back of many a request and refused it, but these cases were not recorded in detail. When he did attempt healing, however, he did not stop short of evidence that could be understood by all. It was often the materially minded who needed healing, and he gave them the only kind of evidence they could understand at that time. So must the present-day practitioner, or be embarrassed at every turn by his failure to do so.

Spiritual evidence means nothing to the great mass of people, till spiritual sense is gained. In the sixth chapter of Mark we read: "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief." In the thirteenth chapter of Matthew the record reads differently: "And he did not many mighty works there because of their unbelief." Their unworthiness, irresponsiveness to

Truth, was the one handicap to his ministry. Undoubtedly these are but two accounts of the same thing, and the difference simply records the degrees of spirituality of the two writers. The earnest Christian Scientist, he who is seeking positive results, not excuses, will turn much more often to the latter for inspiration. It may be soothing to our egotism to believe that even the power of Jesus could be balked by opposition and unbelief, but it is not stimulating to our hope. All things are possible with God, and one who is absent from or against God much of the time is a very poor Christian Scientist. With God, disbelief and unbelief can be and will be changed into belief, and belief into knowledge and power that will not be denied.

This being true,—and it surely is of the very essence of Mrs. Eddy's teachings on the subject,—if at any time we are driven to embarrassing explanations as to why we fail to remove the material evidence of discord and disease, we should first of all look to the condition of our own thought. When besought by his disciples to give them a reason why they could not cast the devils out, Jesus said, "Because of your unbelief;" not because of any outside adverse circumstances. Personal ambition, selfishness, love of gain, of power, of leadership, are so subtle, so insidious, so hypocritically deceptive, that no one of us is safe except through constant watchfulness.

Physical healing is not the only, not even the most important, difference between Christian Science and orthodox Christianity, but it is the difference most apparent and most likely to be attractive to the general public. Most people are glad to see a sick friend made well, a crippled child made straight and strong, a sick wife relieved of cough and fever and sleepless nights and days of weakness, or a rheumatic husband relieved of his pain and crutches. They may not understand the method, may quibble at it and deny it, but most will accept the result with joy if not with gratitude. Let us give them the result, and trust to the gratitude and understanding coming after, as they surely will. When a sick person comes to Christian Science for help, he admits in effect that he is all wrong, that he has not sufficient knowledge, that he is full of fear, that he is unable to work out his own salvation from fear and trembling; and if we as Christian Scientists have enough love and knowledge of God we will help him rid himself

of all these, remove the material evidence of all discord, and thus save ourselves the trouble of explaining to him and to his friends, for such explanations never satisfy and only confirm skepticism.

Why should not this be said? If there is anything in the whole universe that requires an absolutely fearless facing of the facts and an absolutely faithful adherence to truth, it is this matter of healing the sick through knowledge of the truth. It is one thing and entirely proper for us as Christian Scientists to ask that we be not measured by a standard applied to no others; that we be not held to perfection when no other healer is, but it is another and quite a different thing for us to excuse ourselves and rest content with anything short of perfection.

If I would reach perfection, I must know where perfection lies, so that I may strive to advance always in the right direction. It will do no good for me to climb to the first step of the ladder and then convey the impression that I am content, satisfied with my achievement, when in fact there are a thousand steps above me in full view of every one. Neither have I any right to assert that I have learned perfectly how to bring and hold myself and others into the way where God's law of good will overcome all that should be overcome, so long as a single case of sickness or discord of any kind has been brought to me and gone away unrelieved.

Surely there may be reasons outside the practitioner why healing is not accomplished. It is so taught in the Bible and it is so taught in Science and Health; but unless I have totally misread both books, it is also taught that a faithful adherence to the teachings will enable the practitioner to recognize for the patient every would-be hindrance, be it fear, hatred, jealousy, personal ambition, belief in the power of matter, or what not, and show them up for the frauds and cheats they are. Every false belief will be glad to hide from the truth when the truth is known, and with them, every time, will go the material evidence and the necessity for explanation or excuse.

WE rise again! Nor need we wait to hear
Some judgment trumpet sound in high commanding;
We rise whenever love has conquered fear,—
Whenever faith gives place to understanding.

Warwick James Price.

TESTIMONIES FROM THE FIELD

THE recent reading of some critical comments respecting Christian Science and its Leader has caused the present writer to question himself: Would it be possible for you to forsake the cause of Christian Science, or to fall away from trying to live its precepts? And if falling away, where would you fall? Do you merely believe in this Science of being, or do you truly understand it? If the unity of God and His creation, man and the universe, is understood, how could you depart from this certain knowledge of so great salvation? If the above-mentioned editorial critic could have had the present writer's experience, surely his unwarranted opinions would never have been penned.

In July, 1905, I found myself in a southern city, in that extremity of mind and body which has been described as God's opportunity. For many months I had been observing the marvelous change in character and life of a friend who had been lifted from the gutter by Christian Science, but up to this time I had managed to evade the ever-recurring desire to allow Christian Science to prove its claim to heal and regenerate. There had been no conscious desire to seek God, only the selfish longing to escape the penalty of sin. In this condition I grew worse physically and more desperate mentally and morally, until, when I reached that quiet old city in my travels, I felt that the crisis had come. It was the old story over again of the prodigal son and his awakening. On Sunday morning I recalled a loving letter from my friend, who wrote so convincingly of the change in his life that I suddenly determined to attend the Christian Science church that day.

I can never forget the quiet beauty of that simple service, nor the desire which came to me that morning to know more of this philosophy. So interested did I become that I went next day to the reading-room and ordered a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." Many times I had expressed a desire to have this book, but never had felt able to make the purchase, although I had daily expended from one to three dollars for cigars. The book was sent to my room at the hotel, and coming in that night after a day of dissipation, which

had left me in a state of intoxication, I sat down, opened the book, and was astonished to note that, while with respect to other things my vision was double, I could see clearly to read. And the first sentence I read sobered me. It was this: "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii.).

That night I gave up the fight; that night I learned what it is to come face to face with the knowledge that of my own self I could do nothing. I have since learned that no one ever really needs anything but to lean "on the sustaining infinite;" to have the consciousness which came with redoubled force to the psalmist, that "power belongeth unto God." Oh, the blessedness of that hour when to the heavy laden heart came a measure of the peace that passes all human understanding, for healing came and the beginning of the new birth. Awed and uplifted I retired, slept peacefully, and arose with a song in my heart that has never ceased.

From this point began the absorbing study of the wondrous truth of Christian Science; and as it proceeded earnestly and prayerfully, I found the old shackles slipping one by one from my limbs. My eyes were healed; I found myself possessed of a stomach that ceased to rebel, that no longer reminded me by day of the folly of nights of abuse; the tobacco habit was destroyed, going out so utterly that it no longer affected me, either to attract or to repel. I was healed of the drink habit, of the curse of gambling, which had been a mania with me. Then, as I grasped the Science of the change in myself, there came the desire to search the Bible, going deep into the things of God. Thus there has come to me, through these five and a half years of study, some little understanding of the Christ that makes free.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." These words of the apostle express the new creature who is in bondage to no man; and there is no falling from God's grace. Such repentance, or change of mind, is in the very fiber of human sense. The aspiring man who is acquiring that Mind "which was also in Christ Jesus" cannot undergo retrogression; God is with him, and before him; there is only and ever the open road which leads upward and onward.

J. M. Tutt, M.D., Kansas City, Mo.

BEFORE I knew anything about Christian Science, I was an invalid; in fact, had been all my life. When I reached the age of fourteen I became very weak, and found myself bedfast. Many doctors were called to lift me out of this awful sickness, for I was suffering continually and most of the time very severely. After being under their treatment for fifteen years, taking much medicine, some giving me a little relief at times, though a few said I could never get well, I became so discouraged that whenever I would hear of any one's passing on I would wish it had been I, for I felt I was not only a burden to myself but more so to other people. I was without hope and without God in the world, except that I remembered the name of one good physician in a near-by city, and I promised myself to call on him as soon as I was able to do so.

This kind doctor examined me and said he could do nothing for me; but, thank God, he did much indeed for me, for he asked me to try Christian Science and gave me the address of a practitioner. My sister and I then hastened to the office of the practitioner, and never can I forget that happy day. Such love and kindness had never been shown to me before, and I felt at once that at last I had found something good. After the first treatment all worry and fear were gone entirely. That was in March, 1907, and from that time I continued to improve. I did not return to my home in the country immediately, but found a good home with friends who were living Christian Science. It was there, for the first time in my life, that I could eat and sleep without pain. A few weeks' treatment completed my healing. I have great respect for the kind physicians who did their best to relieve my sufferings, but Christian Science has lifted me out from a world of sickness and sadness into one of almost perfect health and gladness. Is it any wonder that I love God better than ever before? Is it any wonder that I love the good and greatly to be loved Mrs. Eddy, who has given back to the world that which it had lost,—that "pearl of great price,"—the Christ-healing?

As I review the many years of my life that were spent in sickness and sorrow, my heart rejoices in the knowledge gained from a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, that the kingdom of heaven is come, and harmony can be realized now. I can now understand what Jesus meant when he said, "Come unto

me, all ye that labor and are heavy laden, and I will give you rest." Rest indeed has Christian Science given me, since that happy day, the day of my awakening. Since that time I have taken no medicines of any kind, and have not spent one sick day. The long days and the weary nights are past and gone forever, and I owe all my gratitude to God for Christian Science. My healing may have seemed slow to some people, but I have never been discouraged, and have been especially helped by the words of our beloved Leader in Science and Health. I shall be glad to answer any questions of seekers after health.

I am not a member of any church, but hope to be a worthy member of the Christian Science church some day, for I love its simple, sweet services and I feel that Christian Science is the best religion for me, for it can save and heal when all else fails. I desire to thank all who have in any way helped me to find the only way to the God "who healeth all thy diseases," and I also desire to express my gratitude for all the Christian Science literature. May my testimony help some one else to find the way out of darkness into Truth's great light.

Miss Katherine Kronig, Shandon, Ohio.

I WISH to add my testimony of the great benefits which I and my family have received, both physically and mentally, from Christian Science. Some three years ago I commenced to suffer very acute pains in the stomach, so upon my last visit to England I had myself thoroughly overhauled by a first-class physician, who diagnosed the ailment as a case of gall-stones. Upon my return to Buenos Aires, the attacks came more frequently, with intolerable pain, accompanied at last with symptoms of jaundice; so I consulted the medical faculty again and was put upon strict diet and medicine. This régime lasted some eight months, but as I got no permanent relief I at last consented to an operation, which was performed in July, 1908, by two of the leading surgeons of Buenos Aires.

To my consternation, however, the attacks began again in October and were more violent and frequent, so I consulted a stomach specialist, who said that he did not believe that I had ever had gall-stones, but was suffering from an intestinal disorder, also an affected kidney; that I was in a very bad way and would have to be very careful as to

diet, etc., for many years. I was again put on a strict diet, and took medicines four or five times a day, until I was fairly tired of living. I took no further interest in my business, and told my wife that I would rather die than go on in this manner. I wrote to the doctor and told him that I was worse if anything, and his advice then was to double the doses of medicine.

This fairly disgusted me, and I determined to call in Christian Science, of which I had only heard for the first time in my life on my return voyage from England the year previous, as the ship's doctor had been cured by Christian Science when given up by his own profession. A kind practitioner came out here at once, arriving about four in the morning, and after a quiet talk started to treat me. I had been in bed two days, and had the usual indications of jaundice, and was suffering great pain, which I usually allayed with an opiate. My cure was almost instantaneous, for I got up at ten o'clock, had a cold bath and a hearty breakfast of anything I cared for, and by the next day all signs of the disease had left me. From that day to this I have never considered my diet, nor have I or my wife or children taken medicine of any description; and that is over two years ago. I have gotten back to my normal weight and activity, gaining all I had lost.

We have had several wonderful demonstrations in our family since then, especially in the case of my wife, who has got rid of two or three ancient ailments through the study of this truth and without being specially treated for them. Needless to say, we are all deeply grateful for and interested in Christian Science, which appealed to us from the very first. Personally I had long been absolutely indifferent to religion, and trusted that things would come out all right in the end, although I thought it hopeless to try to understand God's ways; but the logic of Christian Science appealed to me at once, and I felt that I had found the right thing or scientific truth at last, which satisfied my reason as well as my hope.

Although there seems to be a great deal to unlearn and learn anew, for as yet we are but beginners, still it is very pleasant and very interesting work, and any demonstration of the truth, however trivial it may appear to outsiders, is such an encouragement to fresh effort. We are a far happier and healthier family than before we came into Chris-

tian Science, and we are deeply grateful to God for the truth, and to Mrs. Eddy for having shown us how to apply it to our own lives and those around us. I find the Christian Science literature invaluable.

Maurice Garrett, Buenos Aires, S. A.

I WAS an invalid for years and bedfast about six years. I cannot realize any one's suffering more than I did. I had lost all remembrance of what ease was, and I could not believe it possible for any one to be free from pain. I had been under many physicians of different schools, and had tried everything we knew of. I had all manner of diseases, and there was said to be no hope for me; that I could not live much longer. I had been devoted to the church since childhood, but when God would not answer my prayers, as it seemed, I had to give up God, together with the Bible, which had become an inexplainable book. This was the last drop in my cup of suffering.

When Science and Health was sent to me, I saw that I had found the truth about God, and I knew I had found that for which I had been hungering. My healing began then, and continues until there seems little connection between myself at that time and the present. Every circumstance of my life has been improved by the knowledge of Christian Science, and I cannot conceive of existence without it.

I am more and more grateful for this great light, which is growing brighter to all men and for which they are seeking. I am glad that gratitude is being poured out for Mrs. Eddy's love and labor. Words cannot express our indebtedness to her for this great blessing—Christian Science.

Grace Callison, Trenton, Mo.

OVER two years ago I was brought to Christian Science for the healing of a most severe attack of nervous and mental illness. It seemed that there was only misery for myself and all those around me. Our home physician said he could do nothing for me, and advised us to try Christian Science, but there were no Scientists in our community and we knew nothing about it. We tried several physicians, and as one recommended a lower altitude we prepared to try this, but I became so ill that it was impossible. Friends then urged me to try osteopathy, which was

tried for some time, although I had to leave my home to do so. I became so much worse, however, that finally I went home.

Christian Science was again recommended, and as a last resort I again left home to try it. I went unwillingly, feeling that it would be of no help. I had never heard of Christian Science before my illness, and was a very slow student, but through the patient work of a good practitioner I finally began to improve and went home. I took absent treatment for some time, constantly feeling better. Later, when my baby was born (I was then taking treatment), I was able to get up the fourth day, and although every one predicted that I would have to go back to bed, I continued to improve so rapidly that all who saw me noticed how well I looked.

I have been well ever since, although some minor ailments have been overcome for myself and baby by the reading of the good book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I cannot express my gratitude for what Christian Science has done for me. I like to read the *Journal* and *Sentinel,* and believe it is the truth which makes us free.—*Mrs. Grace Peterson, Morgan, Utah.*

I DESIRE to express my gratitude for the many benefits I have received since I became interested in Christian Science. I sincerely hope that my testimony may help others who are in the same slough of despond that I was, and who are trying to find a way out.

For a number of years before I became interested in Christian Science I tried to bring about a change in the sinful life I was leading, to overcome my bad habits by the so-called power of the human will, which I found to be no power at all, as my efforts at reformation ended in failure. I failed so often that I became discouraged and despondent, and on several occasions while I was in this wretched state of mind I made an appeal to an unknown God, asking Him to show me some way of becoming acquainted with Him. Christ Jesus said, "Seek, and ye shall find;" and this promise proved literally true in my case. Shortly after making my appeal for help, divine Love led me to Christian Science, and this is one of the many proofs of the truth of this beautiful religion, that when the cry for help goes out so many are led into its fold and receive the peace and joy for which they longed.

I became interested in Christian Science in the following manner: I rented a room which had evidently been previously occupied by some one interested in its teachings, as a number of copies of the *Sentinel* had been left in the room. This was the first Christian Science literature that I had ever seen; in fact, at that time I knew absolutely nothing about this religion. I however read those papers, read them all, from beginning to end. I was very much interested in what I read, especially in the testimonies, for they had a ring of truth about them, and if true then this was the very thing I myself needed.

Some of the testimonies spoke highly of Science and Health, so one day when I was in the public library I found that book and took it home and read it from start to finish. When I began to read this book I put myself in as receptive an attitude mentally as possible, hoping I might be able to find some of the truth it contained; and the definite results which followed convinced me that an earnest desire for the truth and a receptive thought is the only right way to investigate a truth of this kind. After I had read this book through, the tobacco habit of more than thirty years' standing instantaneously left me. I had tried many times before to overcome this habit by so-called will-power without succeeding; but this time Truth took away the desire, so I did not have to make any fight at all. This was to me a very convincing proof that God is "a very present help," also a proof of the impersonal truth contained in this book. About the same time the drink habit disappeared, a condition which I had been trying to overcome for years; also the habit of using profane language. I had, too, the bad habit of catching cold from a current of air, and was afraid of a draft; but when I lost my fear, I lost the cold also.

These errors and several others disappeared four years ago, and the truth which made me free I found through Science and Health. I remember throwing my pipe away about the middle of the week. Up to this time I did not know any Christian Scientists, and when Sunday morning came I was filled with a strong desire for Christian Science friends to talk to, and to learn more about this wonderful truth, and this was my prayer. I went to the Christian Science church, this being the third time, I think, that I had attended one, and I saw there a young man, a friend

whom I had not seen for more than six months. I was surprised at seeing him there, because he had been leading a very wild life previous to this time. When the service was over he came to me and asked me what I was doing there. I told him that I had become interested in Christian Science, and he told me that he also was interested, and he then introduced me to his aunt and cousin. These ladies, who had been in Science for some years, were enthusiastic students, and they were the friends given to me in answer to my prayer. This experience has often made me think of the words of Jesus, "Your Father knoweth what things ye have need of, before ye ask him." These ladies invited me to their home, started me in the study of the Lesson-Sermon, and induced me to buy a Bible and a copy of the text-book sooner probably that I would have done otherwise. I had never been a religious man, and needed just such kindly advice as was given to me by these friends. I desire to express my gratitude for the kindness bestowed upon me in this way.

In the last four years I have had a number of encouraging demonstrations of the power of Truth, and am very thankful that I have sufficient understanding to make them without calling for help. A knowledge of the allness of God, and that divine Principle and its idea are inseparable, these facts enable us to meet all the problems that come up. After being some months in Science, I was able to overcome a supposedly hereditary form of rheumatism, and it has never returned; also cramps, headaches, etc. For all of these blessings I am deeply thankful to our heavenly Father, and very grateful to our beloved Leader, who gave us this wonderful book wherein is contained the truth which sets us free. This book acquainted me with God, whom I had not previously known—God who is Love, and an ever-present help. I also wish to express my gratitude to the various writers in the *Journal* and *Sentinel* for the helpful articles and testimonies.

Before closing I should like to tell of a little missionary work, as it is something we can all do to help the cause along without infringing on the rights of others. Having become interested in Science by reading some of the literature, I soon became a regular subscriber to the *Sentinel* and *Journal*, and it occurred to me that other people might become interested in the same way that I did. I have two

brothers and two sisters in England, so I commenced to send them these periodicals. After I had been sending them for about two years I wrote and asked them if they were reading the literature that I was sending to them. One of them answered: "I read all that you send, and I have bought Science and Health and have read that through twice." My oldest brother said that he read these papers carefully and had arrived at the conclusion that the healings are irrefutable. Another one reads occasionally what I send them. The seed here sown has taken root in three out of four cases, at least one of them being good soil. As one of our hymns so beautifully expresses it,—

Thou knowest not which seed shall grow,
Or which may die or live;
In faith and hope and patience sow,
The increase God shall give.

George Sheard, San Francisco, Cal.

I HAVE long felt it a duty, after receiving so many benefits from Christian Science, to tell something of what it has done for me. About ten years ago, after my family physician had exhausted every means known to *materia medica* to relieve what is generally termed appendicitis, and had advised me to go to the hospital for an operation, I went there, only to find that the physicians in charge held no hope whatever for my recovery. My daughter, who was with me, then called a Christian Science practitioner, with the result that the pain gradually ceased and I was soon healed.

While I was very thankful for this healing, I did not take up the study of Christian Science until April, 1909, when I was taken with acute lung trouble. The physician who was called told my family that I was so far gone there was nothing he could do to help me. Again a Christian Science practitioner was called, a decided change was noticed, and I was soon about my duties again. I am indeed thankful to God for this healing, and especially so for the spiritual awakening it has brought. I am also grateful to our dear Leader, Mrs. Eddy, for the purity which enabled her to give to the world the key that unlocks the Scriptures, so that we may know and understand their true meaning.—*Mrs. Mary E. Dye, Hornell, N. Y.*

HAVING received so much benefit through Christian Science, I think it is time that I made some acknowledgment of what God through this truth has done for me. I first heard of it six or seven years ago. Like a great many others, I had nothing to offer but sarcastic criticism, as I was not at all interested and cared nothing for its teaching, believing that I had the right concept of God and man's relation to Him. I had been a sufferer from asthma in its worst form, also stomach and heart trouble, which had held me in bondage for fifteen years. I had grown to be almost a total wreck, and the best physicians had told me there was no hope for me—that they knew of nothing that could relieve me but a change of climate. This I was reluctant to make, as my circumstances would not permit me to do so, a great deal seeming to depend upon my earnings. I had held a very good position as train electrician for years, and I could not see my way clear to give it up. But, when the good family doctor had pronounced my case hopeless, it was man's extremity and God's opportunity.

This is where Christian Science found me! I started for a pinery in Wisconsin, but stopped off at Milwaukee, where I have a sister who had been benefited by Christian Science, and who induced me to give it a trial. I shall never forget the kind practitioner's words to me,—that the same God was in Chicago who was in the northern part of Wisconsin, and all I had to do was to look to Him and to Him alone. I then consented to take treatment. This was on Wednesday evening, and on Sunday I attended my first Christian Science service. I can never forget the help I received at that time, for I realized I had found that for which my heart had longed—the truth that was to make me free. I came home Sunday evening, and took my run out Monday. I have not had to lose a trip since, nor have I taken medicine of any kind since that time.

I took in all about two weeks' present and absent treatment, and was then able to work for myself. I bought a copy of Science and Health, also a Bible, and began the study of man's relation to God as revealed to us through our beloved Leader. I cannot begin to enumerate the many blessings that have come to me, for all of which I am truly grateful. I was in bondage for over thirty-five years to the use of tobacco, but from this too the truth has made me free. I have never had the least desire for tobacco since,

although I had tried almost everything to break me of the habit. I could not tell of the many blessings that have come to me, but above all else is the spiritual uplifting that I have received,—to know God as Love and Life, as All.

I rejoice in knowing that our beloved Leader's pure and consecrated life made it possible for her to receive this truth, and give to mankind the means by which they may be freed from all the ills and suffering to which mortals are heir. My earnest wish and desire is that I may so live the truth revealed to this brave and noble woman as to reflect it in my daily life. I hope this will be read by some others in bondage as I was, that they may receive the benefit that I have. I shall be pleased to answer any questions to help those seeking this truth as revealed in Christian Science.

George W. La Roy, Chicago, Ill.

CHRISTIAN SCIENCE has been so much to me the past two years, that I hardly know how to begin to express my gratitude for the many blessings I have received. I was healed over nine years ago of lung trouble, with complications of kidney disease and rheumatism. The lung trouble was so serious that I was given up, as there was no help for me in *materia medica,* although I had the most eminent doctors that were available. My suffering was intense. I had a severe cough night and day, with much pain, and it must have been a source of great annoyance to my dear friends, though no one made a complaint.

I was healed instantaneously by a Christian Scientist, a friend of mine, who spoke with authority the "Peace, be still," of Love and Truth, and I was made whole. I have not coughed from that hour. My family thought it very strange that I did not cough any more, as all feared the end was to be soon. I was not then in Science and did not know what it was, but I am very thankful to God, and deeply grateful to our dear Leader, Mrs. Eddy, for the divine precepts given for her followers, which enable them to live the truth. I did not then understand what Love and Life meant, but I was awakened, like Lazarus, from sleep. I thank God for the divine manifestation, for divine Love, and for my dear Christian Science friends, who helped me to gain the knowledge of divine Love that I never knew before. May I live to be a true Scientist.

Mrs. Nellie A. Kinney, Butte, Mont.

ABOUT two years ago I was taken with a severe attack of illness. I was suffering very much with pain in my lungs and had great difficulty in breathing, when a Christian Science friend called to see me. When she came into the room I was taking medicine, and she said, "My dear, you have no need of this or any other drug, for God is All-in-all." I told her I knew He was, but could not see how I could be healed without making use of this means He had provided for me. She assured me that God never provided drugs for any one. I told her if I could be healed without them, I was perfectly willing; so she treated me. I fell asleep and slept for about five or six hours, and when I awoke I did not have a pain or an ache and the next morning got up feeling as well as I ever did. That day I attended a Christian Science church for the first time, and from that time on I became very much interested in Christian Science.

A short time after this I was instantly healed of acute throat trouble. I then secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the understanding of Christian Science I have been healed of many ailments, one of which was a chronic stomach and bowel trouble, which had taken the form of tuberculosis. When I thought I was about to pass on, I found God to be an ever-present help through the little understanding I had gained of Christian Science. Today I am a well, healthy woman. I have also been able to lay aside glasses after wearing them for over seven years. I feel very grateful to God for the healing, and to Mrs. Eddy for the spiritual understanding we have of the Scriptures through the study of Science and Health and other of her inspiring works.—*Mrs. Sarah J. Couse, Cheyenne, Wyo.*

WORDS are inadequate to pay the debt of gratitude I owe to Christian Science, or to Mrs. Eddy its Discoverer. It is over eleven years since I became interested in this truth. I was drawn to it by seeing my husband quickly healed of what seemed to be quite a serious rheumatic trouble. At that time I was very much of an invalid, having suffered for years with severe headaches and neuralgia which would last from a day to a week at a time. One winter I was rarely free for a single day from one of these ills. I also had stomach trouble in one of its worst forms, although all

the while taking medicine and trying the different prescribed diets; but all to no avail.

For twenty years I had been afflicted with two chronic diseases from which, the doctors said, I could hope for nothing but temporary relief. I was occasionally sick in bed for weeks at a time, and once my recovery was well-nigh despaired of. I rallied, however, but my faith in medicine had very largely gone, and I resolved to try Christian Science. I at once called on a local practitioner, told her my troubles, and asked her if she could help me. The reply was that God could, for nothing is impossible with Him. She explained God's relation to man in a way that was new to me, but which gave me fresh courage, and I started for home with the feeling that there was a chance for me yet. I threw away all my medicines, and have never taken any since. I was healed at once, although I continued the treatment three weeks.

I have relied wholly on Christian Science since, and it has never failed me. I had been a church-member for a number of years, but did not understand the Bible, reading it mainly from a sense of duty. Now I love to read it, and the Bible and Science and Health are my daily companions. I praise God for His great goodness to me; I have learned that He is Love, and that He is All-in-all. I am also truly grateful to Mrs. Eddy, who has made possible an understanding of this marvelous truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free."

Mrs. C. F. Smith, Auburn, Me.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

IN his letter to the Ephesians, Paul tells us that he who "ascended up on high . . . gave gifts unto men . . . some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In a faithful study of the Bible and that monumental text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Scientists are proving daily the God-given wisdom of the Leader who in ordaining these books to be the pastor and teacher of The Church of Christ, Scientist, forever set aside personality for Principle and put in action an unending train of blessings that needs but faithfulness on the part of her followers to embrace all mankind in its scope.

Even the casual reader of the testimonies published in our periodicals cannot fail to be impressed by the gratitude for the healing received which is at once their inspiration and dominant note. And as one reads the varying experiences,—those who have been brought back from "the valley of the shadow of death," those who have been rescued from the depths of degradation, those who have found surcease from sorrow and want,—he wonders not so much at the waves of gratitude, world-wide in their sweep, daily poured out at the feet of the giver of "every good gift and every perfect gift," but rather that in the face of such unimpeachable evidence the many should "neglect so great salvation."

It is admitted that in the centuries since the Christ-

healing ceased to be part and parcel of the Christian religion, there seemed to be no escape from the grim and hopeless doctrine that sickness and suffering were sent by God as a chastisement, and many a bruised and bleeding heart, innocent of wrong yet bending beneath the rod of suffering, has pleaded at the throne of grace to know wherein it had transgressed that the cup should be pressed to lips which rebelled at the draft of bitterness and woe; while others accepted with meekness and resignation what was honestly believed to be the divine will.

Those who have experienced "the healing of the seamless dress" through the power of Truth as revealed in Christian Science, see in it the present-day fulfilment of the prophecy of Isaiah: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined;" and there comes to them a consciousness of profound gratitude that there was one whose faith was so boundless that she refused to accept the doctrine that the God who had made all things and pronounced them "very good" was likewise responsible for the sin, disease, and death from which Christ Jesus came to save mankind; but rather that He who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life," did not limit that salvation to any time or people. Day after day it comes home to us with added keenness how great is our debt to the wonderful Leader who in the face of almost unequaled ridicule, doubt, and opposition held fast to the belief in the goodness of an unchanging God, until through demonstration it had become conviction that the healing truth is for all time, until "the last enemy" shall be destroyed.

We say we are grateful for the unspeakable blessings that have come to us as the result of our Leader's self-sacrifice and toil, but are we really grateful? do our works bear out our assertions? Then we shall not need Mrs. Eddy's pithy reminder that "action expresses more gratitude than speech" (Science and Health, p. 3), and that in making use of the blessings already bestowed we are being made ready for more. It is the parable of the talents, and we must be faithful stewards if we would receive the crowning "Well done" for our service.

There is one point, however, to be kept ever in view,

namely, that true gratitude finds its surest expression in service to others. We are not to wrap ourselves in the robe of selfishness while our brother shivers in his want, nor in the mantle of self-righteousness that hides our own faults yet from whose folds we peer out in condemnation of another; rather are we to lay hold of the undivided garment, that our presence may bring joy and gladness to those with whom we come in contact as we go about our daily task,—that the eyes heavy with weeping may be lifted in thanksgiving, the weak hands be strengthened and the lame feet made straight. It is a sharp rebuke to self-centeredness to think of the unnumbered thousands who today owe all they have of health and happiness to the consecrated service of one whose daily life was strictly conformed to the truths she taught.

ARCHIBALD MCLELLAN.

THAT a very great change is taking place in the thought of mankind respecting God's relation to the world about us, is indicated by the fact that whereas fifty years ago the dominant word in theological writings regarding the matter was sovereignty, today the dominant word is immanence. The mechanical concept and explanation of the universe, in which the creator is thought of as simply the supreme ruler whose will is law, has very naturally found its parallel, and in large part its explanation, in the controlling lordship which men, and especially kings, have exercised over the things which they have instituted or made, and this point of view was given distinction for long years by the fact that Paley built his famous and impressive argument for design upon it.

Of late years, however, the sense of incongruity pertaining to the separation it involves between the creator and His creation has grown more and more burdensome to religious thought, and when, therefore, the doctrine of the divine immanence was brought forward by progressive theologians, it came as a measure of great relief to many. The theory that God made the world as the artizan makes a machine, fashioning every part and adjusting each in its relations to every other, so that a given course of action should be run, a given end achieved,—all this not only smacks too much of the shop, but it precipitates questions as

to the metaphysical nature of the power-factor in the machine, and as to the possibility of a self-repairing and self-continuing organism or instruments, apart from God, which have become so troublesome as to bring the theory into merited disfavor among all liberal theologians, and even among some otherwise stanch scholastics.

In opposition to this mechanical concept, a prominent religious writer has recently defined the universe as "a vitalized mechanism pervaded by intelligence and directed in its every movement to a predetermined end. It is, in other words, far more like a human body than a watch;" and he quotes approvingly Alfred Russel Wallace's statement that "not man alone, but the whole world of life, in almost all its varied manifestations, leads us to the conclusion that to any radical explanation of its phenomena we require to postulate the continuous action or guidance of higher intelligences." This is the later concept of the universe in the light of the doctrine of divine immanence, and its identification of the persistence of the activity of intelligence with creation marks a very significant advance step. It recognizes the tremendous truth that creation is not a consummated fact, but a continuous manifestation of the creator.

Nevertheless, it is to be noted that a mechanism is still retained, and that its unlikeness, in the figure used, to Spirit, its asserted creator, is in no sense questioned or eliminated. The contrast in kind between body and soul is absolute; it is nothing less in general thought than that between matter and spirit, so that while physically speaking God and His works are brought into touch by this doctrine of a material universe "vitalized" by spirit, philosophically speaking their entire separation remains as before. The difficulty is not removed because the requirements of the metaphysical fact that the agent and His acts are one, are not met. Indeed the incongruity of the old mechanical theory has been intensified by the association and admixture of the unlikenesses of Spirit and matter which this later theory involves.

It is possible for the simple-minded to think of God as having made a machine-universe and set it going, so that, despite the friction and breakdown expressed in the destructive forces of nature, and in sin, sickness, and death, in the end it may work out some good purpose; but one cannot think of God as an immediate party to and partici-

pant in all the injustice, the torture of innocence, and other nameless horrors of the tragedy of mortal history, and for the reason that every man's moral sense at once and instinctively protests against the possibility of such an unseemliness.

In his work on "Personalism" Professor Bowne has forcefully expressed the recoil of rational thought from this degradation of divinity. He says: "That all things depend on God is a necessary affirmation of thought, but that all things, and thoughts, and activities are divine is unintelligible . . . and self-destructive . . . If we insist; then reason simply commits suicide. It is God who thinks and feels in our thinking and feeling, and hence it is God who blunders in our blundering and is stupid in our stupidity, it is God who contradicts Himself in the multitudinous inconsistencies of our thinking. Thus error and folly and sin are all made divine, and reason and conscience as having authority vanish. . . . We have a series of unaccountable illusions [in this view] and an infinite playing hide and seek with itself in a most grotesque metaphysical fuddlement. Such an infinite is nothing but the shadow of speculative delirium" (pp. 282, 284).

With equal clearness John Stuart Mill, at a much earlier day, seemed to have perceived how impossible it is to attribute the material order to the divine activity, for he is quoted as having said that "the attempt to reconcile infinite benevolence and justice with infinite power in the creator of such a world as this [that of human experience], not only involves absolute contradiction, from an intellectual point of view, but it exhibits to excess the revolting spectacle of a Jesuitical defense of moral enormities."

These difficulties in the way of any theory of divine immanence which accepts and tries to adjust itself to the reality of matter and the providential government of mortals through material law are simply insuperable, and the realization of this fact is preparing the way for the acceptance of the teaching of Christian Science, which builds upon the solid foundation of the divine perfection and integrity. Recognizing the eternal likeness of God and His manifestations, the oneness of cause and effect in the domain of Spirit, it attributes nothing to Deity which does violence to His nature as revealed in Christ Jesus. The divine immanence is thus defined in Christian Science not as Spirit

working in and through its opposite matter, but as the continuous manifestation of omnipresent Mind in all its vast domain.

Speaking of the present disposition of religious teachers to "endow matter with vague spiritual power," their assumption that "matter is the product of Spirit," Mrs. Eddy declares that such a view would make God "guilty of maintaining perpetual misrule in the form and under the name of natural law;" and she adds, "In one sense God is identical with nature, but this nature is spiritual, and is not expressed in matter. The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love" (Science and Health, p. 119).

Christian Science thus makes possible a realization of the presence and available power of God, but in declaring for and proving, as did Christ Jesus, the nothingness of the assertive claim of evil to reality and might, it maintains the unimpaired integrity of the divine nature, and the longed-for freedom to know God as eternally good and beautiful and true is vouchsafed to every believer.

JOHN B. WILLIS.

THERE is perhaps no other question of such vital interest to humanity at large as that of man's immortality, even the attainment of present good giving place to it, possibly for the reason that here we "walk by faith, not by sight," and must continue to do so, to some extent, until the belief in materiality yields to spiritual reality. That the religious teaching of the past on this subject has been mainly unsatisfying is shown by the intense and sometimes hopeless grief displayed by those whose dear ones pass on, and also by the fact that so many turn eagerly to the modern interpretations of oriental philosophy, hoping to find therein that which they have missed in the orthodox teaching on death and the hereafter.

Many sincere Christians feel that Christ Jesus said so little on this subject, and beginners in Christian Science are apt to express the same thought as to Mrs. Eddy's writings, hence it may be well to ascertain whether these criticisms are well founded. It is quite true that the Old Testament writers had little to say respecting the hereafter, Job's mournful statement, "Man lieth down, and riseth not: till

the heavens be no more, they shall not awake, nor be raised out of their sleep," implying a serious doubt on his part of what Mrs. Eddy calls "immortal manhood" (Science and Health, p. 430). Here let it be said that Christian Science would not dispute Job's conclusion so far as the mortal body is concerned, since it declares that the real man is never material but always spiritual and governed by spiritual law, hence immortal. As we read Jesus' statements in the light of this teaching, we see that he constantly maintained by word and deed the immortality of all that knows God and expresses God. His one decisive utterance on this point, "He is not a God of the dead, but of the living: for all live unto him," lifts thought above all material evidence and points to the eternal fact, that which God forever sees.

As this does not, however, deal with the question of identity or the individualized sense of being, we turn to what is known as the parable of Dives and Lazarus. Here we find that the change called death had not robbed the erstwhile rich man of the power to think. He knew himself quite as well as he did before the change (though this is not saying much for him), and he had possibly a quickened sense of human affection, for he desired to have his brothers spared the ordeal through which he was passing. It would also seem that he had gained an enlarged concept of time and space in that he was able to commune with Abraham and to recognize Lazarus. It is not necessary nor possible to quote all of Jesus' sayings which deal with this subject, but one or two may here be given, and all are worthy of the most earnest study. He said, "Because I live, ye shall live also;" and again, "Whosoever liveth and believeth in me shall never die." On the subject of identity Mrs. Eddy speaks of man and woman as "unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle" (*Ibid.*, p. 588).

The fundamental teaching of Christian Science on this subject stands for the immortality of all that expresses God. Mrs. Eddy says that "Life is Spirit, and that there is more life and immortality in one good motive and act than in all the blood, which ever flowed through mortal veins and simulated a corporeal sense of life" (*Ibid.*, p. 376). The good and pure thought and true deed manifest "Christ in you, the hope of glory," to quote St. Paul, and if the actual power

of good, as the reflection of God, were understood as it should be, man's immortality would be "brought to light" and be established in human consciousness as an absolute certainty.

The trouble with mortals is that they cling so tenaciously to the false beliefs which are by their very nature mortal, and then wonder why they suffer so when the divine remedy for every ill is ever at hand. The Master said, "The words that I speak unto you, they are spirit, and they are life." Mrs. Eddy tells us that "immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science" (*Ibid.*, p. 259), and by clinging to these ideas we lose all fear of disease and death either for ourselves or our loved ones, and see the reasonableness of all that Christ Jesus taught respecting man's prospect of eternal life. and of what Christian Science has to say respecting its attainment. We should never forget that it is the clearness and constancy with which we know God that determines our spiritual status and our present grasp of man's immortality.

In Isaiah we find this question and answer: "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Is not this enough for us? Would the infinite Father-Mother be content to lose even one child, when the earthly parent, though fettered by mortal belief, yet longs to see each child come to his own? It seems as if Jesus said so little because he was so sure of the Father, because he was so absolutely certain of eternal life as the one fact for each individual, however long the journey might seem from sense to Soul. There is nothing of sadness, but everything of hope and joy, in the truth that evil is not immortal, for this shows with the clearest logic that at each step of the way the burden of erroneous belief must be lightened as error dies, and we have the grand assurance that here or hereafter, "in the twinkling of an eye," all that is unlike God will vanish, with the false concept of earth, heaven, and man, and then shall we see our Father and each other face to face and know as we are known.

ANNIE M. KNOTT.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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WHAT A PRACTITIONER SHOULD KNOW

SAMUEL GREENWOOD

CHRISTIAN SCIENCE practitioners are sometimes criticized on the score that they do not know enough about disease and its symptoms; but their critics overlook or fail to appreciate the fact that this method of treatment, on the part of both practitioner and patient, is entirely mental. Healing in Christian Science involves the bringing about of better thought conditions, the allaying of fear, and the awakening to a more spiritual concept of being. If, however, the practitioner's mind is itself dwelling on the thought of disease and its fear-arousing manifestations, he is on the same mental plane as his patient, and is not, therefore, in a position to improve that patient's mentality. Suppose one who aspires to heal by mental means applied himself to learn the various names and forms of disease, and became conversant with their symptoms, nature, action, and probable course, what advantage would this knowledge be toward reassuring either himself or his patient, or toward changing a consciousness of sickness to a consciousness of health? Does not human experience indicate that too much is already known of these things, and too little known of the truth that alone can remedy them?

If Christian Science treatment, like other methods, were administered to the human body, it might be admitted that a thorough knowledge of that body would be essential; or, if Christian Science treated disease as disease *per se,* it might also be admitted that a knowledge of disease would be necessary; but Christian Science, unlike other methods,

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deals wholly with the mortal or human mind as the offender and sufferer, and in its redemptive work disclaims the necessity of any other knowledge than the knowledge of God as a healing factor. What possible benefit could there be in studying the laws and penalties which the human mind has itself laid down concerning its body, when its salvation lies in reversing these false laws that it may be governed by Truth alone? For a Christian Scientist to concede the claim of material law would be to render himself incapable of resisting its asserted authority, for such concession would destroy his faith in divine power. The only law whose jurisdiction in the case he acknowledges is the law of God, and this law is spiritual, not material; preservative, not destructive. It is ever a law of health and holiness, never causing man to suffer, never resulting in disease and death, but enfolding all creation in eternal safety. This divine law, as understood in Christian Science, governs the body as harmoniously as it governs the universe, and through his knowledge of its supremacy the Christian Scientist is enabled to heal in opposition to material decrees.

What would be one's opinion of the banker who required his clerks to pass an examination on the substance, construction, and design of spurious money, or of the school principal who demanded of his staff that they know all about the mistakes made regarding numbers, grammar, spelling, etc., when, as every one knows, it is his familiarity with genuine money that enables the bank clerk to detect and reject the counterfeit, and his acquaintance with the correct rule that equips a teacher for his work? Likewise, it is one's knowledge of the truth in Christian Science, and not a knowledge of error, that makes him free from error. One might be thoroughly informed regarding the characteristics of bad money and not be qualified to have charge of the true, or be conversant with all the errors ever made by school children and not be qualified to teach; and similarly one might know all that the human mind believes regarding disease, and have the last word on that subject at his fingers' ends, yet be unable to heal. And all because it is a knowledge of the right side of a subject, and not of the wrong, that is needed.

The difficulty experienced by many physicians in understanding the position of the Christian Scientist is because of the difference in view-points. The former study and work

on a material basis, believing mind itself to be a form of matter. To them both health and disease are purely physical conditions, the result of material processes, and they are guided by their education in disease evidence—the wisdom of mortal mind—as to the form of treatment to administer. The Christian Scientist, on the contrary, works upon a spiritual basis, and does not consider matter in the question at all. To him both health and disease are modes of consciousness, the result of thought conditions, and he is guided by what he knows of the Science of divine Mind—the wisdom of God—as to the course to pursue. It would be eminently unjust to expect either of these to work according to the other's model, since it is impossible for the same person to think or to act from opposite standpoints.

As understood in Christian Science, health is the consciousness of spiritual wholeness, and is gained and preserved through right or spiritual thinking; while disease is regarded as a state of erroneous belief, a mental disorder of the so-called human mind, which can be permanently remedied only through a right understanding of the truth of being. "A Christian Scientist's medicine," writes Mrs. Eddy, "is Mind, the divine Truth that makes man free" (Science and Health, p. 453). This "medicine" is a mental corrective which "sets free the imprisoned thought" (*Ibid.*, p. 114), and thereby restores the body to its normal state. It has been found that acquaintance with disease-theories induces fear, and tends to bring about the conditions dreaded. The constant thinking about disease affords no opportunity for the thought of health, whereas it is the knowledge of health as of God and as expressing His will which antidotes the human fear of sickness. The child's simple prayer, familiar to Christian Scientists, "God is my health, I can't be sick," has more healing virtue than all that was ever taught or known about disease, or than all the drugs listed in the pharmacopœia.

Disease and suffering exist in the human consciousness because of mankind's ignorance of the great truth which runs through all Christian Science teaching, namely, that God, divine Principle, and nothing else, is the Life of man, his source of health; hence the efficiency of the enlightening or healing truth is its absoluteness. It excludes the possibility of any truth in error. Writing in "Retrospection and Introspection" (p. 25), Mrs. Eddy says: "I beheld with

ineffable awe our great Master's purpose in not questioning those he healed as to their disease or its symptoms." If we would be true followers of the Master, and heal the sick as he commanded, we must work up to the understanding and practice of his method. To do this we must have the same Mind, and to the extent that we have this Mind we shall cease to examine our patients as to the name or detail of their trouble, knowing that the description or testimony of error of any kind means nothing to divine Mind, and cannot limit the supremacy and ever-presence of Truth, Life, or Love, the infinite God. It is not our place to ignore the claim of evil, but to stop its suppositional activity, to demonstrate the corrective truth, but not to question error as if it were something more than a mistake.

The human belief of disease is a state of mental darkness, and the remedy therefor is spiritual enlightenment; hence the office of the Christian Science practitioner is that of a light-bearer. He bears the truth of spiritual being into the dark places of mortal thought, and the shadows of sin and disease are dispelled even as the shades of night vanish before the rising sun. The great need of the practitioner, therefore, is spiritual understanding; that his understanding may be "opened," even as was that of the disciples as they walked with the Master along the road to Emmaus. Endued with "power from on high," what does the Christian Scientist need to know of matter in order to heal? Would it make one's spiritual understanding clearer to fill thought with what mortals believe regarding matter and disease? We do not study the phenomenon of darkness in order to dispel it; we bring in the light. If this is true on the material plane, how much more so on the mental plane, whose darkness is ignorance of God, underlying every experience of evil and suffering; for we cannot enlighten and remove this ignorance by informing ourselves concerning it, but by gaining the knowledge of God.

Thus it can be seen that the proper qualification of a Christian Science practitioner is determined by a spiritual, not material, standard, and that his need is not to learn more about matter but to understand more of Spirit. A knowledge of how so-called material law is said to govern man could be of no benefit to him, since it is his business to know that man is not so governed. To delve into

material phenomena tends to darken spiritual understanding, and would be detrimental rather than profitable to a Christian Scientist. His disregard of medical theories and opinions may subject him to hostile criticism, but he knows that his help is from God and not from man, and that divine wisdom and intelligence, rather than human speculation, can alone guide him aright. The better he understands the omnipotence and omnipresence of God, the better he is equipped for his healing ministry and the less he is influenced by the physical aspects of his work. An acquaintance with disease symptoms can be of no real benefit when we remember that they must be put out of thought in order to realize the allness of God and the perfection of His work.

The names given to error, or the phases of its seeming manifestation, have no significance to the truth that corrects them. It is nothing to the fundamental law of mathematics whether the mistake to be corrected is that two and two are five, or that nine times nine is eighty; and neither does it matter to the healing Principle of Christian Science whether the patient believes the suffering to be in his head or his feet, or whether it is manifested thus or so, or whether it bears this or that name. The one infinite Truth destroys every form of error without knowing it, even as light takes no account of the darkness it dispels, although shadows of all shapes and degrees disappear involuntarily at its approach. In *The Christian Science Journal* of February, 1909, Mrs. Eddy writes: " 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated." Thus the first and last need of the practitioner is to know God, and his only qualification to heal, morally or physically, is the degree that he reflects good; but the degree or the brightness of that reflection is diminished rather than increased by accepting the evidence of what is unreal, that is, unspiritual. Since God is Truth and is infinite, there can be nothing to know but what is good and true and eternal, and whatever cannot be classified thus will eventually be found false and useless.

MAN can do everything with himself; but he must not attempt to do too much with others.

William von Humboldt.

HEALING PRAYER

ALFRED FARLOW

WHEN Nicodemus inquired concerning the mystery of the operation of Spirit, the Master replied, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Material sense has never been able to comprehend spiritual things, since "they are spiritually discerned." Christian Science, embodying the fulness of spiritual understanding, solves the mystery and affords an answer to every one who is willing to compare "spiritual things with spiritual."

Jesus ascribed his healing works to the Father. He also taught that it was the truth that liberated. If a physician had diagnosed the case of the Galilean woman according to modern methods, he would probably have referred to her infirmity as a physical condition, and might have named it rheumatism; but the Master spoke of her as one whom "Satan hath bound, lo, these eighteen years;" and of Satan he declared that he "abode not in the truth, because there is no truth in him," which evidently meant that Satan has no real existence, does not truly abide, because he has no reality (no truth) in him. The Saviour cured the woman at once, thus proving by his success that he knew the real nature of disease and consequently knew the proper remedy therefor. He defined Satan as a liar, thus implying that the woman was bound by a lie. Since truth is the only thing that can destroy a lie, it follows logically that truth was the Master's remedy for sickness and sin, and he taught, "Ye shall know the truth, and the truth shall make you free." Thus it is logically shown that the Father who doeth the works is Truth, the one infinite Mind; and the Master prayed for the sick by rebuking the lie of the liar with God's truth.

Modern thinkers raise the question as to whether God's plan of healing is that of prayer, and this raises another query, namely, What constitutes prayer? It is quite evident that our Lord's prayers differed from those adopted by some of his professed followers, but they were none the less genuine. Prayer abstractly stated applies to whatever is essen-

tial to the utilization of the power of God in the overcoming of whatever is not Godlike, including sin and disease. It is evident that true and practical prayer means something more than a mere petition to our heavenly Father, a mere request that a certain thing shall be done, for thousands of petitions have failed to bring an answer, notwithstanding Jesus' promise to his disciples, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." The believing, therefore, seems to be the important thing, and it behooves us to discover what faith or believing means, and to avail ourselves thereof.

The poet said, "Prayer is the soul's sincere desire, uttered or unexpressed;" and no doubt such a desire is prayer, so far as it goes. A consciousness of want and a desire to have it filled is the first step in the line of prayer. The thought next turns to God as the only source of supply, the only means to the desired end, and the result of prayer is in the ratio of the intelligence of our approach. We have already arrived at the conclusion that God is not a changeable person who can be persuaded to do a thing which otherwise He would not do, and doubtless we will all agree that the All-wise does not need to be educated as to what constitutes His duty to mankind. It would therefore seem that the purpose of prayer is not to influence God, and there is left to us but one conclusion, namely, that prayer prepares human sense to receive the healing truth.

When one's thought turns to God, it must do so in contemplation of what God is and what He is to us. To be perfectly intelligent it should include all that there is to know about God. A foreknowledge of God as Spirit, infinite Life, Truth, Love, all merciful and all knowing, precludes the belief that God needs any reminder or that He needs any persuasion. It includes a consciousness of the fact that the divine power is everywhere present, and this precludes any possible belief that it needs to be specially manifested. In fact, intelligent prayer is an understanding that the health, harmony, peace which mortals legitimately crave is already in existence because of the very presence of God, and this spiritual understanding of God includes an understanding of what He does and how He does it. The fact that God is Spirit, Mind, implies the fact that God's creation or creature, man, is spiritual or ideal, as well as the further conclusion that he is therefore not

material and hence not subject to disorder. Thus we note that the prayer which is essential to the overcoming of any given trouble is that particular understanding of Truth which is necessary to the overcoming of the particular form of error which causes the trouble.

The foregoing definition of prayer explains why the Saviour advised, "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." As understood and taught in Christian Science, prayer means an entering into a consciousness of the unseen spiritual truth, and the effect is the outward manifestation of harmony and advancement. In other words, through spiritual regeneration bodily improvement is effected. In II Thessalonians, St. Paul declares that "that Wicked," which we all regard as the procurer or instigator of all discord and suffering, is to be destroyed by the "brightness of his [Christ's] coming." Paul includes in this destruction all "deceivableness of unrighteousness," and thus implies that his figurative description refers to Truth's destruction of error "that they might be saved."

It requires no considerable amount of reasoning to understand why and how "brightness" overcomes darkness, or how "truth" overcomes "deceivableness of unrighteousness." Any schoolboy will declare that darkness may be overcome by light, from the simple fact that light is real and darkness is unreal. If a room be filled with darkness, one may admit the light and dispel the darkness, but if the room be filled with light it is not possible to let in the darkness and overcome the light. Thus we demonstrate that light is real while darkness is unreal. If one is deceived on any subject, it is possible to present to his consciousness a clear understanding of the truth and thereby overcome his state of deception; but if he already has a demonstrated, unmistakable understanding of the truth, it is not possible to destroy that truth in his consciousness by deception. Thus we prove that truth is real, while error is unreal.

In the text to which we have referred, St. Paul's use of the term "deceivableness of unrighteousness" is very significant. "Unrighteousness" is derived from the Anglo-Saxon *un-riht-wis-ness* (un-right-wise-ness); that is, asserted wisdom which is not right or correct. It refers to false belief as distinctive from truth. In this connection it may be interesting to note that St. John declared "all un-

righteousness is sin," making the point that primarily sin is un-right-wise-ness, or false belief. We may readily perceive the exactness of this definition when we consider the fact that every wrong deed is prompted by wrong thought; that one is never absolutely insured against erroneous conduct so long as he entertains erroneous beliefs, and that there cannot possibly be a wrong act on the part of a person who is absolutely free from erroneous beliefs, which of course include erroneous motives. The sinner, for example, believes that there is pleasure or gain to be derived from evil, while the righteous man knows that the belief of profit in wrong is false, and that when this false belief is destroyed all incentive for wrong-doing will be overcome and the wrong will cease.

It can be just as readily shown that the scientific and Christian method of overcoming sickness is by the exercise of the same rules. For example, the psalmist declared that no evil shall befall him that "dwelleth in the secret place of the most High," nor any plague come nigh his dwelling. This implies that when evil ensues it is because we are not dwelling "in the secret place of the most High;" in other words, we have not a sufficient trust in divine protection. Considering this question from a purely material point of view, and without regard to the primary cause, we might say that one's trouble is due to exposure or to overwork, but undoubtedly the Master would say, as he did in the primitive days, that Satan had bound him; while St. Paul would say that the "deceivableness of unrighteousness" had caused the difficulty.

It can be readily shown, however, that while Jesus and his apostle were correct, it can at the same time be admitted that sickness is occasioned by a violation of the law of health. The true basis of health is pointed out in the precept, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Whatever is needed in human experience is vouchsafed and safeguarded by that state or condition of the individual wherein he is righteous enough to be governed by the divine intelligence. In such a condition he would always think intelligently and always act righteously. He would have good judgment and avoid all kinds of pitfalls. He would know and choose the best ways and means, and above all would have an abiding faith in God. Acting under such

intelligence, he would not needlessly venture into danger, although when it became necessary for him so to venture, he would be immune from evil results in the ratio of his realization of divine protection.

God is everywhere present and all the time present. David said, "Whither shall I go from thy spirit? or whither shall I flee from his presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." A consciousness of this divine presence guarantees the safety of the individual, as is illustrated by the story of Elisha, who was surrounded by the Syrians in the city of Dotham. Elisha's servant reported to him that "an host [of the Syrians] compassed the city both with horses and chariots." Elisha prayed to God, and told the young man to look again. He did so, and reported that the "mountain was full of horses and chariots of fire," so that "they that be with us are more than they that be with them." In every instance, as in this case, it is a mere matter of a correct and spiritual perception.

It should be noted that the result of Elisha's prayer on this momentous occasion had the effect of giving the young man a new view, which was spiritual. In the very place where the human eye located the Syrians, his spiritual sense took cognizance of the hosts of God. Hence the conclusion that Elisha's prayer consisted of whatever was essential to substitute the spiritual reality for the temporal material sense. When the lunatic was brought to the Master, it is recorded that he "rebuked the devil; and he departed out of him: and the child was cured from that very hour." The Century dictionary makes use of the following definitions of the word "rebuke": "utter sharp disapproval of," "check or restrain by reprimand or condemnation," "a counter-blow." Jesus administered a counter-blow, he condemned the devil, which he described as a liar and deceiver. The result was that the devil departed out of the child, and the child was thus cured. Being alive to the truth, understanding the supremacy of God and the consequent powerlessness and falsity of error, Jesus rebuked, denounced, denied the evil, and the patient was made whole. The prayer which he employed on this occasion was his denunciation

of the devil or deception, which was based upon his understanding of spiritual truth. Thus it is made plain that the Master's healings were effected by exactly the same methods which are today employed in Christian Science.

The Scriptures teach that "the prayer of faith shall save the sick," and the Saviour admonishes us to "have faith in God." It appears that Bible students differ somewhat in their opinions as to what constitutes faith. Some seem to believe that it refers merely to confidence in God, while others believe that it refers to a firmness of consciousness supported by spiritual understanding. Even though we may take the former definition, which is more of a blind trust than the latter, it still remains true that one's confidence must always be in the ratio of one's understanding, and that after all a deep, abiding faith in God can be fostered and maintained by nothing short of actual understanding or realization. And here Christian Science offers a very great help, because it presents a definite and rational definition of God. No matter how much faith one may have in a good man who is recommended to him, his faith is made more firm as he forms an acquaintanceship with him. So it is with our trust in God. God is all that we can ever hope or desire Him to be. He is eternal Life, infinite Spirit, omniscient Mind, Love, Truth, good. An understanding of these divine qualities enlarges and intensifies our faith. Moreover, it makes us aware of the fact that since God is Spirit, good, and is the author of all being, He has nothing else to give but the spiritual, the good, the pure, and the true, and that it is not worth while to desire of Him anything less than the spiritual and good.

St. James offered the following admonition: "Ye ask, and receive not, because ye ask amiss;" and he defined his use of the term amiss as having reference to personal or fleshly desires in contradistinction to purely spiritual desires. In writing the Corinthians St. Paul defines prayer as spiritual understanding. The text reads, "I will pray with the spirit, and I will pray with the understanding also." Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." What he meant by asking in his name is quite clearly defined in the text of the following chapter: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." His thought might have been expressed

in the following words: If you live as I live and possess my ideas, ye shall desire what ye will and it shall be done unto you.

It should be noted that one who is guided by the intelligent ideas entertained by our Lord would not even be tempted to ask for that which he should not possess and could not really possess. He would ask for the right thing in every instance, and would have a spiritual understanding by which to take hold upon it, and would succeed in every instance, as the Master did, and thus reap the reward which is promised in the words, "He that believeth on me, the works that I do shall he do also;" *i.e.*, he that understands what I understand, and lives as I live, shall achieve the same results.

[Written for the *Journal*]

THE DREAM OF FINITENESS

ARTHUR F. FOSBERY

I DREAMED I saw the world a misty void,
And darkness lay upon the watery deep.
'Twas vague and meaningless, no purpose lent it motion;
I looked more closely, and the darkness deepened,
Yet seemed it that I saw with more distinctness;
Could this be Mind, expressed thus in confusion?
Or this be Life, hedged in by finiteness,
And stayed by this strange thing called time
With nameless terror spreading apathy?

Held by some spell, in fear and doubt I watched
The fruitless birth-throes of its centuries;
The cruel wars for wealth, for pride, for power,
That knew no mercy for the vanquished foe;
Vain wars where blinding superstition strove
To force with carnage unity of thought;
Then wars for freedom, that each might pursue
In his own way his own concept of good;
Then kindlier feelings, sacrificing self
For others' welfare.

And ever the scene dissolved and ever changed,
Like to the changing of a troubled dream

In which it seemed that I myself took part
And shaped the vision to the ultimate
Of my ideal of happiness;
But always, ere my plans fruition bore,
Failure took hold and would not be denied;
And sore I suffered, for I would not yield
But madly strove each theory to uphold,
Though failure after failure marked it false,—
Obsessed, until confusion worse confounded
Dissolved my cherished theories into dust
And left me midst the ruin of dead hopes
In a blank wilderness of rash despair,
And then the winds of understanding blew
This dust into its native nothingness.

New visions rose, more purposeful, expanding,
For each false theory ending in confusion
Told vaguely of some basic Principle
By which all things immutably were judged.
And, as I sought to work in harmony
With this all-ordering law, the gross illusions
Of ignorance and evil ceased to fright me;
Their hold relaxed, their clamor ebbed and stilled,
Till like a twilight opening into dawn
The mists dispersed, the darkness fled away,
And from an all-pervading breadth of calm
I heard a voice of tender patience say:
Deny thyself. Look up to me thy Saviour,
For I am All-in-all, the sole creator.
I am the infinite, the God of love,
And all I father perfect, joyous is;
There is naught else.

The voice ceased speaking, and with it
Vanished all finiteness, all limitation,
All selfishness, all envy, all deceit,
All erring concepts, and the truth appeared,—
The perfect God, the perfect universe!
I was awake! The dream had not been true!
Its very memory fadeth from my view.

THE BELIEF IN HEREDITY

ELIZABETH H. MURDOCK

AMONG the laws supposed to govern men, perhaps none has brought more hopeless misery into the world than the belief in heredity. There seemed to be a finality about its decisions from which there was no appeal, and the mystery of its fearful sentences, believed to be supported by the Bible and to originate in an all-wise, all-powerful God, has brought many to the brink of atheism. In dealing with this question our dear Leader says, "The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned,—namely, that nothing inharmonious can enter being, for Life *is* God" (Science and Health, p. 228).

In reviewing this condition of human affairs, one wonders how men have ever found the courage to live without the inspiration of divine Science; to take up their heavy burdens and march on, without hope of escape, to sin, suffering, and death here, and a hereafter unknown and feared. Surely there must have come at times to human thought some glimpsed sense of the truth, some glorified indication of God's being as Love, that animated humanity with new courage and fresh determination, else they could never have weathered the storms of anguish and doubt. And that which has been accomplished through these occasional fleeting revelations of Truth has at times indeed seemed to be marvelous. Men have sometimes seen clearly enough to escape entirely an inherited doom for themselves, and yet until Christian Science came to the world nothing had been discovered that was universal, always reliable, and that would entirely annul for all time and for all men the asserted law of heredity, expressed in sin, disease, and death.

It is with deep gratitude that students of Christian Science realize that they do not have to stop where the writer did years ago, with an imperfect concept of man's possibilities, a hopeless trust in human means, and with the great problem of evil still unsolved; for through its teachings the way to individual present salvation from all evil, including the law of heredity, is made clear to all who wish to follow it. It is not a visionary path, for many have already passed over it, and have stopped to call back to

those behind of the wonderful freedom they have already experienced, and the opening vistas of unlimited blessings before them.

In our study of physical science, we are all accustomed to deny reality to phenomena perceived by the senses, if they conflict with scientific truth. It seems the easiest thing in the world for us to say, "Oh, yes, I know it seems so; but still it isn't so, for science shows us that it is impossible." We have corrected the false testimony of the senses so many times in this way that it now requires little effort to accept, in place of the seen physical appearance, the unseen scientific fact, which is based upon the nearest approach to universal, unchanging, absolute truth that mankind has discovered. It now seems strange that no one ever realized that there must also be a Science of life, and that all sense-phenomena conflicting with its absolute truth must be denied reality, and the scientific fact accepted in this Science, precisely as we are in the habit of doing in physical science. This is just what Mrs. Eddy did finally discover, after many years of searching for life's secret, and what she logically proceeded to follow out, never pausing, content with a man-made approximate truth, until she reached the absolute truth of inspiration, and learned to base her thinking upon the unchanging Principle of life, the eternal God.

She says of herself, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109); and, having reached this standpoint, she was consistent, and accepted not only the premises but all their logical outcome. Starting with the scientific fact that God—Spirit, Truth, Life, Love—is All-in-all, as the Bible declares, what was left for her to do with the problem of evil? There was no room for evil in God's universe, since all that He created must be good; and no room anywhere else, since beyond the infinite All there could be no time or space, no power, no knowledge, no creator and no creation. Literally there was nothing left for her to do but to deny evil altogether, to deny it all place, presence, power, reality; to name it belief, illusion, unreality, and to go to work on that basis to establish the truth of this logical deduction by proving the power of scientific understanding to destroy the unscientific belief in sense-testimony upon which men had based their belief in evil.

Having thus rediscovered this scientific understanding of Life that gave Jesus his wonderful power over evil, having proved its truth through many works of healing and reformation, she gave her discovery to the world, and supported by its truth, let material thought expend itself around her in waves of derision, opposition, and persecution. At each lull in the storm she could be heard still declaring that God is All-in-all, the only creator, the only lawgiver, therefore evil is unreal and its asserted laws are powerless, until at last heavy eyes were lifted up and dull ears caught the sound, and today there are many all over the world now proving as she has proved that evil, long feared and hated, and wrestled with in vain as a terrible reality, is overcome by denying it all reality, placing it in its own proper category of mere human belief, and realizing the all-power of good.

So, as regards this evil of human heredity with its laws, we no longer struggle as those without hope, with a real, unconquerable, material enemy, since we have learned that we have to overcome only a false human belief with its man-made laws, and that this can be done through the power of Truth. The place of warfare and the methods are entirely changed. It is now known that the place of conflict is wholly in human thought, between illusion and Truth, and that the weapons are no longer material, but are spiritual facts. There is a certain, ultimate victory for Truth assured from the beginning, and this encourages the weakest heart, confronted with the most fearsome foe, to make a beginning and then to keep on until the battle is won.

After one has given a cordial mental assent to the spiritual fact that the real man, being made in God's likeness, inherits only from God, and therefore good only, it is possible that freedom from hereditary beliefs may not be immediately realized, and that there may still be many times when the thought of heredity seems like a solid granite wall, obstructing all progress. But this proves nothing except that we need a more vital understanding of the truth. As we seek for it we shall find, at most unexpected times and places, new phases of truth revealed to meet the changing forms of error.

A very illuminating thought on this subject once came to the writer through the unlooked-for channel of a question asked by a beginner in Christian Science. She had just been reading from our text-book one of the passages de-

claring that Life has neither beginning nor end, and that man coexists with God. At this point she laid down the book, exclaiming, "I cannot understand that! What does it mean?" The one she addressed paused a moment, looking to God for the right word, and then said, "You sometimes dream while asleep, do you not?" "Yes," she replied. "In your dream do you have any consciousness of any other life than is contained within the limits of your dream? any consciousness, that is, of preexistence or afterexistence?" "I know only the dream," was the answer. "But is that any proof that you did not live before you entered through sleep into your dream, and that you will not live after you waken from it?" "Certainly not." "As a matter of fact, when you do awake, do you not find that the waking life preceding and following your dream is an unchanging fact, even though it was not present in your dream consciousness? and, indeed, that the real life that has been going on while you slept was altogether different from your sleeping interpretation of it?" "Yes, that is very true," she answered.

"Now Christian Science teaches us that the finite consciousness of what we consider our wide-awake life is but a step removed from that of our dreams," continued the speaker, "and argues nothing conclusively for the reality of what we think we perceive, or the unreality of what we do not perceive. Mortal sense is a limited consciousness of life, and as we have awakened so often from our sleeping dreams to know their nothingness, it is not so difficult to see how false and limited our so-called waking consciousness may be." "Oh," the young student exclaimed, as the speaker paused, "I see, I see!" And the writer felt that she saw as she never had seen before. With human birth discerned as not in any sense the origin of man, but only as the appearing of that false consciousness of life which, as Wordsworth tells us, is "a sleep and a forgetting," it has seemed relatively easy to realize that man inherits nothing real from a human father and mother, but does indeed inherit only from God, even though we still see this "as through a glass darkly," the darkness of partial sleep.

At another time the writer found her need of the moment supplied through recalling the Christian Science teaching that when we have clearly seen error as error we have gone a long way toward destroying it. In following out this

thought she was led to hold up to the light some of the beliefs of human heredity that she was familiar with, in order that she might look them through and through, and be convinced, even from a human point of view, of their absolute non-sense and un-truth as purely man-made creations. In doing this it was found very interesting, sometimes amusing, and always helpful to trace back to their origin, as she was able, some of the foolish beliefs that had been allowed to govern, whether manifested as purely mental traits or as physical diseases.

Suppose, for example, we know a man today who, in spite of an abundance of material means, hoards his money with miserly care. Looking backward, we may find that his grandfather, whom ignorance or some other reason had kept a poor man, was noted for his carefulness, apparently necessary, in the use of money. Is this, though, the accepted reason, any real excuse for niggardliness in the man of today? and would not a little bit of common-sense reasoning put him far on the road to freedom? Or, because some one in the long ago, from whom one has thought he drew his life, sickened and died with an incurable disease, through living in unwholesome conditions and thinking sickly thoughts, need one today repeat the sad experience in pure and wholesome surroundings and with no cause for other than health-giving thoughts? Without taking the high ground of absolute truth in such cases, if we would open our eyes it is often easy to see that even advancing human thought has lifted men so far out of the false, ignorant, and temporal conditions of the past as to render the resulting ancestral traits as causeless and out of date today as the most primitive and forgotten material thing could be. And, though it may deal some hard blows to our pride, yet it is a very salutary lesson to discover and be forced to admit how often hereditary failings originated in ignorance, self-will, fear, pride, greed, or some similar idea that we should scorn to lend ourselves to, if only we knew its name and source.

The advantage of some such work as this as a preparation for willingness to renounce all personal ownership in these concepts, is easily seen when we observe how willingly we usually seem to lend ourselves to the expression of these false, hereditary beliefs; for we not only do not resist them, but even justify them, and seem to consider that although

they would be all wrong for the rest of the world, yet they are all right for us, and that our friends must always show a charitable comprehension of them in our case as just "our way," and how we are seemingly quite averse to applying to them the same degree of common sense that we use in other matters and the same rules for judgment that we are the first to insist upon when we perceive them in others. Apart from the ignorance of the scientific truth of man's origin, the fact does seem to be that the real reason that the asserted law of heredity has borne so hard upon men is because it has been found so convenient a scapegoat to bear the burden of those disagreeable characteristics that we should otherwise be held responsible for. Blind to its seeming power for evil, we have cherished and fostered it up to the point where we begin to feel its pressure; then, awakened to the realization that it has changed from a convenient slave to a relentless master, we cry out for release.

A patient once said to a Christian Science practitioner, "I believe there's nothing the matter with me but heredity, and if that could be lifted I should be all right." With a bright smile the practitioner turned to her and said, "Now don't let that thought in—that you are a martyr suffering for the faults of others, and that you have nothing at all to do yourself. The thoughts of your ancestors have no power over you, unless you take them in, make them your own, and so give them power. What you have to do is to make your own thoughts true and right in every respect, and then heredity will take care of itself."

Such words as these go farther toward the destruction of the human sense of heredity than any amount of abstract reasoning can do, for they show the practical way to go to work. So, am I fearful, selfish, proud, resentful, self-willed, envious? Am I sickly? Then let us first call it that, use exactly the same name we should use for another, and then do for ourselves precisely what we would advise others to do,—plead no silly excuse of an ancestor's failings, but cast out the thoughts. Say to each one as it presents itself, "I know you for what you are and whence you came; you are no part of my true self, and never were, because you are not God's idea; and I will not any longer be deceived into expressing and justifying you, though you were once cherished by some far-off member of my family." By so

doing we shall prove for ourselves how much more quickly a false concept leaves us when we refuse to call it ours. This is the work of denial which, though it may seem negative, still prepares the way for the overcoming of error through the firm and constant declaration of the truth of man's true inheritance as the child of God—the inheritance of Love, Truth, Life, perfect and harmonious, unchanging and eternal.

While freeing ourselves from the belief in hereditary influences, we shall not do all that is required of us unless we seek to exterminate everything that may press hard upon those who come after us. What might be called heredity in the making is going on right before our eyes every day, and it is surprising to see how blind we sometimes are to it, and how carelessly we plant seeds of false belief for others to reap, of the very weeds we are working to uproot for ourselves. All of us who have had some length of experience of human life have seen the process by which a person yields gradually to fear, self-pity, or even disease, to the dominion of a false concept. Often we can put our finger on the very moment when it ceased to be an occasional thought, which could easily be disowned, and became chronic, apparently ingrained in the individual character, and all ready to become a hereditary failing.

And yet, do we recognize this when we see it going on in the children around us, and do we perceive our own part in developing it? Who has not heard it said of a child, and even in her very presence, "She's a very nervous child. She inherited it, you know. Poor child, she cannot help it." Very possibly this child manifested no more of this special quality at first than a hundred other children do, but it was looked for, noted, and then instead of being met and overcome at once, it was entertained, and a mortal mind law called upon to establish it. The child does not know what it means at first, but she soon learns that certain ways, which she knows are not good ways, are very apt to be excused in her, and for this reason; and because they very often serve her purpose in securing some desired end, is it to be wondered that she continues in them, and that they grow with her growth, unless she learns in Christian Science how to master them and thus to prevent their transmission to future generations?

It is well to pause and consider. Do we realize what we

are doing when we say of a child, "She is just like her mother, aunt, or grandfather?" Is the resemblance a disagreeable one? Then, once declared as a fact, the inevitable tendency will be to dwell morbidly upon it, with the result that there will soon appear another well-defined case of inherited evil. On the other hand, even if it is a likeness that we are glad to see, the result may not be much better. Looking upon this good as a personal inheritance, a matter for self-congratulation it may be, if we do not find pride or some kindred evil following close upon it, yet it is certain that only a limited sense of good can be manifested when it is thought of as originating in finite man and occasionally inherited from him. Surely we who have caught a glimpse of the truth for ourselves should give more careful heed to our thoughts and words than to bind upon others in this way the burdens we have found so heavy. We should ever keep clearly before us that children should be permitted to enjoy from their earliest consciousness the fact that they are God's children, which truth we are striving so hard to realize for ourselves. In order that we may help and not hinder them, there must be a letting-go of our human grasp, a giving up of the thought that they are a personal possession, ours or others, as the case may be, and a constant, free, glad recognition that they belong not to men, but to God, the infinite Father-Mother, from whom they inherit, every one of them, nothing less than the qualities of infinite good.

In working out our freedom from the supposed law of heredity we need not be surprised if we find ourselves peculiarly susceptible to discouragement. But this is only because of the general belief that a false thought due to this cause is more difficult to overcome than those that come in other ways. However, as a matter of fact, can it make any special difference to reality what a man thinks he suffers from in a dream, or how long it has lasted, or whence the belief came? Respecting this very thing, Mrs. Eddy says (Science and Health, p. 178), "When wrested from human belief and based on Science or the divine Mind, to which all things are possible, that chronic case is not difficult to cure."

The awakening seems to dispose of one thing quite as easily and effectually as it does of another. It can be no more difficult for Truth to heal one falsity than another,

since it is not upon the degree of power that human thoughts and laws have in our eyes, but upon their absolute lack of reality in God's sight, that our healing depends. Realizing this, we shall find sufficient courage and understanding to press on until the perfect demonstration of truth is made. Day by day, challenging each thought that comes to us with, "Am I thinking this because I believe it, because some ancestor believed it, or because God knows it?" and permitting entrance to none but the God-known, we must at last come into that true consciousness in which "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

[Written for the *Journal*]

INSPIRATION

PRISCILLA C. GOODWYN

"Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454).

'Tis Love inspires! the Love that blesses all,—
That clothes the lily, marks the sparrow's fall,
And wakes the suff'ring sense from error's thrall.
'Tis Love inspires!

'Tis Love illumines! Mark its steadfast beam,
Lighting each hill and vale and surging stream,
Through somb'rest night a never failing gleam.
'Tis Love illumes!

Love designates! Behold the path thus trod!
A straight and narrow way that leads to God!
To comfort thee, His staff; to bless, His rod.
Love designates!

Love leads the way! Triumphant o'er earth's ills,
Onward and upward to th' eternal hills,
Faith's song, exultant, every sorrow stills.
Love leads the way!

THE ONE THING NEEDFUL

RUSSELL FREEMAN

IN the Christian Science practice of healing sickness or sin, the unreal or mortal man is eliminated from consciousness by the understanding of what constitutes the real or spiritual man. Our Leader says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). As we learn in Science that a mortal is not the counterpart, but rather the counterfeit of the real or spiritual man, so we begin to see that the activity or means of gaining a livelihood, called business, stands for a spiritual idea, and the realization of this will prove the remedy for whatever is wrong.

As the material concept of man is the cause and foundation of sickness, sin, and death, so we see that the mortal concept is the open doorway through which pass the inharmony, discord, limitation, lack, failure, etc., which are so apparent in the business world. It will be readily admitted that these evils are not included in infinite Mind, God, and since the real man reflects and possesses this Mind only, the true consciousness of man is incapable of containing or being touched by them, as they are wholly separate from man. They are beliefs which must be improved, for the very claim of evil to existence is an erroneous mental concept which a knowledge of Truth remedies by the introduction of the right idea.

Since God is all, it follows that man's true business, which is to reflect the activity of Life, Truth, and Love, is the only real business. This correct thinking will lift thought above the worldly concept of a vocation, including all erroneous mortal mind methods and selfish aims, into the consciousness of the spiritual man's true activity, namely, his Father's business. We should therefore busy ourselves more in reflecting the nature of God, from whom we derive every quality and condition of our being, and thus help to free ourselves and humanity from the bondage of selfishness and self-seeking. The fruits of these efforts will be found to be a prosperous occupation, at once successful and harmonious.

God's business is unlimited in its scope, and there is continuous opportunity for conducting it at a profit. The

worldly concept of profit is based upon and included in the material sense of existence, but we learn in Science that spiritual progress is the real profit; that one's opportunity for doing a profitable business is not confined to week-days between the hours of eight and six, but is continuously present in the shape of the destruction of error by Truth, and that in proportion as the opportunities are recognized and the business promoted does he prosper.

Human ambition, selfishness, avarice, and greed will, if not detected and exterminated, pervert one's motives and efforts in the conduct of his affairs. There is no profit to be gained except as a result of living and acting up to our highest understanding of right. Our motives in working in Christian Science should not be to use it so that we may prosper and be successful in a material way, as this subtle evil would pervert one's most righteous endeavors and at the very outset bar him from the ultimate goal toward which we are all journeying and which we would do well to keep ever in mind,—the kingdom of heaven. Jesus told his disciples, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" that is, "all these things" should and will follow as a result of true seeking. We should strive to enter the kingdom because it is the kingdom of Truth and it is our desire to know Truth. The real man, having no aim or motive apart from God, good, has no other desire.

To conduct business on this right basis sometimes requires God-given courage, and a surrendering of methods that formerly were supposed to bring success; but we have nothing to fear, for with every temptation there is an avenue of escape, and we find, even as did the servant of the prophet, that "they that be with us are more than they that be with them."

Wisdom is an attribute of the supreme, immutable, divine Principle that governs the entire universe, though mortals are prone to believe that the burden rests upon their own shoulders. In the management of his business, therefore, one need not fear to take any step into which divine wisdom may lead him, confident that his needs will be abundantly supplied and prosperity will be in proportion to the destruction of error by Truth. This constitutes the only real success, namely, the establishment of right, of justice, mercy, goodness, health, and holiness.

[Written for the *Journal*]

A TRIBUTE

HON. CLARENCE A. BUSKIRK

WHAT is the fruitage of that high estate,
To be of those the greatest of the great?
Surely, not wealth nor its ephemeral shows,
Nor spoils of war, nor all the pomp of state!

For great indeed are geniuses whose thought
Arts and inventions to mankind has taught,
And civilization hitherto unknown,—
For they to earth immortal gifts have brought.

And great indeed are artists who inspire
Our thoughts with high incentive and desire,
Through music, painting, poem, and high theme,
To help and cheer our race to heights still higher.

But, greatest benefactor of them all,
The loving genius who can disenthrall
Men's weary minds from fears and sordidness,
And with the joys of Truth lift sorrow's pall;

Who teaches steadfast courage for despair,
Joy to the joyless, faith and visions fair
To somber unbelief, who lighter makes
For multitudes their loads of grief and care;

Who has retaught in its entirety
The gospel of the man of Galilee,
And proved the Christ sufficient for the needs
Of all God's children, whatsoe'er they be;

Who thus to men has shown a smiling shore
Beyond the troublous sea they're hastening o'er;
Proven that God is Truth, and Life, and Love,
Hence, evil but the falsehood of men's lore;

Whose work, however wide its energies
Already show, through coming centuries
Shall grow in power and scope, to bless mankind,
And lessen crimes and vice and agonies!

The loftiest monument beneath the sun
Is needed not: the work which thou hast done
Hath carved thy name among the earth's immortals,
Beloved chief, whose work hath just begun!

TRUTH THE ONLY ACTIVITY

JEANIE C. E. ANDREWS

IN Matthew's gospel, also that of Luke, we find a warning from Christ Jesus that under prevailing material conditions "offenses will come," but we also find some definite instructions given by him for the prevention or overcoming of these errors. It is a matter of experience in the history of the organization and growth of Christian Science churches, that from time to time circumstances occur which seem to give rise to a great deal of stir and sometimes friction among the workers. To those only just beginning to take an active interest and part in the work involved in faithful church-membership, this stir is apt to be something of a disappointment. In joining a Christian Science organization they have probably felt they were entering a haven of rest from all the fret and fever of discussion and of human opinion arising from a belief in wills many and minds many. They expect of all the older members a state of being somewhat analogous to that described in the well-known epitaph in an old English churchyard where some one is reported as having "burst her mortal shell of sin, and hatched herself a cherubim"! They forget that the nothingness of the beliefs in personal sense, self-will, self-love, is not demonstrated all at once, but is the reward of steady, patient, persistent self-immolation. The writer remembers so clearly the sense of disappointment and sadness she experienced at the first indications of stir and unrest that came to her notice, that she offers the following story of its overcoming, hoping it will comfort some who may be feeling the same sense of sadness today.

A student of Christian Science sat puzzling over a letter received the day after a meeting at which a discordant note had been struck. The words of the letter were these: "Do not be afraid; great good will come of it, for we know that God, good, is the only activity." "Yes, this is undoubtedly true," the young student said to herself, "since God is the only Life and Mind; and yet, if true, what could it all mean?" She had an appointment shortly after, so slipping the note into her book for further consideration, she started for her rooms. A little boy ran out to meet her. "I am quite better," he said, "and so is Willy. I wish

we could do something to show we are grateful, like grown-up people do; but we have no money, have we? Couldn't we run errands, though, and do things?" "Yes, dear; you can do something now, if you like," she answered. "I want some wild flowers and foliage for tomorrow, and there are some lovely dogroses up the hill. Will you run and get me some? Those will be smiles of love and gratitude, won't they?" The two little fellows ran off and the student went in to her work; yet, in the intervals of seeing those who came to her for help, the question persistently presented itself, If God is the only activity, if Christ, Truth, is working in every consciousness, how can there be any stir or commotion at all?

After a while two very dusty but delighted small boys appeared, bearing sprays of sweet hedgeroses. "Will these do all right?" they asked. "See, we have picked all buds, the full-blown ones would not last long; but if you put these in water the buds will all be out by tomorrow. We will put them in glasses now, till you go home." They ran downstairs eagerly to do so, and, as the student followed them, the following conversation was heard: "I have put all mine in water already, Cyril." "Where?" "In that glass. It was all ready on the table." "That is no use. I have been using that water for painting my map; it is all red sediment at the bottom." "That does not matter," said the other, "it is quite clear at the top." "It may look quite clear, but it is not, it is poisoned all through; the leaves would die and the buds would never open." He gave the glass a little shake. "See, now all the water is thick and red!" he said. "We must wash it out first."

He placed the glass under a tap. As the fresh clear stream of pure water poured in, the younger boy exclaimed, "Oh, look at it now! You are making it ever so much worse, the sediment is jumping about everywhere, and it looks much thicker than it did before." "Yes, but it will get clear afterward," said the elder, "if I let the fresh water go on pouring in." "What makes the red stuff jump about like that?" "It is not jumping; it is not doing anything. How can it, when it is not alive? It is only the force of the clear water stirring it up and turning it out." "Stop it from pouring in a minute," said the younger boy, "and see what it would do!" "Why, the poison would just sink to the bottom, and we should have to do it all over

again." "Well, then, don't stop it, let it go on," and the little fellow watched breathlessly as the incoming rush did its work until all the sediment was displaced and nothing left but what was pure and clean, ready for the fair budding flowers.

As the student watched and listened, a great light dawned on the meaning of the letter and on the experience of the night before. She saw that the flowers of purest thought could not live in any consciousness, however fair its outward seeming, if the sediment of error lay untouched beneath. The buds of holy purpose could never open into strong and beautiful deeds in an environment of thought tainted at its source by unrecognized evil. She saw that the one activity is indeed the activity of good, the activity of the true ideal, of the uplifted Christ, from whom come strong currents of light and purification, displacing the hidden sediment of belief in pride, self-will, and self-love, bringing them to the surface only that they may be recognized as error and vanish into their native nothingness, giving place to the understanding of the ever-presence of God's will, of true humility and unselfed love.

This thought reconciled the facts of divine Science with the human experience, and she saw that error cannot stir error, or excite it to activity, since error has no entity but is lifeless mindlessness; but that in every individual and in every community (which is just an aggregation of individuals) the activity of good is always stirring, always at work, and must continue until there is no poisonous sediment or tainted thought to obstruct the unfolding of any holy purpose. We love to recognize in Christ Jesus the Wayshower who has stood where we stand, passed through and overcome the trials we meet. In John xii, 27 we read that he too shrank once for a moment before an hour of stir and human passion such as we have never yet been called upon to face, and how he overcame the shrinking. It is recorded that just before the crucial scene in Gethsemane he prayed, "Father, save me from this hour." Thus do we pray to be saved from witnessing the dire conflict of evil against good, but with him the light was so consciously ever present, the inspirations so near and real, that the rejoinder followed spontaneously: "But for this cause," *i.e.*, that I may be saved from it, "came I unto this hour." Jesus had been brought to the experience in order to

grapple with it, that we might be saved from all belief in it forever; and so it proved. The tumult of mortal mind (before which he for a moment shrank, as it was stirred to its dregs by his purity and true spirituality) he overcame in Gethsemane, in Pilate's judgment-hall, on Calvary, and in the silent tomb; and the victory was so complete that from that hour human hatred knew him not. Bigotry, malice, and revenge never saw the risen Jesus. What a glorious promise and outlook for us who so often cry, "Father, save me from this hour." What should we do to inherit the promise? We should accept the holy inspiration of the Christ-reply, and steadily declare, "But for this cause [that I, too, may be saved from it forever] came I unto this hour." Thus every experience will be to us a step heavenward, a step toward salvation and overcoming; until we like him can declare with joy, "It is finished."

How often our brave Leader had to face an hour of stir, of disappointment, and of persecution. What would have happened to us had she faltered, stopped her warfare, and let the sediment of error sink again? Thank God that through Christ she never did. Persistently she kept on pouring in the clear pure water of the truth she recognized, and never prayed, "Father, save me from this hour," without the brave rejoinder, "But for this cause came I unto this hour." We have her own assurance, "When these things cease to bless they will cease to occur" (*Sentinel*, June 12, 1909). Therefore no true Christian Scientist, young or old, will waste time and opportunity in bemoaning and regretting the occasions in his own experience, or in those of the community to which he belongs, which show that there is still much to cast out, much to purify, ere he and it reach the demonstration of the real "perfect man," the son of God whom Jesus "beheld in Science" (Science and Health, p. 476), but will be spurred by every such uncovering to greater mental vigor, knowing that it is because he is seeing more and more of the all-conquering Christ, the uplifted ideal, that the warfare may not cease, that he must never ground his arms until God is proved to be, not merely talked of as, his All-in-all.

'Tis heaven alone that is given away;
'Tis only God may be had for the asking.

Lowell.

THE REAL AND THE UNREAL

WILLARD JOSEPH WELCH

THERE are many who, according to material sense, have been robbed of their dearest earthly treasures, as though by some unseen monster against which they struggled in vain, while the clouds thickened and enveloped them in the darkness of despair. These know something of the claim of life in matter which leaves one without hope and in utter helplessness, while a sense of loneliness and of cruel separation would drag him down to the very depths of mortal misery. In such a mental state one cannot see God's sunshine, for all that is dear seems gone forever from him into the great unknown. Happiness without the old companionship seems impossible, and the aching heart but a void, out of which comes no response to the call of kind friends who would have us look up and see the beautiful promise everywhere. But in Christian Science we learn that Life has not changed! Truth has not changed! Love has not changed! "I am the Lord, I change not," says the infinite Father, and all the while, round about and tenderly supporting us, are "the everlasting arms," for, as an old hymn says,—

> The love of God is broader
> Than is seen by human mind,
> And the heart of the eternal
> Is most wonderfully kind.

Divine Love is waiting,—yes, waiting for us to turn to it; patiently waiting until the poor, tired, human sense is ready for the blessing. Then is the curtain of material sense gradually lifted, as we are able to bear the light,—the light of Truth, whose coming dissipates the darkness, and we begin to see that what seems so inscrutable is only so from our lack of understanding. Some day we shall rise above the limitations of matter, but so long as we are controlled by material sense we can never know what Love is, for, as Mrs. Eddy says, "the underived, the incomparable, the infinite All of good, the alone God, is Love" (Miscellaneous Writings, p. 250). Neither can we know Love through the so-called carnal mind, which thinketh itself something and believes in a power apart from God, good,

but we can and we do know Love through the spiritual consciousness of good, which is God-given and the way, for does not the Bible say, "Every one that loveth, is born of God, and knoweth God." It is through the human consciousness, reaching out for and absorbing good, that Love reaches us, and we learn that Love is a vitalizing Principle, not in or of matter; that our God, Spirit, is Love, a dear Father who is "not far from every one of us." It is in Love that we live, and move, and have our being. How, then, can there really be any separation? How can there be any loneliness, helplessness, or void in our hearts?

In Christian Science, we learn to call God both Father and Mother; adding to a sense of strength, we attribute to a father's love a mother's tenderness. With her usual clearness and terseness of expression, our Leader writes on page 256 of Science and Health, "Love, the divine Principle, is the Father and Mother of the universe, including man." As we draw closer to this blessed truth, the curtain is lifted, our understanding broadens, and we see that it is possible for us to hold our dear ones forever and nothing can part us from them, for we all rest "under His wings" in the love of the All-loving, and we shall "be abundantly satisfied." In St. John's wonderful vision we read: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

One of my most precious experiences has been the discovery that divine Love would not let me go. Wherever I was I felt Love's benign influence. Whenever tempted to turn back, if but for a moment, a gentle voice seemed to whisper with ineffable sweetness, "You can, but you really do not want to;" and I was happy to obey. The acknowledgment of perfect freedom was in those loving words, yet the pathway shown was so straight and clear before me as to eliminate personal choice. There was but one way, and in that sweet voice there was not the slightest doubt of my going that way.

But what is it in another that we really love? Certainly not the body, for though it be fashioned in wondrous beauty and clad in the splendor of the lilies of the field, yet when the lips part, if there come forth unseemly and discordant

notes, we are shocked and repelled. Again, though we meet the same people every day for years, it is not until we are thrown together in close companionship that we can say we know them, and then how often are we most agreeably surprised at the disclosure of their character. These experiences show that it is the mental touch which determines the man. Some one may say, however, that it is the mental touch through matter.

Let us take up this serpent of material suggestion, as did Moses, for in this way we shall learn the truth about it, and neither fear nor believe in it. We can believe anything or hold any opinions we wish, but we can know only one thing, and that thing is the truth. The Master said, "Ye shall know the truth, and the truth shall make you free." What is matter? Is it a reality and a necessity to our experiencing individual good? Reality is that which is indestructible, eternal, changeless. It is the same yesterday, today, and forever, and does matter answer to this definition? To the five physical senses, matter is real, because they testify of it and of nothing else, while, in turn, matter relies wholly upon their testimony for support. But is this testimony reliable? It cannot be, and mortal man himself is not satisfied with it. He disputes it every hour, and only by reversing it does he keep out of trouble or take any pleasure out of life.

Let us turn away from the testimony of material sense, away from matter incapable of thought, without intelligence, and strive to attain in some degree unto that understanding which is "a wellspring of life unto him that hath it," knowing that he "that wandereth out of the way of understanding shall remain in the congregation of the dead." The moment we face about, stop looking for evil, and begin to look for and expect to find good, that moment, if we are in earnest, we shall be impressed with the great amount of good there is in this present world, and its tremendous power. Then, as we learn to be absolutely honest with ourselves and others, putting aside all prejudice and with an open mind seeking the good in all about us, learning to cultivate patience in all things, the gates of the real will be opened to us. Just as the coming of the truth annihilates the false, so the coming of good into our consciousness will lift us above materiality into spirituality.

Catching a glimpse of God's creation as He made it, we

shall see His children as His immortal ideas and know that matter does not enter into the divine plan, for all reality is spiritual. That which we call a beautiful character never is in nor can it be expressed through matter, but reaches us by reason of pure thoughts, true motives, loving and unselfish deeds. Such expression has unlimited resources, yet is ever the same unchanging good. No one can measure its sweet influence or gainsay its wondrous power. It is recognized as part of that boundless reality that we call God and His creation. Because it is not material, it is outside the ken of mortal sense, and yet we know it, and in our consciousness it finds a welcome and response, it is the reflection of Truth and Love. The wise man says, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." Therefore, if material sense would have us believe mortal man a reality, it cannot deceive us, for we know he is a counterfeit; and because there is a counterfeit, there must be the real man, not in or of matter, but spiritual,—God's image and likeness,—to whose appearing we must sooner or later awaken. Life has neither beginning nor ending, for Life is God, Spirit; hence, "if a [mortal] man think himself to be something, when he is nothing, he deceiveth himself."

We must cease groping amid the mists and darkness of materiality, and lift up our eyes to the glorious dawn. Then, as we look, we shall hear God's command, "Let there be light," and hearing we shall understand. Love will reveal to us God's universe in the eternal now, and the limitations and fetters of material sense will drop away into their native nothingness. We shall abide in Truth, and know that God's ideas were never found or lost in matter, but always have and always will exist in that Love which is Life, our Father-Mother God.

THE mortal haze, drifting, ever drifting,
Grows more transparent to my waiting gaze.
The wild rough breakers lifting, ever lifting,
No more are foam-flecked as in other days.
Upon a thousand crags the sunlight gleams,
The lone gray sea blue beauty now reveals,
As lovely dawn proclaims a cloudless day.

Capt. R. E. Key.

POVERTY AND CHARITY

HENRIETTA MARCUS

OUR revered Leader says, "My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself" (Science and Health, p. 55). Christian Science instructs us how to analyze our thoughts and actions, not in vain introspection nor in unenlightened self-consciousness, but in order to ascertain the fundamental motive and to see whether it rests upon the rock of Truth or whether it springs from the shifting sands of mortal will and desire. It is equally useful to apply the same method to many terms in ordinary use, so as to find out their meaning, as spiritually discerned, and thus to avoid deceiving ourselves and others by repeating phrases, without gaining the understanding which will help us to render null and void the operation of false belief on the human mind. The constant work of clearing out mistakes from our own consciousness becomes a duty when we understand that the right apprehension of any fact renders the perception of it easier to the mass; it follows, therefore, that if we all work faithfully on these lines, we must all profit by the results.

Here the question may be asked, What is poverty? and it may be answered that it is a deficiency of necessary or desirable elements. This deficiency may be expressed by different individuals in various ways, such as want of money, food, health, strength, etc., but all the same it is really a belief of mortal mind in the possibility of the lack of some necessity. In the general application of the term we daily hear of poverty, directly or indirectly we know a good deal about it, and we have all suffered from it, more or less, either personally or from a sympathetic standpoint. Human sympathy, fear, sentimentality, the discomfort of seeing others uncomfortable, conscience,—each and all urge us to relieve materially the crying needs of poverty; but how to do it is the question. It is certain that mere money cannot appease this hydra-headed monster of want; few people realize that by feeding it strength is given to it to swallow up more victims and to express itself in new and more hideous forms. Subscriptions, funds, charities, in many instances ultimately defeat their own ends, starting as they

do from a false basis and putting off till tomorrow what should have been done today.

The manna that fed the children of Israel was the daily gift of God; there was always enough for the day, and there was no fear that the needs of tomorrow would not be met. In Exodus we read, "And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms, and stank." The organized charity that looks forward to supplying the indefinite needs of indefinite sufferers, too often becomes corrupted and worthless, as did the unused manna which if gathered up at the right time would have fed the hungry. The old saying, "It is easier to give than it is to take," might be improved by the rendering, "It is easier to give than it is to think," and most Christian Scientists will agree with the statement that one of the greatest temptations in his daily work is to answer the appeal for help with money, to rely on his purse before applying to Principle. True compassion alone resolutely turns to God, and in the understanding of Him as the only source and supply, is able to relieve at one time the awful spiritual lack in the human consciousness and its material expression.

It is not a mere question of just relieving the urgent needs of a sufferer. This must certainly be done, as one would cleanse a cut finger or bring a chilled creature into the warmth; but it is just because people think of money as a definite reality in itself, that the snare of "charity" entangles human thought and lures the unwary into the belief that there is more than one source of supply, and that what is fundamentally a spiritual need can be effectually satisfied by a material gift. Of course no Scientist believes that the cleansing of a cut finger heals the wound, neither does he believe that the mere warming of one who is cold will break the coldness, harshness, and icy cruelty of so much human thought. Likewise, with the treatment of poverty, the satisfying of the material sense of need must always be regarded as a palliative, never as a remedy; and, because the gift of money is likely to lower the independence and moral standard of the recipient, each individual case of poverty should be carefully considered and treated. An absolute reliance on Principle gives us courage, for we know that we are able to show the way to those who come

to us for help; and in so far as we are channels for good we can relieve cases of poverty as well as those of disease.

Each instance of want is unique in its circumstances, and so requires different handling, materially as well as mentally. For this reason, in Science treatment poverty can never be overcome by the old method so generally but so incorrectly called charity. The mere giving of money is an easy thing, but the careless gift of something superfluous rarely accomplishes any good, either to the donor or to the recipient, and by the light of Christian Science we can see why such is the case. Money has no life, no intelligence, and only when its possession is the outcome of self-denial, honest work, and righteous thought, can it become a symbol of peace and plenty, an expression of good. The careful consideration of a case of poverty, the anxious desire to aid a fellow-creature onward to a perception of his rights in the universe as God's child, the loving gift of everything that is necessary,—time, counsel, prayer, and least of all money,—purifies and elevates both him that gives and him that receives in a way that no fund or organized charity has yet succeeded in doing.

In Deuteronomy we read: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." We certainly cannot give too much in love, but we fail in giving aught if we only give for our own satisfaction and are not guided by Principle and true judgment. It takes a very long time for mortal mind to rid itself of old beliefs and superstitions; indeed, the modern idea as to the power and might of mere wealth is apt to express itself in some Scientists with a desire for a background of supply in the shape of special funds, charity organization, etc., quite regardless of Jesus' command, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof;" and they are equally oblivious of the declaration so repeatedly made, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

So easily can we fall into the tempting trap prepared by

mortal mind, if we have not sought out the real meaning of the word charity in the Bible and our text-book! In the parable of the good Samaritan, we are told that he went to the aid of the distressed brother, and "bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him." Here indeed is a full understanding of charity as love, the careful attention to every need, binding up the wounds, pouring in oil and wine. It is interesting to note in Science and Health (pp. 592, 598) the scientific interpretation of these words: "Oil. Consecration; charity; gentleness." "Wine. Inspiration; understanding." Placing the sufferer on his own beast, leading him gently along the right path to the "inn," the resting-place where he would be cared for in safety. We know, however, that the self-imposed task of the Samaritan was not an easy one, that he had to walk while another rode on his horse, that there were still thieves who might attack him, and that his time and money were being spent on a stranger. As for the money, by the by, that was the least item; and it was only after he had given personal attention to the case, had expended thought, love, and care on the sufferer, that he added the pence as a further expression of his willingness to help. The two pence alone did not prove him "neighbor."

The whole subject of poverty requires deep and prayerful consideration. Very often greed and need seem to run along parallel lines, pride and poverty to act and react on one another in a most bewildering fashion. It often happens that high-minded sufferers from poverty will not ask for help, while the rich often live in a world of unreality and scarcely know the meaning of the word "want." It is this barrier between the two classes that Christian Scientists must break down, so that giving and taking can be accomplished in a manner to benefit all, spiritually as well as temporally. It is the false concept of wealth, as well as that of poverty, which makes this difficult to perform at present; but each healing of "want" and every conquest over self-love and pride, brings us nearer to the goal of love and equality, and thus to true brotherhood.

GOD Himself, and not any or all of His gifts, is the life of a man.—*George Macdonald.*

TEMPERANCE

A. CORA JONES

THE question of temperance is one fraught with much agitation, and in many instances there is such a vast difference of opinion as to the best means of promoting the desired end, that even some of the adherents of the Christian Science faith have found themselves at a loss to know what was the best course to pursue.

Christian Science teaches an invariable rule of right to govern every circumstance or condition of human affairs, and if from any seeming cause that rule for the time being is not clearly discerned, we have only to turn to "Miscellaneous Writings" and listen to our Leader, who has spoken to us on almost every subject with which we have to deal. On page 288 she writes: "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute. . . . To reckon the universal cost and gain, as well as thine own, is right in every state and stage of being. . . . From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." The question is, How are we going to know what is nearest right under given circumstances? By searching our own consciousness and making sure of the purity and unselfishness of our motives, and then acquainting ourselves with the facts of the situation, and with the results of remedial efforts already made.

There is much opinion at the present time as to how the evil of intemperance is to be dealt with and overcome. Christian Science teaches that all evil is thought before it is acted, and that no evil is really destroyed until it is overcome by a mental process or cast out of mortal mind. Often people suffer as much from holding in thought or making a reality of an evil habit that a friend or relative has, as does the deluded victim. The writer once made a demonstration over a case of the drink habit where it had reached the stage of delirium tremens, and the patient never had the least desire to touch intoxicants after the first treatment. The wife of this man, however, had suffered so much from its seeming reality, that it was a year before she ceased to fear that the evil appetite might return.

The world at large does not seem ready to accept the possibility of man's government by that divine law through which sin, disease, and death are overcome, hence in its attempts to uplift humanity it acts according to its highest sense of right, which is the sure road that leads to unimpeded progress, where the "light, that shineth more and more unto the perfect day," appears. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." When Edison first began to put into use his discoveries of the advantages of electricity, he doubtless understood as a child, but as thought developed he put away his immature and untested concepts. "First the blade, then the ear, after that the full corn in the ear."

Christian Science has not come as a religion of Thou shalt nots; it has come as a religion of love that makes every duty pleasant. The belief in mortal mind's so-called pleasure is, however, so alluring, its temptation so subtle, that when we see duty "afar off" we are often inclined to let distance lend enchantment to the view, and say, "When I have a convenient season, I will call for thee." While we are yet in our infancy in the solution of life's great problem, it often seems necessary for the Christian Scientist to conform to the law of "Thou shalt not" for the protection of both himself and his neighbor. In a majority of cases of human degradation, which is the direct result of submitting to the beliefs of sensuality and intemperance, "the spirit truly is ready, but the flesh is weak;" and to expect moral strength from materiality is to insure disappointment. The argument that because laws are violated they are not good, and hence there is no use in making them, is not sound. There are laws to prevent murder, theft, and many other forms of evil, but they do not always interdict crime.

The Christian Scientist who always puts Principle first is willing to wait for the fulfilment of his hopes. He takes the first steps because he knows it is right to do so, and because he knows they must be taken before the more advanced can be taken. "The human footsteps leading to perfection are indispensable" (Science and Health, p. 254). It is well to remember often how long our Leader waited for the fulfilment of her hope. The rich heritage given the world by her untiring efforts and patient waiting human

language has not yet expressed, nor has human thought been capable of comprehending it. The belief that man finds pleasure in the indulgence of the appetite is one form of error, while the belief that man finds satisfaction in stealing is another form of error. Both have the same origin, namely, in the belief that the gratification of material sense brings enjoyment. The same false belief is uppermost in thought when any movement is on foot for the betterment of mankind. If a great evil exists in our country or in our community, the Christian Scientist's duty is first to know the truth about it, then to cast his influence on the side that has a tendency to bring soonest the kingdom of heaven (harmony) into human experience.

We are working to reach an ideal, and we should be both patient and persistent in endeavoring to reach it. Do the first steps in any great reform produce the desired results or bring the ideal into immediate experience? Jesus said, "Ye are the salt of the earth" and "the light of the world." Mrs. Eddy says, "The cause of temperance receives a strong impulse from the cause of Christian Science: temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle. People will differ in their opinions as to means to promote the ends of temperance; that is, abstinence from intoxicating beverages. Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence" (Miscellaneous Writings, p. 288).

Selfishness argues that personal interest often prevents one from acting in the way conscience would dictate. Have not personal interests been sacrificed in every great reform movement? Personal interests are menacing the world, and it is only when personal interests are supplanted by love for humanity that we are prepared for the benediction Jesus gave to the scribe who so wisely defined the importance of the two great commandments; namely, that to love Him (God) with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices. When he had so spoken, Jesus' answer was: "Thou art not far from the kingdom of God." Did every one wait until no personal interests stood in

the way, how many practitioners and how many readers who are ready for that "high calling" would we have? Many have entered into the healing work of Christian Science whose motives are so unselfish that they cannot be accused of personal interests. Christian Science is awakening people to the realization that the uplifting of humanity is of supreme importance.

No one can deny that the greatest good which has been achieved for humanity has resulted from unselfishness and love for God and our neighbor. This being admitted, it devolves upon each one to ask himself how much he has done in this way for the uplifting of humanity, and an honest answer will go far in making further effort possible and profitable.

[Written for the *Journal*]

THE VALLEY OF THE SHADOW

JOHN GILBERT HOLLMAN

HE is our Father! Yet how oft
We close our eyes in fear,
Forgetful that by day and night,
His guardian care is near.
He is our Father; Then indeed
His love must answer every need!

And if perchance my straying feet
Should tread the shadowy vale,
My heart shall still be unafraid,
My courage shall not fail.
Through all this earthly pilgrimage
Each day has known His care,
Then why should chilling doubt arise
Lest He forsake me there?
Nor night nor death can bring me ill—
His rod and staff shall cheer:
He is our Father! thus my heart
Shall silence every fear!

In peace I lay me down to sleep:
The Father's love is sure and deep!

CLEANSING THE TEMPLE

LOUISE C. MARTIN

IN the twenty-first chapter of Matthew there is related a remarkable incident. We read that Jesus entered the temple, cast out all that sold and bought therein, and overthrew the tables of the money-changers and the seats of those who sold doves. For many years this account presented a picture to me which I could scarcely associate with the gentle, loving Nazarene. Since then, however, the full significance of the lesson has dawned upon me, and it is no longer a surprise that Jesus used this radical means in cleansing the temple of what St. Paul calls "the root of all evil;" namely, the love of money.

In this age of commercialism and materiality, the love of money is perhaps the most prevalent and subtle evil among all peoples. Our most civilized nations seem engaged in a game of reckless scrambling for gold; and integrity, honesty, and truth are trampled upon in the frantic endeavor to obtain it. To those who have entered the path which leads to the "land of Christian Science" (Science and Health, p. 226), a new world is revealed,—the world of Spirit or Mind, of love to God and man, of peace and holiness. Within the sacred boundary of this holy city money availeth nothing. In his invitation to this divine habitation Isaiah cried, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The prophet, although urging those who have no money, emphatically says "buy," implying that something we claim as our own must be given in exchange for this wine and milk of the Spirit. Then what shall be paid?

Christian Scientists, who have come to this fount, can answer the query. Long cherished habits and indulgences, false estimates of our brother, arrogant justification of our own deeds and misdeeds,—these are the things we must part with (or pay) in exchange for true concepts, inspiring thoughts, holy motives and aims, a correct view of our brother as the image of God. There must be an uncompromising denial and dismissal of the subtle argument that would justify error in self, while condemning it in another. Well did the prophet say "buy and eat," for we cannot hoard

these wrong thoughts and at the same time partake of the "fruit of the Spirit" and relish its sweetness. The false concept must be cast away before the true can become our own. Perhaps at times the price seems a great one to pay, and before the new idea dawns in its glory we might say in our ignorance that we had lost that which was so pleasant and desirable. Nevertheless, we must all learn, as "a great sacrifice of material things must precede this advanced spiritual understanding" (*Ibid.*, p. 16).

This deeply rooted claim of evil, that money can buy peace and happiness, can and will be met, and it is the business of every Christian Scientist to search his consciousness and see if he is serving this falsity in any respect. He may think that since he gives liberally to the church, subscribes to the periodicals, and fulfils other demands in an external way, he should receive a rich reward of peace and plenty. Perhaps he does these things at a sacrifice, and yet his problem of supply remains unsolved. An assertive suggestion of self-righteousness may whisper, "I do not see why it is that I cannot overcome the claim of limitation, for I am doing my best. I declare the truth with exactness, support the cause as generously as is possible, and still no results." What hinders such a one in his demonstration?

The living, acting Christ must come into that temple. The thought of material, personal ownership must be driven out, for "the earth is the Lord's, and the fulness thereof;" the belief that the acquisition of money is the gain of substance must be overturned; and the deep-seated falsity that we can manipulate Mind to produce material accumulation must be completely upset. The very presence of the Christ will drive out these robbers from the temple, will cast them out with cords of strength, welded and wielded by Spirit, and Truth will deal the blows it never spares error of any sort.

The experience is not one to be desired, for it gives temporary turmoil, although the end thereof is healing; as the fourteenth verse gives it, "The blind and the lame came to him in the temple; and he healed them." Then why should the conflict be shunned? It is inevitable, so long as any unholy intruder remains in the temple of thought to carry on his desecrating business. Let each "house of prayer" (the spiritual consciousness) be kept clean and pure, that it may be indeed "the temple of the living God," a fit abode

for Him who hath promised, "I will dwell in them, and walk in them." Let it be cleansed of every thought that mutely works in the interest of self, while deferring the service of God and our brother man to a more "convenient season." Let us search deeply, and see if the basic motive of our every deed is to "glorify God," to magnify good, to cause the light of Truth so to shine before men that the darkness of error may find no abiding-place.

Then will no grievous experience follow the triumphal entry into Jerusalem (the joyous welcome of the Christ into our consciousness). We have spread our garments in the way, have thrown off our material opinions and cast them down at the feet of Truth; we have waved the palm branches of praise and thanksgiving; have gone before and followed singing, "Hosanna in the highest," as we were filled with joy over this triumphal appearance of Truth in our midst. So let us "grieve not the holy Spirit" by hiding away within the temple the stupid, deaf beliefs which must be beaten out "with many stripes," that the healing of the lame and blind may be accomplished. Let us keep the ear attuned to Spirit, and the eye that it be not heavy with blindness, while we tend our lamps, so that even though the bridegroom come at midnight, he shall find the temple spotless and the light glowing within.

IT is possible that nothing is changing in the life one sees; but is it only that which matters, and is our existence indeed confined to actions we can take in our hand like stones on the highroad? If you ask yourself, as we are told we should ask every evening, "What of immortal have I done today?" is it always on the material side that we can count, weigh, and measure unerringly; is it there that you must begin your search? It is possible for you to cause extraordinary tears to flow; it is possible that you may fill a heart with unheard-of certitudes, and give eternal life unto a soul, and no one shall know of it, nor shall you even know yourself. It may be that nothing is changing; it may be that were it put to the test all would crumble, and that this goodness we speak of would yield to the smallest fear. It matters not. Something divine has happened; and somewhere must our God have smiled.—*Maeterlinck.*

TESTIMONIES FROM THE FIELD

FOR many years life had been full of disappointment and loss, and one night, over four years ago, things seemed to have reached a climax. In a state of utter hopelessness and with a deep yearning for something beyond and above my past experience, I went out into the garden alone. The night was black, but its blackness suited my mood as I wandered to and fro and pondered the monotony and misery of my daily life.

My life seemed a failure. Domestic troubles and business worries, together with the feeling that something within me was craving for expression, combined to harass me beyond endurance. I was lonely, disappointed, forsaken, cast down, and utterly broken; without a friend and without a home. A variety of circumstances seemed to have contributed to the condition in which I found myself. Some were the result of my own recklessness and folly, and some were apparently outside my control. However that might be, here I was, a comparatively young man, at the end of my tether and longing to pass out of this miserable mockery of existence into the oblivion which at that time I believed death to be. I cried aloud, in the poignancy of my grief, that if God really was, I might be led to find Him. The world had wounded me and I was in dire distress, humbled, and longing for rest and peace. Presently it seemed that a kind of soft silence stole upon my thought, and I was soothed and comforted. I could not explain it then, even to myself, but somehow I felt that things were going to be different.

My prayer was answered! The following night I heard, for the first time, of Christian Science and bought a copy of Science and Health. The opening sentence of the Preface illuminated my outlook upon the future, and I felt instinctively that through this book I was about to learn the way out of the wilderness where hearts are broken and joy is dead, into the paths of happiness and peace. I went away to a neighboring town, where I could read without fear of interruption, and read the book from cover to cover. It would be impossible to describe the wonder and awe that I experienced as "line upon line" and "precept upon precept" quenched my thirsting thought; but I knew I would be

healed, physically, morally, and mentally. It was so. In a week or two I was freed entirely of habits of drinking and smoking to excess, habits which had been as chains about my neck for many years and which I had over and over again done my utmost to break through the power of my will, but without avail. In a week or two more I had been healed of varicose veins which were so bad that a doctor told me I must wear a bandage for the rest of my life. But, above all, I was healed of a mental unrest which amounted to a positive torture, and which only those can understand who have discovered the dust and ashes of a trust apart from God. Today I am full of happiness and exalted purpose, and all that I know by way of heavenly rest and peace has come to me solely and entirely through a careful and conscientious study of Science and Health. It is only to be expected that I would be profoundly grateful to Mrs. Eddy. I am! The stupendous achievement of discovering and protecting the outgoings of Christian Science naturally and necessarily compels the love and gratitude of its beneficiaries as well as the wonder and respect of all thinking persons.

There are many thousands of men and women scattered abroad in the great commercial cities of the world who are stricken as I was, and from whose lives all happiness has been remorselessly squeezed by a merciless competition and fierce toil, who have been misled and deceived by false ideals and meaningless endeavors. To all such it is my prayer that this testimony may be divinely directed, and that its meaning may be crystallized for them into one little word, "Hope!" Knowing that the night of blackness and ignorance is far spent, I would conclude by saying with a well-known English statesman of the last generation, "Methinks I see, beyond the hill-tops of time, the dawning of a better and a brighter day for the country and the people that I love so well."—*Wm. Pitfield, Manchester, England.*

IT is with sincere gratitude for the many blessings which Christian Science has brought to me that I give my testimony. About thirteen years ago I was attacked with spinal meningitis, from which I did not fully recover. Two years later I was again seized with a similar attack. I was unconscious for seven days, and when I became conscious again my sight was gone. This happened in December, 1899. During those ten years of total blindness I hardly

knew what it was to have a well day. At times I would suffer terribly with my spine and head. Eight years after the first attack I was again taken sick with spinal trouble, which left me unable to walk or talk, and my limbs were paralyzed from my waist down. The doctors told me they could not do anything for me and that I would have to spend the remainder of my days in that condition. At this time I was only able to move about in a wheel-chair, much discouraged and with but little to live for. It was then that I realized that "man's extremity is God's opportunity." Having exhausted all known material means, and being in a hopeless state, Christian Science was brought to me, and after taking treatment for eight months my speech suddenly returned. Six weeks later I arose from my chair and walked. I continued to improve rapidly from then on. After another year's treatment I awoke one morning in January, 1910, to find my sight fully restored. My eyes are strong and my health is perfect since I was healed, which is now over a year ago.

While I am deeply grateful for the physical healing, my gratitude for the mental and spiritual regeneration is beyond expression. For all these blessings I am truly thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for all that has helped me to the truth.

Miss Amelia E. Gerbig, Chicago, Ill.

CHRISTIAN SCIENCE came to me at a time of great need, when a nervous collapse and a stomach trouble were making existence almost unbearable. After a long period of slavery to drugs, diet, and exercise, my condition was much more serious than at the beginning of my illness, and my thoughts were dominated by grief, worry, fear, and discouragement. With much to make life beautiful, it had always seemed to me full of injustice and inequalities, a problem too hopeless to be solved; and my own seeming inability to lessen the misery of the world was a constantly increasing burden. God was in some remote, inaccessible place, if indeed He existed at all, and a satisfying religion I felt to be something for only a happy few. My church had failed to give me what I was seeking—to know what God is—and I could no longer conscientiously attend its services.

Several years had been spent in visiting churches of the

various denominations, in the hope that I might find satisfactory explanation of God and of man's relation to Him, and at different times other theories were looked into for the answer that could not be obtained, but they, too, failed to answer the all-absorbing question. I had stopped trying to understand the Bible, for it seemed full of precepts that could not be lived up to, promises that were not fulfilled, and contradictions that were disappointing and irritating; so it was read only for its beauty and poetry, although in times of special darkness I would turn to it with a great longing that it might give me light; but I always left it with a feeling of still greater hopelessness.

One morning as I sat in my room, I was reading the Ninety-first Psalm and trying to believe that there might be a God who could and would answer prayer. When I came to the verse, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him," I felt that, if it were possible for this promise to be true, the time had come for me to know it and be delivered from my misery, which seemed too great to be longer endured. With a strength born of desperation I threw the Bible on the bed, and on my knees cried to the unknown God to hear me, and deliver me, now.

That prayer was answered through Christian Science, for in obedience to the wishes of my dear father I had Christian Science treatment the following week, and was instantaneously healed of the stomach trouble. On the same day I took off glasses which I had worn thirteen years, and although I had been told by five specialists that I would always have to wear them, not only have I never felt the need of the glasses since then, but I have used my eyes as it had not before been possible for me to do and often under what would be considered trying circumstances. Sleeplessness was overcome in less than a month, and having suffered from it since childhood, the experience of going to sleep as soon as I retired and waking to realize that I had slept continuously for seven or eight hours, seemed marvelous. The severe and frequent headaches from which I used to suffer are a thing of the past, and colds of long duration which formerly were a part of every winter's program are now unknown. A very unhappy disposition has been entirely overcome, and a spirit of unrest is giving place to one of content.

With my healing came the wonderful knowing that I had found my God, my religion—all that I had been seeking. In the four years that have followed I have had many beautiful proofs of God's allness, and of His care and protection for those who put their whole trust in Him. While I am very grateful for the physical healing that has come to me through Christian Science, I am still more deeply grateful for what has been overcome of many forms of selfishness, and for a greater and an increasing love which I feel for all mankind. Christian Science has brought me to a new world where I am learning to see my neighbor as God's child, to know that selfishness cannot dwell with Love, and in which I am experiencing in part the peace "which passeth all understanding." The Bible, read in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures," is no longer obscure and unavailing, but reveals undreamed-of treasures, while the Lesson-Sermons, studied daily, are a never-failing source of comfort.

Some features of my healing seemed slow, for Christian Science found me with many idols and the parting with them has at times appeared to be a painful experience, but out of the struggle there has come a greater dependence upon God, and I rejoice for the knowing, beyond the shadow of a doubt, that in Christian Science I have the one unfailing remedy for all discord, and that my realization of harmony depends upon my obedience to God's laws. When I began to write I thought I was going to tell of all that Christian Science has done and is doing for me and mine, but as I try to do this blessings one after another come to remembrance, and I realize the impossibility of enumerating them or of expressing in words the gratitude I feel. Our dear Leader tells us in Science and Health (p. 174) that "Truth is revealed. It needs only to be practised." When I look back to what my life was without Christian Science, and then think of all that I now enjoy of freedom, with the assurance of so much more as I am faithful to my understanding of Truth, I give thanks to God for this revelation and to her who has given it to the world, that all who will may partake of its blessings. In Christian Science we have what only God can give; and when we have made it our own, nothing can take it from us.

Edith L. Perkins, Hartford, Conn.

IT is my desire to add my testimony as to the results of a radical reliance upon God for healing power. Until I understood something of Christian Science, I had been a semiinvalid for seven years, and never quite well. For ten years I had worn lenses prescribed for two different forms of eye trouble. I had passed through five operations, three major and two minor, and had been in a hospital seven times. After the last operation, in February, 1909, I was told by the surgeon that two more would be necessary soon, before I could expect to be comfortable.

My eyes were healed in two days after I commenced to read about Christian Science. I laid my glasses aside that day and have never worn them since, although I never used my eyes before that time as much or under such adverse conditions (poor light, night work, etc.) as I have since. I was healed of an attack of rheumatism, also of several attacks of a severe throat trouble. My other ailments have practically disappeared; I have had no further operations, and certainly do not believe that any will be necessary. I am perfectly comfortable, my health is vastly improved, and I am able to attend to my daily work without interruption or discomfort.

For all these, and many other blessings, I am truly thankful to God, who brought me to a knowledge of Christian Science, and grateful to Mrs. Eddy, who made that knowledge possible.—*Ada D. Hoyt, Boston, Mass.*

I AM sincerely grateful for unexpected relief from physical suffering and from moral and spiritual darkness, and I wish to testify to the inestimable benefits which Christian Science has brought to me; also to express my heartfelt thanks to Mrs. Eddy for giving to suffering and bewildered humanity her wondrous work, "Science and Health with Key to the Scriptures." My first acquaintance with Christian Science was not made in a spirit of good will, as I was prejudiced against it. For several years I had suffered from stomach and nervous disorders, following an attack of poisoning which baffled the skill of the best physicians and seriously affected my eyesight, compelling the use of glasses. Neither the physician, the surgeon, nor the oculist gave me relief, and at last, almost in despair, I consented to visit a Christian Science practitioner, more to please a

friend than in the expectation of obtaining relief. One visit changed my views, however, and within ten days I was completely cured of all my physical troubles, my glasses were put aside forever, and whereas for ten years previously I had used medicines almost daily, their utter worthlessness was made apparent to me by Christian Science and their use discontinued.

With relief from physical suffering came spiritual light, and at least a corner of the veil of materialism has been lifted, and an understanding of the inner harmonies and the divine laws of Truth revealed to me, for which I am truly thankful to God.

John G. Howell, Los Angeles, Cal.

IT is from a heart overflowing with thankfulness to God that I tell of some of my experiences since I first learned of Christian Science. About three years ago my daughter who lives in London wrote and begged me to try this healing truth, as she had a friend who had been completely cured by it. I was at that period very weak and afraid to venture anywhere alone, as I had been told I had some heart affection, and had to be careful in going up hills or stairs often; but above all I was warned that I must never be without a remedy which I was taking night and morning, else I could not live. With all due respect to those kind doctors, I have, however, lived the last three years without any medicine, and have enjoyed better health than I had known for twenty-eight years previously. I have also had numerous proofs of God's love and goodness in healing and protecting me.

Above all else, I am most grateful for a new and better understanding of God, who I once believed sent all our troubles and diseases, and that we ought to bear them patiently in consequence. Now I know that God is Love and Truth and Life, and that He sends nothing to us but good, as He is all-good and an ever-present help in every time of trouble. Knowing this, I now have no fears and the world is far different to me than ever before; the very sun shines brighter, and my daily prayer is that I may be some day worthy to be called a true Christian Scientist. I am also grateful for Mrs. Eddy's noble life, and for all she has done in bringing the good news to so many seekers who have found rest and peace through her.

Christian Science makes people less selfish, for they think more of others and less of themselves, loving their neighbors and not judging harshly and often wrongly, as before, but doing to others as they would like to be done by. It has been my one desire since getting such benefit to tell it to all the world, that they might benefit by it also.

Mrs. Janet Maule, Ashbrook, Edinburgh, Scotland.

SEVEN years ago Christian Science found me suffering in mind and body, several operations previous to this time having failed to give me relief. Another was decided upon, and this called forth much fear and worry, which increased the physical suffering. I learned later, in Christian Science, that disease is mental, fear often being the sole cause. I had just left the doctor's office, where plans had been made for me to go to the hospital three days later, when I crossed the street and went into another building, where I told a lady of my distress. She advised me to try Christian Science first, and said there was a Scientist who had her office there, and that I could go and talk with her. I went to the next floor, found the place, and went in and sat down, along with several others who were waiting. How strange it all seemed to me—no instruments of torture, no medicine bottles in sight; and this fact alone did away with some of my fear. When my turn came, I had a short talk with the practitioner, then she gave me treatment and I went home with my heart full of hope. After four weeks' treatment I was healed of the physical ailment, and was benefited morally and mentally.

Words cannot express how I felt during those four weeks as day after day I saw malice, hate, anger, jealousy, resentment, pride, etc., giving way to the knowledge that God, good, is All. What a blessing to know that good is the reality and evil unreal. Christian Science has given me nobler life-motives, besides health, and it helps me to overcome many difficulties which come up in every-day life. For all this I am very grateful to God, and also to our dear Leader for the truth which has helped me in my journey from sense to Soul—*Mrs. Anna Adams, Cleveland, Ohio.*

WHEN Christian Science found me, I had been a sufferer thirty-five years. I was said to have contracted hip disease when a child of five, and although my father spared no

expense in seeking my restoration to health, and the best medical advice was obtained, yet day after day I grew worse. When I had reached ten years of age my sufferings grew more intense; one abscess after another formed on the limb,—one of them remaining open for a twelvemonth,—and bringing other troubles in their train. My lungs had also become affected, the cough being most distressing. In the course of time I so far improved that with the aid of crutches I was able to get about the house. After a time, however, I was able to walk without my crutches, but very soon distressing symptoms of a serious nature presented themselves, which in due time were pronounced incurable diseases. Thus I passed into womanhood, and in course of time married. About two months after my marriage I had a severe attack of illness, followed by rheumatism, then a serious throat affection and ear trouble. For months I suffered terribly. I tried all kinds of remedies, placed myself under the care of various doctors, but all to no purpose, one specialist saying that the only thing was to have an operation, but as I was not strong enough to undergo it, he would do what he could to relieve me. The treatment of the ear was accompanied by almost unbearable pain.

After a time of suffering without any improvement, it was decided that I should go into a hospital. After a very careful examination, I was informed that, as a result of the condition of the lungs and throat, nothing could be done for me, and that it would be impossible for me to regain my hearing. After confinement I had an illness so severe that my life was despaired of, the doctors having sentenced me to death. From this I rallied, but was kept in bed for three months, suffering dreadfully and not allowed to move. I was then under special medical care for about a year and a half, getting at most but temporary relief, when it was decided that another operation was necessary.

The operation was successful, according to medical opinion, but it left me utterly helpless, as I could not walk for a very long time, and for years after had to wear a surgical belt. Still more complications set in, and a serious internal condition arising, I had another operation, after which I was sent to a "Home" for cases such as mine, where I remained for eight months. After my long resi-

dence in this place, I returned to my home, and very shortly afterward fell back into my old condition of bad health. In spite of all my pain and suffering, I still clung to life, read the Bible, prayed for help, and never lost my faith in God. Blind though this confidence was, it often cheered me in my darkest hours and gave me a hope in times of dark despair.

About two years ago, a friend came to spend a week with me. The day after her arrival I had one of my bad attacks, and was compelled to remain in bed. This friend sat beside me, reading from a book which I learned was "Science and Health with Key to the Scriptures" by Mrs. Eddy, and she also talked to me of Christian Science. During that week we had many talks on this subject, and on her departure she left this book with me. Soon after this I sent for a practitioner, and the first treatment helped me so much that in two days a serious internal trouble had disappeared. I had two weeks' treatment in all, and I was very much better in every way. I knew I was healed, and my heart was filled with thankfulness.

Since then I have steadily improved, and today am a bright and happy woman, enjoying the best of health, doing all my own work, attending to my little business, going for long walks, getting in and out of trams and trains without any assistance. I can enjoy a good meal, eat all kinds of food without any bad results, and have not taken any medicine since coming into Christian Science. I can go up and down stairs without fatigue. The dreadful headaches have entirely left me and I am free from pain; am quite strong, and can run and skip like a girl. My hearing is also being restored, and with my "bad" ear I can hear a watch ticking a good distance away. But more than all else is the spiritual unfoldment,—the better understanding of God has filled me with joy unspeakable!

I thank God that the dear friend was led to come to me in my deep need and point out to me the way to God, good. I am thankful to God for the almost instantaneous healing I received, while words fail me to express my deep and lasting gratitude to Mrs. Eddy for the unfoldment of this truth which has made me free. Since my own healing I have had many demonstrations over old ills through the understanding of God's allness. My only physician is divine Mind, my only medicine is the Christ-power, and

the one desire of my heart is to live to God's glory so that others may be led into the same peace and rest.

Isabella Beatrice Garnett, Newtown, Sydney, Australia.

WORDS cannot express the gratitude I feel for Christian Science for what it has done for me. It has made a complete change in me, something which two years ago I would call an impossible thing to do. From the time I was seventeen I had suffered from rheumatism in its worst forms. Every year I was confined to the bed from eight to twelve weeks, and for many weeks after that was unable to move about except with the greatest difficulty. About the same time my kidneys began to trouble me, and in a few years I was said to have a bad case of Bright's disease. I began to use intoxicating liquors and tobacco about that time, and used them to excess. I tried to give them up,—tried as hard as I knew how, but was unable to do so. At last I gave up trying and was sinking very low. I got disgusted with myself and did not care what became of me. In the early part of December, 1908, I was taken suddenly ill and had to go home and go to bed. I called a doctor, who examined me and told me I had scarlet fever. I grew worse from day to day, and the rheumatism came back on me in its worst form. My kidneys were in a terrible condition. I could not lie down after the first week, and had to be propped up in an easy chair for over fourteen weeks, unable to move hand or foot. My joints began to knit together and I was terribly reduced. I had given up all hope of ever being able to regain strength to do any kind of work again. In short, I was a moral, physical, and financial wreck. The doctors could not help me and I could not help myself. My eyes, too, were in a dreadful condition. For weeks at a time I could not stand any kind of light, and of course was not able to read.

At this time a friend who knew of my condition advised me to try Christian Science. I was willing to try anything, and having seen what a wonderful change it was making in him I decided to try it that same day. A practitioner called that afternoon and gave me a treatment. She left a copy of Science and Health, and I read it that night until near midnight, and my eyes never troubled me a bit. It was a wonderful demonstration of the power of God. During all the time I was confined to the house I had been using tobacco

and drinking a glass of whisky every day. After all the terrible suffering I had gone through, these two habits stayed with me and it seemed as if I could not forsake them, but since the day when I received my first treatment in Christian Science I have had no desire for either. They have passed out of my life completely. I continued to take treatment for about two months, also to read the Bible, a book I never could believe in because I never understood it, but through Mrs. Eddy's teachings it is becoming a wonderful book to me. I also read Science and Health, which has opened up a new world.

My physical condition is now better than it has been since I was a youth, and I am receiving more blessings every day. As wonderful as my physical healing has been, it seems to me the spiritual uplifting has been more wonderful. I am daily striving for a better understanding of the truth, and I find that no right effort is lost. As I look back over the years of agony, dissipation, and darkness I have passed through, I cannot begin to express the gratitude I feel to Christian Science for showing me the way to know God, and to Mrs. Eddy, who has given this great truth to all mankind, also to the devoted friend who was the good angel to direct my first step toward Life, Truth, and Love.

Frederick A. Miller, Erie, Pa.

[Translated from the German]

I WISH to express my gratitude for all the good which I have received through Christian Science. For several years I suffered from gall-stones, the attacks being often very severe. As this was the case again last winter, I underwent medical treatment from December till the middle of March, and was somewhat relieved, but not healed. The pain would always grow worse toward evening. My attention was then drawn to Christian Science by relatives, and in my extremity I applied to a practitioner and asked for help. Treatment was taken up immediately, and in two weeks' time the pain had disappeared and has not returned since, thanks be unto God. One year ago last October I was taken with an acute attack of lung trouble, but was healed in a couple of weeks.

My grandchild had been under medical treatment, on account of an intestinal disorder, for quite a while, without result. She, too, was healed through Christian Science

treatment and freed from this trouble a year ago last March. The same child was also completely healed of severe inflammation of the eyes through treatment in Christian Science, and I wish to state here that in all these instances the work was accomplished through absent treatment. For these great blessings we thank God, and we are very grateful to Mrs. Eddy.

Frau Johanna Bolle, Lindenau, b. Neustadt, a. d. Dosse, Germany.

CHRISTIAN SCIENCE was brought to my notice in the spring of 1901, through the healing of my mother, who at the age of seventy-five was in a serious condition from kidney and bowel trouble. She had received no benefit from a medical specialist, but when we called a Christian Science practitioner, and read Science and Health to her, she was healed in about two weeks. I was myself healed of severe headaches from which I had suffered all my life, and later of kidney trouble, a throat difficulty, also a disease of fifteen years' standing. This was accomplished in a few weeks with the help of a practitioner. A discontented disposition and a great sense of sorrow have likewise been overcome.

Such a thing as doubt does not enter my thought in regard to this truth. I wish to offer my deepest thanks to God for the wonderful truth which has been revealed to us through our dear Leader, Mrs. Eddy. Words cannot express my constant gratitude for the understanding of this Christ-healing.—*Lucy Leeman, Galena, Kan.*

I CAME into Christian Science with a very impulsive nature, and although I worked persistently to overcome this condition of thought, the more I labored the more I seemed to be its victim, until at last I found, through some experience in church work and as a practitioner in the field, that every time I yielded to an excited thought and voiced an error, this same error would return to me through another, with even more force than it seemed to have when I was entertaining it. I saw that if this evil was to be overcome I must not ignore it, but I must not give it life by repeating it; that the only possible way for me to reach heaven here or hereafter was to overcome all belief in evil, and this I could not do while I was voicing it. It then came to me

that to be a true disciple I must not be found arguing for what I knew was not true. I must be alert, watchful, and earnest in striving to express the mind of Christ; to put off the so-called mind of mortals, which is ever arguing for the reality of all that is unlike God. It requires spiritual discernment and understanding to reduce error to its nothingness. If we have a desire to know that God is All, then we shall awaken from our mental laziness to work, watch, and pray without ceasing, for to know God is to unknow evil.

Science and Health has been my companion for twenty-one years, and through its study I have learned how to love and live. I find if I have no desire for power and place, and exercise no personal control over friend or foe, I can do better healing, and I have a clearer thought to work for our church. I have learned that I must be honest in thought and deed, and do unto others as I wish them to do unto me; I must try to think, act, and live as Jesus did, and be ever on guard, ever ready to declare silently or audibly the omnipotence and the omnipresence of God. It is not enough to desire perfection, we must labor for it; and then we shall be like our Saviour, and find heaven on earth.

Words are inadequate to express my gratitude for the spiritual uplifting I have received. My heart is filled with gratitude to God, and to that Love-crowned woman, Mary Baker Eddy, for giving to us a clearer view of His word to light our path to eternal life.

Sarah E. Bone, Kewanee, Ill.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

AN English contemporary, the *British Congregationalist*, recently expressed this opinion: "We believe that if the church of Christ, in humble dependence upon its Lord, would resolve to keep step with him, the ancient miracles would be repeated."

Not only is every word of this statement true, but the wonder is that after nineteen hundred years of Christianity there should be such general obliviousness among the professed followers of the master Christian to the truth therein expressed, as to make it startling. It is the more remarkable because for more than forty years Christian Scientists have not only believed it possible to do the works which Jesus declared his followers should do, but they have demonstrated this in the proportion they have attained to the Mind which was in Christ Jesus and through which his mighty works of healing were wrought.

Jesus said of his ministry and of his works, "My meat is to do the will of him that sent me, and to accomplish his work;" but the mistake of the ages has been that the true meaning and value of these works were largely ignored because of the supposition that while they were lawful as wrought by Jesus, and through special dispensation by his immediate followers, they were neither lawful nor possible to later generations. Possibly this statement will be denied by many, but their denial will hardly bear analysis, for the reason that "actions speak louder than words," and the actions of most Christians have been consistent with the belief that Jesus in healing the sick and raising the dead defied and overrode the "will of the Father." This notwithstanding John's emphatic declaration: "For this purpose the Son of God was manifested, that he might destroy the works of the devil," and Jesus' own words when he

loosed "a daughter of Abraham, whom Satan hath bound, lo, these eighteen years," from her infirmity.

Otherwise why should they make use of the word miracles to describe his beneficent ministry to the sick and the sinning, rather than the word marvels, which gives a truer and simpler translation of the Greek text? Mrs. Eddy, however, warns us that these marvelous works of the Master, as well as of those who through her discovery of the healing truth have been able at least to approximate them, "will be misunderstood and misused by many, until the glorious Principle of these marvels is gained" (Science and Health, p. 474).

As Christian Scientists, and humble followers of the great Wayshower, therefore, we can but welcome the awakening thought of our esteemed contemporary, seeing in it a spur to greater fidelity to our trust, that the day be not far distant when, as our Leader has predicted, "every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name" (Pulpit and Press, p. 22).

ARCHIBALD MCLELLAN.

THE present age little appreciates the magnitude of Mrs. Eddy's discovery and statement of the divine Principle of being, and the application of spiritual Science to all the problems of existence which is thereby made possible. Here it is well to ponder her words: "The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth,—not even 'the Son but the Father;' but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won" (Science and Health, p. 233). This recalls the prophet's question, "Watchman, what of the night?" and the response: "The morning cometh, and also the night." This would seem to imply that in human experience darkness would obscure the light again and again, until the understanding of Spirit dispelled forever the dream of mortal sense and all men walked in the light of Truth.

Chief among the many vital statements of truth found in Mrs. Eddy's writings, is her insistent and reiterated declaration of the entire separation of good from evil, and

the related statement of the nothingness, the utter lifelessness of evil—this based upon the premise that God is good and is the only source of life; that He is indeed the Life of man and the universe. Here it is important to remember that God is Spirit; a statement which is self-evident truth, for God can never be cognized by the material senses, hence He must be Spirit and all that He creates spiritual. No definite or conclusive statements can be found respecting the nature and qualities of Spirit, and the entire separation of Spirit and spiritual things from evil and mortality, prior to Mrs. Eddy's discovery of Christian Science; that is, apart from a few brief but important statements by Christ Jesus and some of his immediate followers. These statements were not, however, understood, or people would not have insisted that spirit could be evil as well as good and yet be immortal.

According to the dictionaries there are evil spiritual influences as well as good, and this has doubtless been believed by mankind at large throughout mortal history; but this has only been because men have been so ignorant of the nature and qualities of Spirit. Jesus must have recognized this when he said: "O righteous Father, the world hath not known thee: but I have known thee;" and his entire work was to enable men to know God and to know man's spiritual, sinless, and deathless nature. In that age, however, no less than at the present time, there were those who turned away from his admonition, "Strive to enter in at the strait gate." Instead of doing this and following the narrow path of Truth, they have held persistently to the ancient but false belief in good and evil, variously known as necromancy, mesmerism, hypnotism, etc. Well might the Master say: "Ye will not come to me, that ye might have life."

In the Old Testament we find many stern prohibitions against the belief in sorcery, or its practice under any guise, and the reason for these prohibitions is made very clear, namely, that the nations which practised "these abominations" did not find health or prosperity thereby, but the opposite; and for the reason that the living must not seek to the dead in order to find life and health and peace, but to the ever-living One, the source of all life, holiness, and happiness. The belief in sorcery ever tends to beget fear, and turns thought away from the infinite creator, while it

establishes the belief in gods many and powers many, and these malign and oppressive. The pitiable thing is that these delusions should ever be regarded as dealing with spiritual existence, when instead they are based upon the material concepts of the carnal mind and lead thought away from the Christ-idea.

St. John is rightly regarded as the apostle who best represents the idea of divine Love and its manifestation, and to him we owe a great debt for his wonderful apocalyptic pictures of spiritual existence, typified by "the holy city," as given in the twenty-first and twenty-second chapters of Revelation. In both of these chapters we find the strongest denunciation of sorcery, those who practise it being classed with adulterers, murderers, idolaters, and "whosoever loveth and maketh a lie." We are also shown that it is only as these evils are cast out that pain, sorrow, and death vanish, and God is seen to be indeed dwelling with men, their light and Life. Commenting upon St. John's vision, our beloved Leader tells us that the Revelator has "illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy" (*Ibid.*, p. 571).

Is not this a call to all Christian Scientists to let their light "so shine before men" that none can miss the way to the healing and saving Christ, to the Truth that makes "all things new"?

ANNIE M. KNOTT.

THE recognition in Christian Science that there is but one source of truth, whence radiates all that is real, beautiful, and good, impels the inference that every impulse for better things which has wrought itself into the web of human progress has, in an important sense, registered the divine appearing. We are thus led to explain revelation as the result of an opening, or at least a thinning of the enveloping mists of mortal sense through which the ever-present light of Truth has found its way into human understanding. Submitting all impulses and aspirations, whensoever and wherever found, to our Lord's test, "By their fruits ye shall know them," the student of history is led to entertain a thought, a value-estimate of many of the sages and their sayings, which is very different from that to be gained

by inquiry as to how much they knew of what we may have been taught to regard as the all-inclusive truth.

From this broader point of view Socrates, Epictetus, and kindred seers are seen to have apprehended in some degree the eternal verities, and to have manifested a far nobler spirit than that of many professed Christians. Mrs. Eddy's statement that "whatever inspires with wisdom, Truth, or Love . . . blesses the human family with crumbs of comfort from Christ's table" (Science and Health, p. 234), is more clearly understood in the light of this thought of the continuity of Truth's appearing in all eras and in such phase or form as the general advance of the race or the aspiration and struggle of a given individual has made possible.

Further, if all good is of God, every idea which has contributed or is contributing to the real betterment and advance of mankind merits recognition for what it is at heart, regardless of its faulty expression. The fact that it may be imperfectly grasped, that it is being manifested under human conditions which seem to distort and handicap it, or that its phenomena have pertained to the so-called secular life,—no one nor all of these things should lead us to forget that all real good, as all truth, is one; that throughout the centuries the divine activity has been maintained, the seeking Christ has been knocking at every door.

To illustrate: the entire civilized world is today feeling the strong assertive pulse of a great social movement. In China, India, Egypt, and Turkey, as well as in Europe and the Americas, there is a demand by the great body of the people for a larger freedom, a more independent life; for access to all that belongs to them under the government of God. This demand as a whole is distinctly ethical; it grounds its appeal upon the rights of man; it is democratic; its rallying cry is, "A fair chance for all and special privileges to none." It has thus come to question many so-called vested interests, the privileges and prerogatives which pertain to the monopoly that personal selfishness has established and proposes to conserve, and which the long reign of feudalism has so buttressed with familiarity and common consent that their legitimacy is affirmed, their propriety insisted upon as though they belonged to a moral order.

This world-movement has precipitated different issues in different countries, but everywhere it calls for a more

fraternal state, a more practical administration of justice, and its problems can never be worked out in the strife of personal interest or party conflicts. Whatever is impelling men to better things must be honored as of God, and while it may seem to be associated with much of error in human thought and statement, that does not affect its origin or quality, and the wise and truly patriotic will seek to separate the chaff from the wheat and know that every divinely implanted impulse will accomplish the good whereunto it has been sent. The divine authority of a great aspiration, the conviction of right and the struggle for advance upon the part of the man, has been crystallized in the saying that "the voice of the people is the voice of God," a fact to which broad-visioned men like Lincoln have always paid great deference.

All this is of the greater interest to Christian Scientists, because in an important sense the revelation of Truth which has illumined their thought has come in answer to this prayer of the people, the longing upon the part of the unnumbered millions for freedom from the dominion and penalties of material sense, their demand for a larger life as the children of God, for escape from every claim of monopoly, the grievously unjust rule of beliefs and traditions whose burdens have rested with an ever increasing heaviness upon all mankind. Christian Science stands for a universal democracy of righteousness, for that individual access to and appropriation of the infinite supplies of good, which establishes and supports the independence of individual freedom,—freedom to worship God and to work out every human problem through Christ. It knows no caste, no favored individuals in the matter of access to God, but would unite all men in that true brotherhood where unselfishness and love hold undisputed sway.

Christian Science thus responds to and is satisfying the heart longings of humanity for escape from the limitations of disease and poverty, pain and sorrow. In the rule and authority of the Christ-idea it offers a solution for every problem and ministers to every need.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CONSISTENCY IN RELIGION

CLARENCE W. CHADWICK

IT is certainly true in religion that, as one has said, "it is the want of consistency which has caused more secret uneasiness and more relative discord than almost any other failing connected with a man's character." The frailty of human nature is perhaps nowhere more evident than in the disposition to separate theory from practice. As the apostle vividly portrays it, when speaking of that unruly member, the tongue, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Christian Science agrees with the sentiment herein expressed, that "these things ought not so to be." Furthermore, it uncovers the mythical, uncertain, and unreliable nature of blind human belief, thus striking a telling blow at the foundation of all human inconsistency. It makes it very plain to humanity that God never endowed man with any capacity to misunderstand His holy Word; that He never made it lawful or possible for him to live a life of mental or moral inconsistency. The woful lack of consistency in daily living is due wholly to a misunderstanding of God and of man's relationship to Him. Christian Science recognizes this fact, and emphasizes the importance of becoming intelligently acquainted with God and His laws as the very first step toward the kingdom of heaven on earth. In taking this step blind belief surrenders to spiritual per-

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ception and understanding, mentality becomes purified, the so-called mind of mortals becomes transformed, and the Mind that was with Christ Jesus is found to be man's only intelligence and Life. God is not the author of an evil eye. It requires not one atom of intelligence to see evil or to believe in it, but it does require intelligence to realize the falsity of the claim of evil, and thereby to reduce it to nothingness.

Consistency in religion will continue to be a lost jewel until humanity learns to separate the tares of mortal belief from the wheat of spiritual understanding. The theory that man is constantly called upon to choose between good and evil applies to mortals, not to the real spiritual man who sees and knows only what God imparts to him. Believing that man is mortal and material, and then trying to reconcile him to an immortal spiritual God, is one of the most popular phases of inconsistency in the religious world. To encounter a Christian believer who is holding firmly to the theory that, because God is good and All-in-all, there can be and is in reality no such thing as evil, is to find a veritable oasis in the desert of human belief. The inconsistency of evil's claim to a legitimate place in the kingdom of God, good, remained invulnerable until divine Science disclosed the fact that it has no Principle and that we may overcome our inconsistent belief in and fear of that which has no substance, reality, or power, and which therefore does not appear in the divine order or consciousness.

Human knowledge argues eloquently for the unity of cause and effect on the human plane. Then why should this unity not apply to the spiritual as well? Why should it not hold true in religion? Why profess belief in an all-good God, the only creator, and then try to make Him responsible for the existence of something that is diametrically opposed to the nature and substance of good? Is this consistent with enlightened reason or common sense? Is it an evidence of sanity to attribute moral and legal sanction to evil, and then bid a man not to let evil overcome him? If God sanctions evil in any form, could there be any incentive to right thinking or doing with the hope of ever overcoming or blotting out of existence that of which God is conscious? Would or could there be any righteous yearning to "draw nigh to God" with the hope of evading something that is a part of the divine conscious-

ness? Would not distance rather than nearness lend enchantment in this case?

Is it evidence of Christian consistency to pray with the lips, "Thy kingdom come," and then to think and act as if one believed that evil is in the ascendency? to pray, "Thy will be done in earth," and then to magnify evil in thought, word, and deed? Our revered Leader says, "Consistent prayer is the desire to do right" (Science and Health, p. 9), and only when this desire finds its normal expression in righteous living is prayer answered. One's daily conduct must correspond with the spirit of his prayer, else he is praying amiss. God does not tolerate one atom of inconsistency in premise or conclusion. He demands absolute standards and strict adherence to them. This alone constitutes spiritual worship. Nothing short of right thinking and right doing can measure up to the standard of Christian consistency.

Perfect God and perfect man is the Christian Science standard for all consistent thinking and living. Any departure from this perfect standard in the realm of consciousness constitutes some phase of human inconsistency. By way of illustration: to say with the lips, "God is Love," and then to go forth expressing malice, hatred, envy, and other kindred thoughts which are enmity against divine Love, would be the very climax of inconsistency. Or, to say that God is Life, and then to doom man to die; that God is good, and man a sinner; that God is Truth, and man a liar,—such inconsistencies are painfully evident in the world of religion, and Christian Science has come to correct these contradictions and to set humanity free to understand God aright and to find the kingdom of heaven at hand.

Another palpable incongruity which effectually closes the normal approach to the heavenly kingdom may be found in the instructions given to the ministers of a certain denomination, that they "shall instruct the sick out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance; but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends." If "a wise and holy God" is directing the ravages of disease with which mortals suffer, why do we not find in these instructions to the clergy very positive counsel against employing a physician, who might

use every known material means to thwart the divine purpose? If God sends sickness, what right has any one to want to be free from it? What right has any one to ask an immutable God to do something which is the very opposite to what He has already done? If God creates or sends disease, He could not destroy it. What He creates is not subject to annihilation or extinction, and is it not the height of inconsistency to think of God as the sender of disease, and then try to avoid the consequences of His beneficent decree?

According to Jesus' teaching, he came to obey the will of God by healing all manner of diseases. He was the scientific exponent of an all-good God, too pure to think, see, or know disease, too kind and loving to inflict His child with a so-called incurable malady, too merciful and just to employ any phase of evil as a means of grace. Professing Christians must awaken to the fact that mind and not matter is what needs to be diagnosed. If they will look into the sacred sanctuary of divine Mind they will find therein nothing that bears any resemblance to sin, disease, or death. Then will they learn consistency by living in obedience to the law of Love, a law of correction and expunction to every human belief, theory, and opinion that is not founded upon the omnipresence, omnipotence, and omniscience of good.

CLERK OF THE MOTHER CHURCH

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THE TRUE CONCEPT OF SERVICE

ROBERT NALL

IN the ascending scale of spiritual thought, the true purpose of our life in relation to the mission of Christian Science is more clearly revealed. That mission is succinctly set forth on page 107 of Science and Health. It is based on the ever-inspiring truth of Immanuel, "God with us," and in the availability of divine power and divine Love for the needs of mankind. The consecrated life is one of spiritual devotion in the service of God and humanity.

One of the first acts of our Lord when he entered upon his three years' demonstration of God's purpose in and through him, was to gather around him a band of workers. To mortal sense their limitations rendered them quite unfit for the high and holy calling upon which they entered, but the Master's spiritual vision always penetrated beneath the surface, and with infinite patience he taught this little band the pure truth of God, until they became coworkers with him in proclaiming the word of Life and the forerunners of a mighty army of devoted men and women who have given all for Christ. The Love that is God constrained them, and divine Love has not lost its power. The earnest spiritual life will always seek a spiritual vocation. He who by demonstration, by faithful seeking, has found the truth, at once becomes an "ambassador for Christ." His whole nature has been so renewed, has been so illuminated with a spiritual glow, that, often to his surprise, he hungers to become a preacher of righteousness.

The Christian Scientist, having enlisted to "lessen evil, disease, and death" (Science and Health, p. 450), finds it impossible to limit the scope of this lofty mission to his own personal benefit. He becomes an altruist. Thereby he evidences that in some measure he recognizes the close relationship between his brother man and himself, and is conscious of the opportunity that awaits him in the fulfilment of his high destiny. Where he may stumble, unless he seeks the guidance of the one Mind in this as in all things, is in not wisely discerning what he is specially called to do. He may, for instance, seek to discriminate between what is called sacred and profane work, forgetting that

all honest, unselfish work is of God, good. Our Lord called some to be "fishers of men," but he did not expect that every man should leave his particular occupation and follow him in a literal sense. The mission of Jesus was to do, not his own will, but the will of Him that sent him; and what Jesus did, every son of God may and should do.

At the same time, we are to remember that "there are diversities of gifts, but the same Spirit: . . . and there are diversities of operations, but it is the same God which worketh all in all." The apostle who thus wrote had a vision of the expanding field of Christian Science, a vision which is a spiritual stimulus to all divine service. He proclaimed in ringing tones that "we [every man who has found himself spiritually and recognizes his allegiance to God] are laborers together with God." But that gifts, opportunities, fields of labor differ, is relatively unimportant. We need only look at the great command "to preach the kingdom of God, and to heal the sick," to see its universality, to apprehend the fact that any limitation placed upon it would be antithetically Christian, and to recognize the immense arena for holy service that is thus opened up.

The work that tells must be based upon divine Principle. It may be popularly classified as secular or religious. The classification should not affect the motive that is behind it, nor will it to the spiritualized sense. Every one will not, in the ordinary course of things, be a director or a reader of a church, or a recognized practitioner, though the call to be practitioners rests upon all, without exception, who desire to show faith by works in demonstration of the power of God to heal. But, if the life is ordered aright, there will come with growing spiritual illumination a calm, clear sense of right-mindedness, which will unerringly choose the line of faithful duty. Time and labor will then be focused on that. Pure and holy desire will be concentrated, and in proportion that this is so, there will be effective service.

Do we remember how Mrs. Eddy kept her high calling always before her? What was that but a longing to take part in fulfilling God's will "in earth, as it is in heaven"? We can never think of her as having dissipated her time or her energies, or letting her gifts become sporadic in their results. The apostle's declaration, "This one thing I do," was clearly written across her life's purpose from the time

when she made her wonderful discovery of Christian Science. Prior to that, even, we know that she never faltered in her search for Truth, but with steadfastness of purpose, with unflinching determination, aided by an ever-widening realization that the time had arrived when a new revelation of Truth was to be made, she pursued her way joyfully and found the goal. Her work for humanity was based on the spiritual apprehension that eternal Truth is the center and circumference of the universe,—the spiritual universe, including man, which Christian Science is bringing to the knowledge of mankind,—and that in the proportion to which that truth is discerned and practised, so man will reflect the infinite God and fulfil his will.

As we seek to be "laborers together with God," we shall find ourselves more and more acknowledging our dependence upon the guidance of the one Mind, in whom we have an unerring and unfailing teacher. Remembering always that every man's work not only shall be, but is being, "made manifest," we shall be constantly under the inspiration of the desire to harmonize it with the divine will, and whatever we do will be done for the glory of God. Seemingly the work may be humble and insignificant (the giving of a copy of *The Christian Science Monitor* may be a small act, yet it has sometimes been the angel which has opened up a new and pure thought to a hungry heart and brought peace and consolation), but our judgment here too often errs. We have all known instances of it. A smile or a cheery word will sometimes do more than a volume of sermons.

We need always to ask what is the motive of our work, in what spirit it is done. Then we shall enter upon a little self-examination. In the world in which we each live we shall ask what we have done and are doing to destroy the prolific crop of errors that grow there. Here is a tough field of labor, requiring daily and hourly attention. The regenerating, transforming mission of love must begin at home. That done, it will extend its base and go abroad, impelled by the spirit of deep gratitude for a wealth of blessing and by the vision of mankind burdened with and suffering from a load of false belief.

Christian Science, as the embodiment of the spirit of Truth and Love, comes with a distinct call, and it opens up a wide vista of opportunities for service. It reveals to us a mine of spiritual wealth that is ours by right of inheritance,

not to hold, but to distribute wisely and well. It awakens thought to a realization of man's infinite power. "I can do all things through Christ which strengtheneth me" is the confident declaration of him who knows God. Thus service is lifted up to the highest plane. It becomes radiant with a divine glow. Its motive is love to God and man. "Freely ye have received, freely give" becomes the motto of service. "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Humanly speaking, how impossible! But does not the command, clear and explicit as it is, in conjunction with the promises that attend it, exclude all sense of limitation or failure? We know that these illusions of mortal sense are those that Christ, Truth, comes to uncover and destroy.

Every Christian Scientist will find that unless he responds to the call, and that, too, with whole-heartedness, his spiritual life will be dim and cold, and he will lose the sense of appreciation of his privileges to take part in the coming of the kingdom of righteousness. Only "unto every one that hath shall be given." God has a place for each of us in the harvest field. We may know whether we are in that place, if we seek in all humility of spirit. Then our service will be in the line of effectiveness; all the more so in proportion to our absolute conviction of God's allness and the unreality of that triad of evils, sin, sickness, and death, a "revelation that beams on mortal sense as the midnight sun shines over the polar sea" (Unity of Good, p. 58).

The service that is impelled by Love will be purely spiritual. It will be disentangled from material desire. It will not be discouraged or despondent because results are not speedy or satisfactory. Man's conception of success is too often erroneous. Humanly speaking, Christianity seemed to have failed at the cross; its leader was believed to be dead, while its followers had fled. All the cohorts of evil—banded together by the spirit of malice and revenge—seemed to have conquered. Apparently there was not a gleam of hope. But God's purposes cannot fail, nor will His children who are faithful to Him. Like our Lord, they will be obedient to the Father's will. In the spirit of this obedience also, their motive will be the unselfed love that goes right out in longing to gather in the lost sheep that have strayed from the Father's fold.

There is no true brotherhood of man that is not based

upon and permeated through and through with the purest, highest, holiest love; and that is not conjoined with the truth of the universal fatherhood of God. In this sense Christian Science stands for all that Christ Jesus taught and demonstrated; therefore to be enrolled in its service is to be engaged in a divine mission. "Beloved children, the world has need of you," Mrs. Eddy declares in her first address in The Mother Church; and she adds, "It needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110). It needs also, not only our earnestness, our sincerity, and our daily growth in spiritual understanding, but our inflexible, uncompromising attitude toward error of every kind. As servants of Him who is "of purer eyes than to behold evil," we should set our faces like flint against the suggestion of concessions to that which we know, in Christian Science, is unrighteous. To lower the standard of righteousness is to strengthen the forces of evil. We are channels of love only as we are spiritually pure in thought and word and deed. Then we shall take up the work that is set before us, and carry it out thrilled with the joy of doing our part to make the Lord's Prayer a practical reality here on earth.

Just as the manna of God's love and blessing falls upon us day by day, so day by day we need to be reminded of the truths here set forth. Jesus must have repeated his lessons to his disciples over and over again. One of the objections to Science and Health on the part of critics is that it consists so largely of repetition. But does not human experience show a wise purpose in this? How forgetful we are, even of the holiest truths and of our most pressing duties. Are we not like children, needing every day to be shown the way of life and true happiness, stimulated to fidelity of service, and lifted from the sordidness of much of the material thought around us into the purer light of heaven? If any apology, therefore, is needed for the constant iteration of the wholesome truths propounded in and through the Christian Science literature, it is because we are all students, learners in the great school of God, and needing to listen always for the divine voice, that we may be guided aright in our pilgrimage and in our service for God, however apparently feeble it may be. But let us rejoice that we are coworkers with God, that always He worketh in us and through us to fulfil His redemptive purposes for mankind. This is the joy of our high calling.

"JUDGE NOT"

MAY BELCHER

IN the epistle of Paul to the Romans we read: "Therefore thou art excusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." One of the most subtle errors which assail mortals is this temptation to judge and criticize our fellow-men. We see a fault or failing so clearly in another that, unless we are very much on the alert to guard against this temptation, we are likely to fall into the sin of judging and condemning which St. Paul exposes in such strong terms. Condemnation of others means self-righteousness and self-justification in ourselves; we are like the Pharisee, thanking God that we are "not as other men are." But St. Paul tells us plainly that those who judge others do the same things; and while at first this seems a hard saying, and we are inclined to pass it over as a mere figure of speech, with the aid of the search-light of Christian Science we are able to see and understand the meaning of St. Paul's words.

Christian Science teaches us that all evil is a false belief, a false state of consciousness. Mrs. Eddy tells us in Science and Health (p. 71) that "evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." If a patient comes to us for help, either physical or moral, we know that in order to heal him we must be able to see clearly the allness of God, good, and the nothingness of the seeming disease or sin. Our work is so to declare the omnipotence and omnipresence of Truth, both for ourselves and for our patient, that, as darkness departs before the light, so error is destroyed by Truth. But in our every-day dealings with our fellow-men we are often led away by error to act in a totally different manner. Little faults and failings of his become very real to us, we sometimes speak of them to others, and allow them to annoy and irritate us, forgetting that by so doing we are believing in their reality just the same way as the brother who is manifesting the discord; it is as real to us as to him, and so there is nothing to choose between us.

In Matthew's gospel we read: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall

be judged: and with what measure ye mete, it shall be measured to you again." Every fault or sin which we make a reality of in another will sooner or later, if undestroyed, try to use our consciousness as a channel for its evil purpose. The path of Christian Science is a very straight one, and we must not deviate one hair's breadth from the right path, for if we do we shall have to retrace our steps, often in sorrow and pain. The earnest student needs to be on the watch-tower every moment. He cannot afford to take any risks of leaving his consciousness unguarded, he must be always on the alert against the subtle creeping error.

The big flagrant sins are patent to all; it is the hidden secret sins which, if we are apathetic, spring up and gain an entrance before we even recognize them for what they are; and surely this sin of judging and condemning is one to which we are all liable to fall victims. Most troubles which come in home life or church work have their origin in criticism and condemnation. It is the tiny weed which, if left to grow, will cause separation and disunity both in families and in the church. If each individual consciousness would be alert to this temptation and destroy it as soon as it appears, this would do so much to advance the cause of Christ.

Every church-member can help the readers and officers of the church by the elimination of criticism, and the officers themselves need to watch very carefully that this separating thought does not make them a channel. When differences of opinion arise, let each one strive earnestly to see only a desire to do good in each fellow-worker, and to realize that although, by reason of our differences in education and environment, we may view a problem from opposite standpoints, yet we are all working from our highest sense of right and for the cause which means so much to us. Instead of being narrow, obstinate, and dogmatic, let us try to understand our brother's point of view, no matter how different it may be from our own. If we do this, the difficulties will be overcome far more quickly, and we shall all have learned a valuable lesson in patience, love, and charity. We are each one of us necessary to the unity and harmony of the whole, and as one wrong figure will upset and falsify the most elaborate mathematical calculation, so one consciousness which allows itself to be made

a channel for error will prevent perfect harmony and unity from being demonstrated.

Condemnation and criticism of our brother will never help to free him, it only serves to bind the burden more firmly on his back. When the faults and failings of those around seem very apparent to us, instead of voicing the error one to the other, we do well to work faithfully and patiently to destroy the erroneous belief in our own thought; thus we shall help to bear another's burdens, and in so doing "fulfil the law of Christ." Christian Scientists have had given them through their text-book, Science and Health, not only the highest and most beautiful ideal, but also the most practical teaching and explanation of the Scriptures the world has ever known. Let our lives attest our gratitude to God for this further revelation of His truth, let us guard our mental home so carefully that we can each day demonstrate the truth of those beautiful words in Corinthians, "Love thinketh no evil" (Rev. Ver.).

Criticism and condemnation always involve a great waste of time, and we cannot afford to spare a moment for the discussion of error. Idle gossip and the talking over of unprofitable subjects tend only to confuse our thought and dim our perception of the truth. If the time which is often thrown away in the discussion of our brother's faults and failings were devoted to the recognition of his virtues, there would be fewer misunderstandings and dissensions.

When difficulties arise we sometimes fail to carry out the command contained in the eighteenth chapter of Matthew, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." If we were only straightforward with each other, and when we fancy we have any cause for grievance were to go direct to the one involved, we should far more quickly detect and uncover what was wrong in both our thoughts, than by the discussion of the trouble with outsiders. Talking over error only serves to magnify it and fix it more firmly in our consciousness. We should never allow ourselves to be mesmerized by sentimentality or human affection into the condonement of evil; it is our duty and privilege to help our brother by refusing to associate the error with his personality, and by denying its power to make him a channel.

Whenever, then, the temptation comes to us to condemn and criticize another, let us first search to see what is wrong

in our own thought. We shall then realize, perhaps, with humility that we are in no position to judge or condemn others. If we all strive earnestly and prayerfully each day to demonstrate more love and sympathy for others, we shall destroy an error which has been the cause of much ill. Criticism and condemnation are but the expression of human opinion; let us therefore be willing to be guided by the divine Mind, the Love that thinketh no evil.

[Written for the *Journal*]

THE OPEN DOOR

WILLIS E. BLOOMFIELD

LIKE one who wanders in fell darkness vast.
I trod the paths of pain and all unrest
For weary, weary years, and came at last
To dream that death of all things was the best.

When lo! I came unto an open door
Piercing the walls that shut my vision in,
Which surely I had never seen before,
Because my eyes were dimmed by fear and sin.

And through that door Love led my stumbling feet
To where the dawn still broadens into day,
And life becomes more sure and glad and sweet
Each passing hour, for Love still leads the way.

Christ opened wide that door for all who lie
Thralled in the prison-house of sin and pain;
But in their blindness men had passed it by,
Or seeking not aright had sought in vain,

Had not one selfless searcher for the Mind
Which was in Jesus lifted up anew
The lamp of Truth whereby all men may find
That door to peace, and finding it pass through.

Glory to God who set that door for all;
Homage to Christ who opened it for aye;
And love to her who heard the Master's call
To do his work and show anew the way.

"OUR FATHER"

REV. JAMES J. ROME

WHAT combination of words has been repeated so often as the introductory phrase of the Lord's Prayer, "Our Father which art in heaven," and yet how many of the millions who have repeated it have had any deep appreciation of the wealth of meaning therein contained? Coming as it did from the lips of one whose spiritual exaltation fitted him to speak with authority to the raging storm or the sealed tomb, we cannot attach to it too much importance or regard it with too much reverence, especially when we consider the circumstances under which it was first uttered.

The disciples had asked their Lord to teach them to pray, and in response the great Teacher gave them this model to follow, a model that would be passed on down the centuries to be taught and retaught, rehearsed and reechoed in every part of the world; a prayer fitted for the lisping lips of the babe, the sonorous voice of rugged manhood, or the subdued tones of maturer age; a form of expression adaptable to the joyous heart of successful and buoyant youth, the grief-stricken and sorrowful mourner, the penitent sinner or the patient saint. How does this great leader and guide of mankind teach his followers to approach the almighty being called God? Let us listen to his appeal: "Our Father which art in heaven." To the ear of his listeners this familiar manner of approach might seem to border on blasphemy, so foreign was it to the general concept of God. Many of them had been taught to regard God as a mighty potentate who thundered the law of Sinai amid smoke and vapor, whose vengeance rode forth on the lowering clouds of the tempest or dealt out death through the insidious attack of the plague; a being so exalted, so mighty that they must needs pause before even taking His name upon their lips. If they would approach His sacred presence, they must do so through priests and ceremonial rites, with sacrifices and burnt offerings, the priests themselves being cleansed by the sprinkling of blood. But Christ Jesus presented God in an altogether new light. With the greatest confidence and authority he set forth his own teachings in bold contrast with their false concepts in the words, "Ye

have heard that it was said by them of old time, . . . but I say unto you;" and then he presented to them a God who is in truth our Father in heaven.

In mortal sense men are separated into different grades, some above and some beneath others, and certain dignitaries when approached must be addressed by their distinctive titles, as "Your Majesty," "Your Lordship," "Your Honor," while those in high positions have the privilege of approaching each other with a familiarity that others may not use. In the phrase here given, however, we have no distinction made among men, no privileged class recognized. One relationship alone is observed, and all men may draw near to Him who is "King of kings, and Lord of lords" with the simple and even endearing address, "Our Father." What restful assurance is here inspired, what peaceful reliance! When we contemplate the omniscience and omnipotence of God; that He knows all there is to know and with Him nothing is impossible; that nothing can move or act without His direction; remembering, too, that He is the "Father of mercies, and the God of all comfort," and that of Him Jesus has said, "Your Father knoweth that ye have need of these things;" when, with the fulness of all this in our thought, we can look up and say from our heart, "Our Father," where then is left any room for anxiety with regard to our welfare?

When, however, we contemplate this phrase under the illumination of Christian Science, we are better able to grasp its scope and grandeur. With the idea of the fatherhood of God there has been associated somewhat of the sense of austerity which was to some extent lacking in the concept of tenderness and gentleness included in the thought of motherhood. When we open Science and Health, however, we read in the spiritual interpretation of the Lord's Prayer, "Our Father-Mother God" (p. 16). This recognition of femininity in the nature of God is met with surprise, and to some it seems almost startling, yet in Genesis we read, "In the image of God created he him; male and female created he them." Certainly if God's image is recognized by Him as male and female, these qualities must be included in the divine selfhood. Furthermore, in the plurality of the name Elohim for God do we not find authority for the inclusion of the masculine and feminine qualities of Mind? But perhaps the better reason for this

recognition of the mother element in Deity is that already intimated, viz., that the term Father-Mother expresses the fuller concept of parenthood, suggesting not only the abiding and inflexible insistence of divine law, but also the tenderness and compassion of divine Love. How significant is the close relationship here indicated, the closest indeed of all human ties. On the one hand we have the Father's care, counsel, and guidance, combined on the other hand with a sense of motherly solicitude, tenderness, and affection, which begets honor, obedience, trust, confidence, reliance, and assurance.

But here a difficulty presents itself to the human consciousness: How can this relationship be observed, if we consider man as material and God as spiritual, since these are opposites? It cannot be, unless men can "gather grapes of thorns or figs of thistles." Here again Christian Science comes to our aid, for therein we are taught to reckon man as the spiritual expression of God. This can only be done by denying the material sense of man, by turning away from the mortal concept of being and recognizing the divine concept alone as real. On page 18 of "Miscellaneous Writings" we find this thought expressed by Mrs. Eddy in the words, "Thou shalt recognize thyself as God's spiritual child only;" and also by Jesus, when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." In the realization of this heavenly kinship we rise into higher spiritual altitudes, where the mists and discords of materiality fade away and we bask in the fuller effulgence of Love's eternal sunshine, and where in holy confidence we repeat again: "Our Father which art in heaven."

A GREAT many people go through life without ever getting full possession of themselves. They do not seem able to grasp their possibilities, they never develop the faculty of flinging their lives out with force and effectiveness, along the line of their bent. They can use some of their faculties to advantage, can do some things fairly well, but . . . you are impressed with the idea that they have made only a small clearing, as it were, on which they have erected a hut and planted a garden, but that they are totally ignorant of the great expanse of country about them.—*Success.*

CYRUS, KING OF PERSIA

RICHARD P. VERRALL

IN studying the Bible in the light of Christian Science, one's efforts are constantly rewarded with new and valuable discoveries. Even the Old Testament historical records, when read with some measure of spiritual understanding, are full of helpful significance. The fact that God has always been able to find an instrument through whom to carry out His will, no matter how foreign may have been the previous thought of the individual selected, is also apparent. All things being possible with God, He works through the one best qualified to perform each service; and not only does He raise up leaders when occasion demands, but He finds in each individual consciousness a response to His call.

According to the Scriptures, the rebuilding of Jerusalem and the restoration of King Solomon's temple had been foretold by Jeremiah long before the days of the Babylonian captivity. Even the name of Cyrus is mentioned in the prophetic record, and it seems evident that his advent had been awaited by the Jewish exiles with the same longing expectancy with which their successors were afterward to look for the coming of the Messiah to save them from the Roman yoke. While it is not certain as to who actually wrote the prophecy that is attributed to Jeremiah, one thing is sure, namely, that the Bible narrative is substantially correct, for modern discoveries of ancient records in the ruins of Babylon have confirmed the Hebrew Scriptures and have thrown additional light upon this somewhat obscure period of sacred history. Whether Jeremiah, Isaiah, or Ezra wrote the words of the prophecy, it matters not. It is sufficient to know that the prophecy came true, and the record which has been preserved in the book of Isaiah reads in part as follows: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden. . . . I will go before thee, and make the crooked places straight: . . . For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." In the preamble of the prophecy it is said of Cyrus, "He is my shepherd, and shall perform all my pleasure: even say-

ing to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Just what the antecedent conditions were which ultimately led up to the performance of the important part that King Cyrus was to play in human history, we may never know. It seems fairly certain, however, that Daniel was one of the chief factors in the great political reformation that was about to take place, and it is more than probable that he had actually called the king's attention to the work that had been prophetically assigned to him in the Hebrew Scriptures. During the reigns of Nebuchadnezzar and Belshazzar, Daniel and the three young men who had been selected from among the Jewish captives for special service at the court had undoubtedly done much toward spiritualizing the general consciousness of their time. On several occasions they had so conclusively demonstrated the superior wisdom and protecting power of the God of Israel, as compared with the pagan deities of Babylonia, that the king had advanced Daniel and his three colleagues to positions of high authority in the empire. Daniel's reputation as a wise and influential statesman had evidently reached far into the surrounding provinces, for we find that Darius almost immediately after the conquest of Babylon made him chief of the three presidents of the Medo-Persian confederacy.

King Cyrus, who made his triumphal entry into Babylon some three months after its capitulation to the Median general, soon recognized the great spirituality and wisdom of the then aged prophet, and we are told that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." The recognition by Cyrus of the transcendent goodness of Daniel's character seems to have exerted a transforming influence over the great conqueror's religious views, for while formerly a devout worshiper of Bel and Nebo, the Persian national deities, we now find him apparently engaged in the service of the God of Israel. During the first year of Cyrus, according to the records of Ezra the scribe, "the Lord stirred up the spirit of Cyrus king of Persia," and he said, "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." Acting upon this divine impulsion, the king issued a proclamation and commanded that it be published throughout the hundred and twenty-seven provinces of his extensive domain. The decree

granted permission to all the captives of the tribes of Judah and Benjamin, who so desired, to return to their native land, and commanded them to build the house of the Lord God of Israel. Furthermore, the king gave orders to all of his subjects in Babylon who could, to supply the Hebrews with silver and gold and goods and beasts of burden, and to do everything in their power to bring the work to a speedy fulfilment. In addition to this, the king ordered that all the sacred vessels which Nebuchadnezzar had taken from the temple should be restored unto Sheshbazzar, the prince of Judah; and he brought them up from Babylon to Jerusalem.

The silent yet powerful influence of Daniel and his associates upon the people of Babylon seems to have broken the evil spell under which their nation had been held for more than half a century. The freedom from mental bondage thus gained was soon followed by the political emancipation of their race, and while the Jews again enjoyed their normal liberty, in a large measure their captors were benefited also. Cyrus lost nothing by his magnanimous treatment of the Hebrew people, but on the contrary they helped him by repopulating and building up the waste places of his western empire. At that time the kingdom of Persia extended from the Ægean sea to the river Indus and included practically all of the territory formerly ruled by Solomon. The blessings that Cyrus derived through obedience to the true idea as he saw it, were great and numerous, and he not only succeeded in maintaining peace throughout his extensive empire, but he was beloved of his own people and is regarded by historians as an ideal king. Upon a cylinder record of the time of Cyrus the following significant inscription has been found: "All of their peoples I gather together and restore to their own dwelling places." This statement would seem to indicate a fixed national policy, and strengthens the impression that Cyrus believed in the sacred rights of individual freedom and had a keen sense of human justice based upon the demands of Principle. The ancient record also refers to the king's "blessed deeds and his upright heart," and it is evident that the broad and tolerant sense of religious liberty which Cyrus entertained far exceeded that of any other ruler of his period. The inscription here fully accords with the Scriptural record and takes on an autobiographical tone. Cyrus displays a

deep human interest in his people and declares, "In Babylon and in all the cities I was solicitous of the peace of the inhabitants. Their sighing I quieted, I soothed their sorrow" (Cylinder 24, British Museum).

While King Cyrus did all that he could materially to assist the Jews in rebuilding their ruined city, he evidently had no idea of the numerous obstacles which would come in the way. Time after time the work was stopped and much of it pulled down and burned with fire; but the idea never died, and on one occasion during the succeeding reign of Artaxerxes, when the work had been at a standstill for a quarter of a century, it was again renewed by discovering the original decree of Cyrus, which, being a law of the Medes and Persians, could not be changed. It is noticeable that in the experience of Zerubbabel, Ezra, and Nehemiah every suggestion of fear and discouragement was brought to bear upon the faithful workers; but these men, being grounded in spiritual understanding, could not be intimidated nor shaken from their purpose, and through their joint efforts the work was ultimately brought to completion. Unlimited patience and persistent effort in the right direction were needed to rebuild the ruined city and to revive the spirit of the law of Moses in the hearts of the people. It was almost a century after Cyrus had issued his emancipation proclamation before the work was finally completed.

Zerubbabel appears to have been charged with the duty of leading the first transport back to Jerusalem and of starting the rebuilding of the second temple. Ezra's chief mission seems to have been to awaken the dormant national feeling of the people of Israel. He first aligned his own thought with the needs of the hour, and then tried to maintain a just balance between the material and spiritual requirements of his mission. He was more of a teacher and religious leader, however, than a practical builder, and it was not until he was succeeded by Nehemiah that the work received the executive impulse that led to its ultimate fulfilment. Soon after the work of rebuilding the temple had been brought to completion, we find that the chosen priests and teachers whom Ezra had prepared for the great educational work of the future, were all ready for their task. Their duty was to teach the Jewish people individually and collectively to understand both the letter and the

spirit of the Mosaic law, and according to Nehemiah "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

When at last the ancient rites and traditional customs of the Jewish law had again been restored to their former observance at Jerusalem, new and more subtle forms of temptation soon came up to be met. The tendency to rest upon a partial achievement, which has caused so many to stop short of the final goal in every age, seems to have led the people into an even deeper state of mental apathy. Four hundred years later, when the glory of the Messiah should have crowned the Jewish race with its long looked for splendor, the people had again so far lost the spiritual sense of things that the great Teacher was moved to declare, "Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" This pathetic appeal to his immediate followers does not appear to have met at that time with any general response, and several years later Paul writes in his epistle to the Corinthians, "For until this day remaineth the same veil untaken away in the reading of the old testament." Paul said that it was the function of Christ to do away with this veil, but while this faithful apostle did his best to teach and demonstrate the gospel of Jesus, he found that the carnal mind was still "enmity against God."

Taking up the problem of spiritual awakening in our present day, Mrs. Eddy recalls the words of the Mars Hill orator, who said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" She gives the spiritual meaning of Jerusalem as "home, heaven," and defines temple as "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (Science and Health, pp. 589, 595). In the light of the spiritual interpretation of the Scriptures which Mrs. Eddy has revealed, Christian Scientists are today rebuilding Jerusalem and the temple of the living God on a truly spiritual foundation. They are learning not to put their trust in material achievements or in the works of their own hands, but are striving to acquire the spirit of Truth which the great Teacher declared "shall not pass away."

According to Christian Science, the walls of Jerusalem are the protecting thoughts of a strong and courageous

state of mind. The gates of the city are the open-minded, wide-awake thoughts which immediately admit right ideas, but as instinctively close to false beliefs. The temple, with its inner sanctuary or holy of holies, is the highest condition of spiritualized thought. Here the Father is worshiped "in spirit and in truth," and the oracles of God are revealed to those who have purified their thought through obedience to Principle. Nothing self-righteous or spiritually proud can enter this temple, for none are admitted without having on the white raiment of righteousness and truth. The building of the temple is synonymous with "the edifying of the body of Christ," and the finished superstructure of Truth realized is man in God's image and likeness. This perfect man is not incomplete, as some might infer, but is already, according to Christian Science, as perfect as his Father in heaven is perfect. The work of humanity, therefore, is merely to put off "the old man" or belief in physical sensation, and to put on "the new man" which, as Paul declared, "is renewed in knowledge after the image of him that created him."

[Written for the *Journal*]

"BASE COIN"

BEN. HAWORTH-BOOTH

If all material things are mortal thought
Made manifest, unholy misconception,
And human ills a falsity distraught,
A dark, untimely phantom of deception,
Then let us undeceive our quickening minds,
And to the morn's true radiance raise the blinds.

If mortal man be but a false impression,
E'en at his best, of God's true counterpart,
And thou uplift thy voice in full confession
That thou art ignorant of what thou art,
Then, in the name of wisdom manifest,
Plead we to set thy wandering doubts at rest.

And all who learn the torture and distress
Of pain and tears, the ferment and the fret
Of foul disease, or sin's deep bitterness,
Would ye unlearn them? Long ye to forget?
Then take to heart the lesson of the years,
Truth is revealed, and man's true Life appears.

And though the Adam-dream of man from dust
In man's deep sleep beguiles and oft betrays,
To dust it shall return—return it must,
When men perceive the falsehood of their ways,
And, in the plenitude of Truth divine,
Drink of the crystal cup of wisdom's wine.

The lie material and the senses five
Are earthly fetters of a dungeon foul:
The truth of Spirit knows nor chain nor gyve,
Upsoaring in the firmament of Soul:
All that we know of God and of His truth
Endures forever in perennial youth.

In this alone we live: our life divine
In God's eternity, throughout the ages,
Is proven and assured: these tears of thine
No more may dim the glowing gospel pages:
The truth of evil is a truthless plot,
For evil is a lie: God knows it not.

The multiform and hydra-headed thing,
The monster of unnumbered snares and toils,
Of grizzly hoof and horn, and carrion wing,
The snake-deceiver of the countless coils,
Is but an earthborn figment of the sod,
Unknown to Truth and Love, and knows not God.

Then let us leave the falsehood for the true,
The base coin of the trickster for the gold,
Change the old, sordid garment for the new,
The misery for the mercies manifold,
Lift to the Love-lit sky our quickening minds,
And to the morn's true radiance raise the blinds.

DEITY AS DIVINE PRINCIPLE

ERNEST C. MOSES

AT the entrance of the old building which stands on the corner of Lake and Dearborn streets in Chicago, there is a tablet bearing a statement taken from a speech delivered by Abraham Lincoln at Alton, Ill., in October, 1858. After quoting his statement of the great issue then before the American people, the inscription reads: "That is the issue which will continue in this country when these poor tongues of Judge Douglass and myself shall be silent. It is the eternal struggle between these two principles —right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle."

This statement of the great commoner voiced an error regarding principle which has beclouded nearly all ancient and modern systems of philosophy and logic. The great English poet, Milton, gave expression to the same error when he wrote that "a good principle, not rightly understood, may prove as hurtful as a bad one." In fact it has been customary for nearly all logicians to classify principle as both positive and negative, helpful and harmful, good and bad. Down through the ages thinkers have continued to believe in the reality and equipollence of good and evil; therefore principle has been commonly regarded as having its origin in two contradictory elements, and power has been given to both elements, notwithstanding the Scriptures repeatedly affirm that God is good, the only creator, and that He is the only power in the universe.

Until Mrs. Eddy discovered and brought out this absolute truth in regard to the true nature and power of the Father of man, no religious writer or leader since the days of Jesus of Nazareth and of the primitive Christians ever set forth the scientific fact that God is good, is one, and is All. Our revered Leader clearly discerned the nature of God as divine Life, Truth, and Love, the divine Mind; and her broadened spiritual vision, sweeping rapidly over the field of metaphysical causation, soon led her to perceive that God, the sole creator of all that really exists in the true mental realm, is divine Principle, the infinite cause of all that appears as fundamental and good in human affairs. That this won-

derful revelation was a fulfilment of prophecy, none can doubt who have been blessed by even a slight acquaintance with the nature and power of Principle as defined and scientifically explained in her great work, "Science and Health with Key to the Scriptures."

In recording the heavenly messages to the various churches of his time, John both rebuked the errors of the period and encouraged the faithful by promises of great importance to all the ages. For instance, the third chapter of the book of Revelation opens with a most pointed rebuke to the church in Sardis, with an exhortation to repentance, because that church had a name (or character) by which it lived and which was evidently contrary to true Christian doctrine. But in the church at Philadelphia (a name synonymous with brotherly love), John found better conditions; and to those who should continue in a loving obedience and fidelity to God, to those who should overcome the worldly sense of things, John delivered the Father's promise of security and a pillarlike influence in upholding the true doctrinal structure of the church.

John also delivered the angelic pledge that the faithful should surely possess the name, or character, of God; and he then recorded a more liberal promise in these words: "And I will write upon him my new name." From this declaration it would seem that the disciple-prophet foresaw a period to come in which true Christians who should overcome their carnal natures would receive into their understanding a more profound knowledge of the true character of God. This prophecy uttered to the church which had kept the word of Truth in the days of primitive Christianity, was finally established in its completeness when Mrs. Eddy realized that God is the infinite Principle of all real being,—the universe, including man, and of all true thought or ideas which are expressed without limit throughout His universe.

Let us briefly review the many definitions which have been affixed to the word "principle" by various lexicographers in their analyses of the meanings of the word as understood and used from intellectual standpoints. We shall see that they all give some hint of a correct metaphysical basis for the word, although all have evidently failed to discover its deific relation. A modern edition of Webster's dictionary presents as the leading definition: "Be-

ginning; commencement. 2. A source, or origin; that from which anything proceeds; fundamental substance or energy; primordial substance; ultimate element, or cause." The writer then quotes: "The soul of man is an active principle."—Tillotson. Worcester gives the following definition: "Original cause, origin, source; a primordial substance; an element; a fundamental truth." Then he descends from this higher platform and, in common with other lexicographers, errs in his definition by stating that a "principle" may also be "a rule; a maxim; a proposition; a tenet; an opinion; a doctrine."

The Century dictionary advances somewhat from this confused sense of "principle" and defines the word as "cause in the widest sense;" but none of these authorities relate the word directly to God, or seem to discern that, as there is but one God, there can be but one infinite cause, and therefore but one Principle, infinite and eternal. This fact did not appear in modern human affairs until Mrs. Eddy clearly recognized the universal truth that there is but one Mind. Whereupon she declared the "new name" of God written into her consciousness as the final and most complete name (or character) of the Father of all. This statement can be confirmed by referring to page 20 of "No and Yes," wherein Mrs. Eddy writes: "When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God,—one Mind, a perfect man, and divine Science."

There is one lexical writer who in some measure approaches a correct definition of the word "principle," and his statement is incorporated into an analysis of the word contained in a former edition of Webster's dictionary in the following words: "Source, or origin . . . fundamental substance or energy; primordial substance or indecomposable element." This is the best lexical definition of which the writer has any knowledge; viewed aright, it properly represents God, because He is the only cause, creator, or Principle. Mrs. Eddy has declared from Scriptural authority that God is Spirit, that Spirit is the only substance, and that this substance is infinite and eternal. Therefore Spirit is the only real primordial or "indecomposable element." When we understand in Christian Science that

this indestructible element is the universal Principle, infinite Love, supremely wise and beneficent, and that the real man is now and always His image or reflection, we begin indeed to understand the infinite goodness of Principle and the great possibilities of man governed by it.

In the light of Christian Science we understand that what the world rightfully terms a "principle," in its true analysis is an approximation of divine Principle, the infinite, primordial cause of all good. The so-called principle may be recognized in human consciousness as an essential cause or basis of some vital proposition from which proceeds a settled, demonstrable law or rule of action. The human mind with its imperfect concept of true metaphysical cause and effect, and not acknowledging the infinite Mind as the only cause and creator, classifies the laws of justice, equality, liberty, benevolence, intelligence, mechanics, good fundamental foundations in education, and all the so-called origins of substantial ideas of good, as "principles," because they are equipped with force and continuity, always available for the practical purposes of human need and betterment. Whereas, in Christian Science Mrs. Eddy has clearly set forth the fact that the power or authority of these "principles" is solely attributable to their relations to divine Mind, the infinite Principle of all good, law, energy, or intelligence. This Principle is Lord of lords, the only cause of every good, vital, and substantial idea which humanity has ever found available and utilized in religion, education, commerce, law, or government.

An understanding of Principle in Christian Science thus advances the student from an indefinite and limited sense of the word to a definite idea of its infinite meanings. He is convinced that what the world has been accustomed through faulty metaphysical reasoning to consider as a "wrong principle" is really a lack of Principle, and this absence of Principle being impossible, since God is omnipresent, becomes in Christian Science a powerless illusion. There are, therefore, no wrong principles to the student of this Science who relies on the Scriptural statement, "The Lord he is God; there is none else beside him," and in faith demonstrates this declaration of truth.

The name Principle, when reasonably understood, appeals to our highest sense of ethics and culture; but, in declaring that God is the divine Principle of Christian

Science, Mrs. Eddy immediately pushed this truly scientific proposition to its logical completeness in her statement that this Principle is demonstrable for all time through a right apprehension of the rules laid down by Christ Jesus and made entirely plain in Science and Health. Thus the earnest, receptive student in every walk of life learns by right thinking and through wholesome proofs how better to understand and love Principle as his God and Saviour.

In the study of Christian Science man and wife learn by degrees how to live according to the dictates of Principle, and thereby put out of their experiences the selfish, unsatisfying cravings of material sense. Chastity overcomes temptations to infidelity; tolerance destroys criticism; patience and love overcome hate, jealousy, and animosity; wider views of individual rights break the shackles of marital bondage, and confidence and trust make the home life a foretaste of heaven. This sweet sense of the divine Principle makes the family life a better atmosphere in which children may grow up and mature under the impulse of obedience to that which far transcends human will and parental authority. It has been well said that little folk need good examples far more than critics in the development of their characters. Parents who obey the divine Principle, Love, set those good examples which win a loving cooperation from their offspring, whose tender natures easily imbibe this better understanding of God, and the coming generation will feel its effects expressed in men and women of nobler character, who will be devoted to righteousness and to a more practical faith.

In business life the conscientious student of Christian Science continually endeavors to practise his religion, to act from the standpoint of Principle in making all his transactions conform to right standards of morality and honesty. He relies on the truth about every proposition which pertains to his work, and resists the temptation to put through business deals which harm, rob, or cheat his fellowmen. He strives to maintain a spirit of kindness and helpfulness to all, and so to glorify God by showing his devotion to Principle. He desires above every other consideration to be governed by Principle, and thereby to make his business life a living witness to the efficacy of the golden rule practised daily, whether at first outward material evidences declare him to be prosperous, or otherwise.

In professional life the right-minded student of Christian Science finds in every hour of the day opportunities to live, act, and serve his fellow-beings by the same regard for the demands of Principle and the behests of the golden rule. The lawyer student becomes more successful because a purified consciousness enables him to think and act more freely. He strives to free his clients from the bondage imposed by their own errors, and instead of always advising action from standpoints imposed by the narrow arbitraments of human law, he frequently counsels moderation, toleration, and patience, and points out the fallacy of going to law merely to obtain revenge.

Without necessarily explaining the doctrine from which he obtains his views to those not ready to believe, he strives to lift his clients to see that many an aggravated case of human contention can best be settled by kindness and consideration, by that love which Paul tells us is "the fulfilling of the law." Many opportunities to be loyal to Principle are thus afforded, and quieting oil is effectively poured on the disturbed waters of human will and belief. With all these opportunities, the lawyer student strives to adhere to the high demands of justice and to a strict obedience to the laws of the land. He wins success only by recourse to the divine Principle of all justice and patience, rendering to "Cæsar the things that are Cæsar's, and to God the things that are God's."

In political and governmental life the true Christian Scientist builds his career upon the demands of Principle expressed in a beneficent regard for the rights of his fellowmen, for the paramount interests of all who comprise the community or state, as against the selfish claims of sect, corporation, or party. The best, most expedient order of political procedure alone engages his interest and support, his sole animus being not to enrich himself at the expense of his fellow-citizens, but to serve God, divine Principle, by working for or bringing about the greatest practical good to the greatest number. He finds in every line of work connected with affairs of state, innumerable opportunities to practise the golden rule and increase his own true riches, which are laid up in a harmonious consciousness of well-doing, wherein moth and rust can neither destroy nor impair his peace and joy.

Finally, but by no means least in importance, the under-

standing of God as divine Principle is bringing to the thought of unnumbered people the Christ-method of healing the ills of mind and body. Our Leader's writings have taught a vast army of people the practical import of this new and complete name of Deity in its relation to the curative art. By a proper understanding of the insubstantial nature of every kind of mortal discord and of the absolute omnipotence of the divine Principle, Love, as scientifically explained in Mrs. Eddy's writings, students who trust God in sincerity and truth are able to prove the fruits of this higher understanding of the deific character. They are healing both sin and sickness, in consonance with the example and commands of Christ Jesus, whose perfect unity with Principle gave him unfailing authority over all the illusions of material sense. They are following the Master in the way he appointed.

A wonderful revolution is also being established by the influence of Christian Science among physicians who practise the curative art according to the various material methods now in vogue. Mrs. Eddy refers to these changes on page 158 of Science and Health. The use of harmful or poisonous drugs has been largely diminished and more attention is now given by medical practitioners to the mental condition of their patients. The encouragement of good cheer, hope, and confidence as essentials in medical practice, although not based on the true understanding of God which heals, indicates that an upward tendency has been established in general thought which is groping its way in the darkness of mortal beliefs for the light. One cannot doubt that present methods in the practice of *materia medica* have been influenced to better issues by the successes of Christian Science.

In the realm of ethics both religion and temperance have also received a new impulse. Christian Science is presenting to the world the fruits of steadfast faith in God as infinitely good and as the only cause and creator. While some religionists, in ignorance of the true meaning of Principle in Christian Science, continue to exploit their own misconceptions of this proper name of God, in pulpit and in private life, many honest seekers for the truth are quietly and wisely studying our text-book, reading our literature and giving out to their hearers higher and better concepts of God. The leaven is silently at work, and the entire world

is being prepared to trust and understand God as infinite Principle, Love, to be known by demonstration, rather than as a far-off deity, appealed to in doubt and without answer.

These improvements in the Godward thought of men are the results of the activity of Truth, divine Principle, in healing and reforming humanity through the loving ministrations of those who understand the true meaning of this "new name" of Deity—the most comprehensive term by which man can think of, love, and serve the heavenly Father.

THE tendencies to revolt against restraint are to be observed everywhere. Throughout what is sometimes superficially classified as inanimate nature, these tendencies are often accompanied by tremendous exhibitions of energy, but they are all accompanied by counterchecks whose opposing tendencies maintain the necessary equipoise. A finite perspective may seem to afford reasons for complaint against what are sometimes designated as the disorders of nature, and to justify Tennyson's words,—

> Many things perplex
> With motions, checks, and counterchecks.

But our impatience with many restraints is not profitable. True liberty does not mean the privilege to do whatever we please to do; it means the privilege to do whatever we have the right to do under the government of Truth. In order to maintain a harmonious equipoise in our thoughts and lives, the spirit of liberty and the spirit of obedience must go together, just as the centripetal and centrifugal tendencies work together in the sidereal spaces and save the universe from chaos. The tyro in the study of Christian Science sometimes forgets this. He may chafe against this and against that, and may imagine that he is rightly exercising a legitimate longing for liberty. Let him pause at such times to consider carefully whether what he is chafing against, as a supposed restraint upon his thought or conduct, is right or wrong. If right, then it cannot effect any real restraint upon his liberty: it is a moral force which will hold him in his true orbit. Such a centripetal restraint is wholesome and legitimate, from every point of view; and if respected it may save him from disaster.

Hon. Clarence A. Buskirk.

CHURCH-MEMBERSHIP

WILLIAM MAHIN

AMONG the various problems that confront Christian Scientists at the present stage of progress, that of church government is an important one. It is a problem that concerns us both individually and collectively; individually in that the schooling we receive from participation in the activities of church work contributes to our spiritual growth; collectively in that it affords us the means of presenting a united front and concentrated effort against the common enemy,—the belief in a power opposed to God, good.

That which the world regards as the church is but the human approximation to what our Leader defines as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). The Mother Church and its various branches are approximating that ideal just in the measure that the individual members love God and their neighbors, and are actuated by Principle rather than by personality. In executing the divine commission with which she had been entrusted, our Leader has established the Christian Science church organization on a democratic basis, thereby extending to all its members great privileges and responsibilities. It is indeed a privilege to participate in the solution of the various problems of church government, for it means the disciplining of self. It gives the opportunity of subordinating self-will to the will of God, and on the human plane to that of the majority, and of overcoming self-love by rejoicing in the advancement of others. When an individual unites with The Mother Church or with one of its branches he assumes a sacred responsibility. By this act he openly declares himself to be his brother's keeper, for, as defined by our Leader, "the Church is that institution, which affords proof of its utility and is found elevating the race" (*Ibid.*, p. 583).

Evidently, then, the church is an agency of activity. It is not simply a social organization, nor is it an easy means of conveyance out of discordant mortal conditions into a blissful if idle future. It is an organized force of workers, each individual member of which has taken upon

himself a solemn obligation to share actively in the church's work of blessing all mankind. Ambition should have no place in this work, and the desire should not be to rule, but to serve. The officers of the church are not its rulers; they are the servants of all. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," was the command of the great Master who was yet the servant of his people.

If we are filled with an ardent desire that our neighbor may learn of the blessings which Christian Science has in store for him, no sense of false modesty or fear of criticism will prevent us from being ready to respond to a call to action. It need scarcely be said that each member should attend the business as well as the devotional meetings. If we look upon our church work as of the greatest importance to ourselves and to the community, we shall place it first in our plans. The Sunday services and the Wednesday evening meetings may seem so much more pleasant to us, that we may be tempted to heed the subtle suggestions of error and absent ourselves from the business meetings. It is, however, essential to the growth of the church that the latter receive the attention, not simply of a few, but of all the church-members. It is not an honest thought that would reap where we have not sown.

As stated above, the government of the church is to be democratic, *i.e.,* administered by the members. In order, then, that this sacred trust may be wisely executed, each member must needs give prayerful consideration to every question that comes before the church. We cannot shift this responsibility upon another. We have accepted it for ourselves, and, "if any of you lack wisdom, let him ask of God, that giveth to all men liberally," says St. James. To go to some personality, rather than to Principle, for our wisdom, is not fulfilling our sacred obligations.

The efficient conduct of the church's affairs requires that the desires and opinions of the individual member should be subordinate to those of the majority. A democratic government is of necessity a government by the majority. It is our egotism that is offended by an adverse majority vote. Love "doth not behave itself unseemly, seeketh not her own, is not easily provoked." Even if the majority should be mistaken in their opinion, this error cannot be

overcome by error on our part, nor by our running away from it. In meekness and humility let us strive to realize the government of the one Mind, which is God, good. If we really believe that God governs, we shall not be burdening the readers and officers with our fear of some other government. It matters not what the circumstances may seem to be, if we remember the supremacy, the allness of God, we shall be able to say with the psalmist, "Great peace have they which love thy law; and nothing shall offend them."

Jesus laid down an infallible rule by which church-membership may be judged, when he said, "By this shall all men know that ye are my disciples, if ye have love one to another." A certain Church of Christ, Scientist, found itself stagnant and deeply in debt. Its members came to the conclusion that the real substance in which they were lacking was love, and so they proceeded systematically to visit one another,—to manifest love one to another. In a short time the debt was lifted and this church has since been active and growing. Love contains no element of self-will, and never resorts to parliamentary tactics for the purpose of obstructing or thwarting the will of the majority. On the contrary, it welcomes an open discussion of every question, and cheerfully acquiesces in the decision of the majority. In demonstrating harmony in the church, one's work is largely with oneself. We should forgive as we would be forgiven; we should destroy our own sense of error, and the manifestation will be in accordance, showing, indeed, that a man's foes are, as the Master declared, "they of his own household,"—of his own mentality.

In the ninth chapter of Luke's gospel there is recorded a very beautiful lesson given by Jesus to his disciples, and which Christian Scientists may well ponder. The desire for place and power was manifesting itself among them. We can readily surmise that this or that one, having made a comparison, concluded that he was best qualified for a position of trust and responsibility. The disciples seemed to have forgotten their humiliating failure to make an important demonstration, as related in the preceding verses; but how blind is ambition to its own shortcomings! Jesus, using as an illustration the simplicity of a child, taught them that he who esteemed least his own ability afforded the best channel for the manifestation of divine power and

wisdom. Mortal mind, so called, with all its claims to intellectuality, capacity, leadership, etc., must become nothing to us, before the divine Mind can become all. Then, and then only, are we fully fitted to become the servant of all.

When we consider the great self-sacrifice made by our devoted and loved Leader, Mrs. Eddy, for our sakes; how that, amid all the turmoil of attacks from without and of disloyalty of trusted students, she held unflinchingly to her divinely appointed work of establishing and sustaining the church, our hearts are filled with gratitude to her, for we who have been received into the blessed fellowship of a Christian Science church are the beneficiaries of her labors. We may sometimes wish that we could express by some tangible proof our gratitude for this truth, but would it be possible for us to give a higher token of our love and gratitude than by working together in such love and peace and harmony that our beloved church shall move rapidly forward to the salvation of the world? Let us oft remember her exhortation to us, as given in Science and Health (p. 367): "Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid. but radiate and glow into noontide glory."

[Written for the *Journal*]

ESCAPE FROM PAIN

ISABEL SHERRICK WARDELL

WHY linger ye in aisles of pain,
Where joy is dead and hope is vain?
Why walk ye here with bleeding feet,
When life without is glad and sweet?

Oh, leave behind the aisles of pain,
Nor weep o'er graves where hope is slain,
For just beyond, Love opens wide
The door to joys that will abide.

We walk no more in aisles of pain
When this we learn, hope is not vain—
That God is Love—and good supreme—
And evil nothing but a dream.

SPIRITUAL CAUSATION

W. C. KENYON

IT would scarcely be possible to lay down the law of spiritual causation in plainer or more unmistakable terms than in the following Scripture words from the second chapter of Genesis: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Thought precedes action. Cause produces effect. There can be no effect without adequate cause, "and every plant of the field before it was in the earth, and every herb of the field before it grew," were in thought before they were manifested, and that thought was the primal thought or God's thought—the creator. But, as though to give mankind the most unequivocal proof of the fact that God's thought constitutes the law of spiritual causation, it is declared by the word of the prophet: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: . . . For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

God's thought, then, is all causation, "for who shall disannul it?" "Without him was not any thing made that was made." "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" This is not only conclusive, but forestalls any other possible causation than God's thought, God's purpose. What then of the problem of evil? This,—the whole syllogism,—because of its very simplicity has been a stumbling-block to mankind in all ages. Our beloved Leader, Mrs. Eddy, has set forth this whole problem, the so-called problem of evil,—notably on pages 68 and 80 of "Unity of Good" and at greater length in "Science and Health with Key to the Scriptures,"—with a lucidity that no modern writer may hope to equal. Her exposition of the falsity of the claims of evil as an entity is set forth in the clear terms of an exalted spiritual insight into the Science of being. Her spiritual discovery that

"man is not material; he is spiritual" (Science and Health, p. 468), in fact disposes of the whole "problem."

God's thought being all causation, it follows logically, incontrovertibly, that nothing outside of or inharmonious with that thought was created, possesses entity, or could have the slightest warrant for being, since a house divided against itself cannot stand; furthermore, as the Scripture declares, "God is not the author of confusion, but of peace." "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." "Make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Here is clearly established a number of basic spiritual truths, or rather the all-inclusive basic truth, which is always spiritual and which is also always applicable to life and its problems, viz., that sin, inharmony, death, are outside of God's thought, outside of the law of spiritual causation, because inharmonious with His purpose; therefore they never were created, they have no entity, have no warrant for being, and possess "no life, truth, intelligence, nor substance" (*Ibid.*, p. 468).

What then is evil? It is a material concept only. It is that belief which constitutes spiritual wickedness in high places, and which would exalt the (belief of) material man to the (belief of) image and likeness of God which constitutes the spiritual man, the real man, and thus debase the image of the spiritual to the level of the fleshly man. In a chemical laboratory the physical scientist can only analyze that which to his material sense possesses the element of somethingness. He cannot analyze a vacuum or a hole in the atmosphere; he can only formulate what it is not. Likewise the spiritual scientist cannot analyze that which has none of the qualities of "somethingness" to his spiritual sense, or discernment, and as error (evil) was never created and has no entity, no intelligence, or substance, no warrant for being, and as God is All, there is nothing to analyze.

To attempt to set forth in the symbols of the only real (Spirit) the somethingness of nothing, would be an absurdity, and thus "this spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into

your consciousness" (*Ibid.*, p. 407). Within God's thought is all of Life, Love, Truth, peace, health; without God's thought Life, Love, and Truth cannot be. Sin then is the performance of that which is inharmonious with God's purpose. But who may know God's ultimate purpose in creation? A child may see in the procession of the seasons, in the orderly process of the planets, in many of the processes of nature the law of order manifested; but there can be no order without law, no law without intelligence, no intelligence without Mind, and that law and order which spell intelligent purpose are the mandates of that Mind. Mind, then, is causation, and cause must always be superior to effect. Divine Mind, then, must be superior to the visible universe and its mandates the only law or causation.

It is sufficient for us to know that God is all Life, Truth, Love, intelligence, good; that His thought toward us is the only law to which our true being can respond, for it is the law of our being; that His thought toward us was made manifest in His Son Christ Jesus, who came "that they might have life, and that they might have it more abundantly;" that it was made known in the healing of the sick, in the casting out of demons (false consciousness), and in the raising of the dead, the setting aside of all so-called material law; thus showing us the way to perfect being through the power of God's thought toward us, and raising us to sonship with Him, and demonstrating to all men that He is all Life, all good, that His precepts lead us in the way of Life, in the way that is in harmony with His thought toward us, in harmony with His ultimate purpose in creation, in harmony with our growth and well-being, and that outside this way there is no Life, for it is in Him only that "we live, and move, and have our being."

We know as sure as the rain falls down
That the green is hiding beneath the brown,
The sunshine behind the cloud.
Then why not trust for a little space?
The life will return to the brown earth's face,
The sky cast aside its shroud.
And brighter the grass for the driving mist,
And the cloud's rough edge will be sunshine kissed,
And the birds pipe clear and loud!

Gertrude Ring Homans.

LIMITATION

CAMPBELL MAC CULLOCH

OPENING a book recently, the work of a friend, a passage descriptive of the manner in which cowboy ponies are taught to stand still when the reins are thrown over their heads, was read with interest, for it brought at once to mind the popular belief in limitation, and how powerfully this false belief seems to operate so long as it remains a concept of the mortal mind. In the instance referred to, the horse, having been taught to believe that the reins in that position positively circumscribe his movements, accepts the dictum and makes no effort to shake off the illusion; indeed, were he abandoned in such a predicament he might even starve before he learned the truth about his situation. The writer was forcibly impressed that humanity at large is in much the same regrettable plight as the unthinking animal on whom is imposed the false belief of restriction, and that the limitations of our sense of freedom, without which little or nothing can be accomplished, are solely the result of the training, of educational experience. Perhaps no phase of mortal thought has done so much to hamper the cause of Christianity as this sense of limitation; from the ancient dogmatic beliefs of Hebraic orthodoxy to the present-day restrictions of "regular" theology, the key-note has been a belief in bonds.

With the general mortal belief of restriction goes the individual illusion that the personal problem at hand presents peculiar difficulties incapable of solution by Truth, and these in turn grow into solid convictions unless rooted up and destroyed by demonstration. From that doleful day in the third century when the great Emperor Constantine, besieging Byzantium, espoused the cause of Christianity, and forthwith hedged it about with limitations which beclouded the healing truth, to the present-day matter physicians who condemn the suffering patient with the word "incurable," the sense of limitation has ruled in mortal mind, and it is but now, in the last half century, that the phantom shackles are being struck off.

Had the deluded pony taken three steps in any direction he would have exposed the illusion that bound him; and were mankind to cease bowing down to limitation in the guise of matter, and emerge from that vain shadow but a

pace or two, the kingdom of heaven would appear. Belief in limitation is but another phase of fear, but until our Master's words, "Ye shall know the truth, and the truth shall make you free," come to mean something more to us than sounding brass, we shall continue to be hedged about on every hand by fear's falsities.

Bound by a sense of life in matter, it becomes impossible to demonstrate even a fraction of the truth of being, for, as our Leader has so truly said, "With your own wrists manacled, it is hard to break another's chains" (Science and Health, p. 449). Yet how subtle and far-reaching is this falsity of restriction! It would enter at every point; it makes its appearance wherever we may turn; in the unguarded thought, word, or action, in the most simple form of endeavor, it is found. Submission to this false claimant for attention has been unquestionably responsible for the erroneous concept of an anthropomorphic God. We have been attempting to place the limits of form about the person of infinity, and all the phantoms of wrong that have been entailed upon humanity have followed. Even such great thinkers as Emerson, Carlyle, Tyndall, Huxley, Darwin, and the mighty Socrates yielded to the thrall of limitation, and meekly bowed their heads to its insidious suggestions. Thus the freedom of the world was set back until one appeared to whom the giant lie meant nothing, who by one resolute denial swept the whole flimsy fabric to one side, and by that act advanced a waiting world leagues onward toward man's spiritual heritage.

The belief in limitation is the garment of matter in which falsity wraps itself about in an effort to clog our understanding of Paul's clear thought that "the letter killeth, but the spirit giveth life;" and in proportion as we begin to appreciate that the man of God's creation is not bound or limited by a material existence, in that exact ratio will we begin to escape from the bondage of sin, sorrow, and suffering. Manifestly no healing can take place so long as the practitioner allows his thought to dwell upon the physical appearance of the sufferer; it is only when the mental processes are given wings and allowed to soar freely into the realm of the one Mind that the real man of God's creation begins to appear, and the healing truth taught in Christian Science that "man is not material; he is spiritual" (*Ibid.*, p. 468), is realized.

FAITH AND WORKS

GRACE SQUIRES

THE discouraged Scientist, if he rises sufficiently from his discouragement to go to work, is liable to follow the same beaten path, forgetting that he may have mistaken his way and be quite on the wrong road; for to learn a rule to the point of mental acceptance and then correctly to apply that rule, requires an individual effort not found on the printed page. A pupil was once sent to the blackboard to demonstrate a theorem in solid geometry. He was brilliant in that study, so he drew his polygon and marked off his angles and proceeded as the text-book had illustrated. At the finish his teacher asked if he understood it, and close on the pupil's affirmative response asked him to demonstrate its basic law with an opposite angle, which was not illustrated in the text. In this test the pupil failed utterly. What had he done? He had accepted the mental work of another, but had quite failed to do mental work of his own.

The demonstration of Christian Science requires something more than this mental assent; more, too, than a theoretical understanding. Like other studies, it requires application and that sequent growth on the part of the student which is the seed bringing forth fruit after its kind. Mrs. Eddy says that the failure to repeat the healing works of Jesus "arises not so much from lack of desire as from lack of spiritual growth" (Science and Health, p. 243). Let him who is battling his way out of sickness and discord with small success, deflect his thought from his inharmonies, take a mental account of stock, so to speak, and bravely acknowledge what he finds.

The frequent warning against envy, jealousy, malice, etc., is sometimes lost in the abstract, and one needs to examine not so much his acts as his impulses, to find if there be a traitor within his camp. His lips may frequently smile when his heart does not, and one may be outwardly courteous while inwardly rebellious and critical. One cannot mock the truth, however disguising the veneer, and sooner or later comes the awakening.

A friend remembers being cordially entertained by a Scientist for whom she had very great admiration. The

ringing of the telephone obliged him to leave her several times, and though two doors intervened, the reproof he administered to the operator contrasted violently with the voice in which he had addressed his visitor. The experience was grievously surprising, but it brought her a valuable lesson in consistency. Truth does not shift its position. It is forever supreme in its own royal selfhood.

Let those who find it difficult to enter into deep metaphysical analysis, take heart and remember that "love is the fulfilling of the law." Are we kind and consistent in our courtesies? Is the voice we use in the parlor the same voice we use in giving orders, in meeting all the detail of the day's doing? In the face of inharmonies, do we call our religion to our aid, and remember that as Christian Scientists we are pledged hourly to bless and to heal? Do we heal the hurried, irritated expressman, or leave him more irritated? Do the morose and bitter-hearted feel better for our cheery "Good morning," or do we feel the taint of their thought and pass them by on the other side?

In a burdened and seemingly defeated moment do we take generous care not to cloud another's consciousness with a lugubrious recital of our problems, leaving him with his own and the added weight of ours, or do we lose our own problems in finding his? Is the friend welcomed in a lonely moment equally welcomed in a crowded day, or do we sometimes forget that Christ came to minister and not to be ministered unto? In traveling do we make room in the seat for another, or do we convey the impression that we do not want to be forced to disturb ourselves? Mrs. Eddy tells us that "our sense of Science will be measured by our obedience to God,—fulfilling the law of Love, doing good to all; imparting, so far as we reflect them, Truth, Life, and Love to all within the radius of our atmosphere of thought" (Miscellaneous Writings, p. 12).

The work, then, for the Christian Scientist who finds any discrepancies between his knowledge and his application of that knowledge in healing, lies in his own personal growth. It is there he will reap what he sows; he cannot reap till he does sow. In turning his eyes from his discouragement to his defects, he is on the road to Damascus, where he will meet his Christ. Having sought this righteousness, the rest will be added.

TESTIMONIES FROM THE FIELD

LEAVING Lucerne one cloudy September morning, our route lay over the celebrated St. Gothard pass, the marvelous scenery of which was interrupted at intervals by the many tunnels which plunged us into darkness, till finally the last and longest tunnel lay before us, the St. Gothard itself. The clouds had fulfilled their prophecy and the rain was descending, but imagine our delight when, after the run of nineteen minutes, enveloped by the darkness of this great tunnel, we burst forth into the golden sunshine of Italy, all rain, all darkness left behind! Often and often have I thought of this experience as a symbol of my life. Starting in an atmosphere of religion and catching many beautiful glimpses of Truth and Love by the way, only to be enclosed from time to time in the tunnels of doubt, sorrow, and illness, till at last the utter failure of everything in which I had trusted proved the long darkness from which I emerged into the divine sunshine of Christian Science.

The sense of freedom from all doubt and fear, and the opening up of the spiritual vision, mean far more to me than the physical relief from the many petty kinds of disorder which had beset me for years. From all these, however, I am now free, for as the greater contains the lesser, so the spiritual healing includes the physical. My gratitude to our Father-Mother God for the precious gift of Himself and His dear Son, and to our beloved Leader for having restored unto us "the faith once delivered to the saints," is deeper than any words can express, and my constant prayer is that I may ever be found loyal, and may prove my gratitude by my willingness to do and faithfulness in doing the work which God has in store for me, whatever it may be and wherever it may lie.

Mary Talbot Morrison, Florence, Italy.

HAVING put aside all the various religions presented to me, as either speculative theories or outworn beliefs, I was after many years content to try to do my duty toward man, as I understood it, while waiting for the revelation of Truth which I knew was bound to come to me. Indeed, my sense of Truth, though I was ignorant of it, preserved

me from the falsities of various isms which were presented to me in divers attractive forms, culminating in a spurious form of Christian Science which so repelled me by its evident dishonesty that I found it difficult to listen at first to real Christian Science when it was finally brought to my notice. Theology attracted me not at all, for my studies along Darwin's line had shown me that man as we see him now is not the man spoken of in the Bible as created by God. I could not reconcile the statement that man was made in the image and likeness of God with those made by scientific men as to the gradual improvement of man as we know him from the elementary or original type of a much lower order of being. I threw myself with energy into schemes for the betterment of mankind, and though the work prospered, I, or rather my health, did not. Always ailing, and having been to many distinguished doctors without much success, my own physician, finding he could not cure me, told me I must make up my mind to get on very quietly and to consider that I had a frail thread of life. I may say here that I now look so exceedingly well and healthy that people often say to me, "Oh, it's all very well for you to talk; you don't know what it means to be ill!"

Often I envied those who had faith, and yet, when urged to teach my children of religion, I found it impossible to teach them what I did not believe myself. There came a time, however, when in the hour of need Christian Science was presented to the notice of my husband and myself, and presented in such a sane and wise manner by a most practical friend, known for her good sense, that my husband consented to try it for a physical trouble that doctors were unable to cure. We cannot help smiling at the remembrance of the condescension with which we approached, at that time, this for us momentous subject! He was healed, to our great joy, and then, being a lawyer, did not rest until he got at the root of the matter, and studied to find out what had healed him.

I took treatment very soon also, and was cured in a week of an internal trouble accompanied by violent headaches from which I had suffered for years, and which had obliged me to spend several days each month in a darkened room. I had tried all kinds of poisonous drugs and powerful liniments and crystals to relieve the pain, the only lasting effect from the latter being visible in the turning of my

hair white to the temples where I used them. I had tried "mud baths" in Germany, where I had also undergone some minor operations. I had tried dieting under one famous doctor and a different diet under another, with only temporary relief. Although deeply interested in the subject of Christian Science, and most grateful for my healing, I did not believe in it till some two months later. Then in a moment of dire extremity I reached out desperately for the truth, and found it.

One of my boys was thrown from his pony, his foot caught in the stirrup, and as the pony galloped across the field the child, who was hanging head downward, was struck by the hoofs at each stride. When I reached him, the pony having been stopped, he was unconscious and bleeding profusely, and the friends around him told me they feared internal injury and a broken leg. Kneeling down beside him on the wet grass, I tried to put into practice what I had recently learned from Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I declared the allness and power of God, the God whom I had not known or cared to know, and my prayer of affirmation was instantly answered. The bleeding stopped then and there, and the boy was carried into a cottage where for half an hour I continued to work for him to the best of my ability. In half an hour he walked to a carriage, was driven home, and played about till bedtime. When undressed the housekeeper found he was bruised and lacerated from thigh to knee, but in the morning there was not the slightest trace of discoloration and his skin was unbroken. In the night he was taken with what seemed either croup or severe bronchitis, and this with my husband's help was quite overcome in an hour.

This experience was the turning-point of my existence. It proved to me the truth of Christian Science, and in it I found God. For this alone I can never be sufficiently grateful. In the ten years that have passed since then I have proved, in the utilization of the law of God, good, of which I had learned, that the freedom which is the birthright of man is to be realized now. This law has always existed, and has always been operative, but until Mrs. Eddy made it of practical use to us by her teaching, it was of no more use to mankind than was the undiscovered law governing electricity, which when discovered brought

light, the telephone, and wireless telegraphy, with all their varied benefactions, which have been made practicable by the researches of such men as Edison and Marconi.

In these years the various illnesses and accidents of our children have been overcome, and very quickly, by Christian Science treatment. The youngest, born under the most harmonious circumstances, with only a Christian Science practitioner and a nurse in attendance, does not know what a doctor is, while the physician before alluded to can only account to himself for the change in me by saying I am a most interesting physical phenomenon. The cases of healing I have witnessed in my family alone would fill a book, but I would like to conclude by relating my own healing from serious injuries caused by my horse falling with me. I was pronounced to be dead by the doctor who happened to be present, and he told me afterward that he thought for twenty minutes that I was dead. However, I began to pray aloud (so I learned some months later), and was soon able to be taken home and put to bed, with all the usual symptoms of concussion. I did not regain consciousness for six hours; in fact, not until the practitioner telegraphed to (who was out) received the message asking for help. The next day I was well, to the never-ending surprise of the crowds of people who had witnessed the accident and its sequel. It has helped me very much to know that even during unconsciousness, or, as it appeared to others, death, we have the power to work, to demonstrate or declare the truth.

If faults of character and disposition were as readily overcome as the physical abnormalities, Christian Science were an easy matter. However, most of us can say, and honestly too, that we are better than we were before we knew of it. And so we prove by growth in character that these faults are abnormal, the false whisperings of suggestion that they belong to us, and when we cease to associate them with ourselves and our dispositions, then they will no longer be seen by others. During these years I have been greatly strengthened by my husband's loyal and whole-hearted devotion to our cause, and we are always growing in the appreciation of our Leader's work and life, in which despite pitiful persecution she so long stood for the allness of God, teaching us to show forth the Christ in our lives and insistent that we give the glory to God.

Mrs. Alice M. Martineau, Reading, Berks., England.

IT is about three years since I became interested in the study of Christian Science, having been led to investigate it on account of needed physical healing, and not knowing at that time that there was anything else about it except the healing of the body. I had been a member of an orthodox church for a number of years and was, as I thought, a true Christian. There were many things, however, which I could not understand or account for other than that God, being a just God, dealt out evil as well as good to His children, and that we must at all times submit to the inevitable,—that God's ways were higher than our ways and past finding out. I have learned since coming into Christian Science that as the sun gives light and no darkness exists where the sun shines, so God, omnipotent good, is all good and not evil, and that evil never was created and therefore has no power.

I was healed in Science in less than two weeks of an eye trouble for which I had worn glasses eleven years. I am obliged to use my eyes all day, but I read and study every evening without the slightest discomfort. My eyesight is perfectly normal, far better than it ever was. I was also healed very quickly of extreme nervousness, headaches, sleeplessness, and fear. While I am exceedingly thankful for the improved physical conditions, the fact that I have learned to understand God as ever-present Life far surpasses any bodily healing. I have found Christian Science to be indeed a practical and demonstrable religion, one that can be applied to the duties of every day, and whose Principle is as absolutely certain as the basic law of mathematics. I am striving each day to reflect this perfect Principle.—*Charlotte Smiedel, Cleveland, Ohio.*

I AM an ex-country editor, whom the loss of his paper, through political and other vicissitudes, drove to Kansas City and to the occupation of proofreader. In June, 1908, I was violently attacked by acute kidney trouble, somewhat in the nature of Bright's disease. Although I was not a Christian Scientist, I still had a leaning that way, chiefly on account of having learned of cures following the treatment by Christian Science practitioners. So, having despaired of any results from medical aid, I was advised to try a practitioner at Kansas City, Kan. By this time I had given up any attempt to work, and was

almost too weak to walk to the cars, so by the advice of friends I took a room at the home of the practitioner and became one of her patients.

At this time the disease was in its acute stage, and I had no rest day or night from excruciating pain. Like others who have recovered by the mighty help of Truth's healing power, I cannot look back and see how I survived the agonies of the terrible hours in my room before I went to the Scientist's home; but soon after I had placed myself under her care I began to be soothed by her calm trust and confidence in divine power, and through this and the reading of Science and Health, peace, spiritual and physical, came upon me. My racked body ceased to be tortured, and I began to be built up anew. In the latter part of August I was back at work, busy until a late hour every night.

There is no doubt about the condition I was in. Medicine had no effect on me. Comparative strangers have since told me that they noticed my appearance on the street and considered me a doomed man. I had gone down to about half of my usual weight. My friends, in congratulating me on my recovery, said that although they did not tell me so, they honestly thought I would never pull through. So I have great reason to be thankful for this demonstration of the Science of Truth discovered by Mrs. Eddy, who has surely furnished the key to reopen the understanding of life that now means so much to many a moribund sufferer. People need not hesitate to trust this strange new healing truth, which is the same old gospel of the love of God manifested in the days of Christ Jesus.

G. F. Davis, Kansas City, Mo.

GRATITUDE to God, and to His messenger to this age, impels me to write my testimony to the healing and redemptive power of Truth, as presented to mankind in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Seven years ago, after having been for years under the treatment of the kindest of doctors in different parts of the world, having undergone a severe operation for internal disorders, which only served to allay painful symptoms temporarily, I was healed by the reading of Science and Health.

Shortly after this my five-year-old boy, who had suffered various operations under medical treatment for a condition

of poisoning contracted at birth, the operations only relieving the disease for a short period each time, was absolutely healed, after two months' treatment in Christian Science. The specialist who treated the child told me that this was a very peculiar case, there being very few like it known to *materia medica*. He assured me that although the boy might at times be relieved by surgery, there was no permanent cure for this disease. The surgeon who last operated on the child, before his treatment in Christian Science began, said he had not benefited him permanently, but had only temporarily relieved him, and it was at this time that we turned to the "great Physician" and found healing. He is now a strong boy, twelve years of age, and has never had a return of the trouble.

These proofs of the power of God to heal disease caused me to investigate the Science more thoroughly, and on learning that it presented a Principle and that the understanding of this Principle unfolds the demonstrations of Life as ever operative, omnipresent, omnipotent, omniscient; that man is spiritual and not material, governed by and subject to the divine powers that be, the laws of God, good, I realized this to be indeed the "pearl of great price." My gratitude to our Leader is unbounded; I wish to express my thankfulness for her clear and concise teachings, and for all the loving help I have received from coworkers and from our publications.

Daisé Molony-Uhse, Mainz a/Rhein, Germany.

SOME years ago, while living in Wiesbaden, Germany, I had a severe attack of blood-poisoning and was given up by all the doctors. They said that they could not help me, and that I would not live many years. It was then that my mother thought of trying Christian Science, and she applied to a Christian Science practitioner, who took up the case, and after three months' treatment I was absolutely well. For this healing I am very thankful to God, and also to Mrs. Eddy for leading us into this saving truth.

Willie O'Sullivan Molony, Mainz, Germany.

AFTER years of semiinvalidism, I suffered a complete breakdown at the age of thirty. My heart, never strong, was declared by physicians of different schools to be so seriously affected that a necessary surgical operation could

not be undertaken. These doctors advised frequent changes of climate and hygienic living as my only chance for even a brief span of life. I was accordingly living in the Hawaiian islands when one morning in the autumn of 1899, after a night of extreme suffering, I awoke to the realization of a serious change in my condition, and I also recalled that my youngest child and only son was in his thirteenth year and that this was the limit of time I had pleaded for in my prayer and supplication to God for a further lease of life, as I thought that my dear children would then be of sufficient years better to do without a mother's loving care and counsel. After telling my eldest daughter of my conviction as to my approaching death, and witnessing her grief, I was half ashamed of my readiness to relinquish my feeble grasp on life and thus be separated from my family. A sweet sense of God's nearness came to me, and I could but look forward with secret joy.

My daughter having left my side, a woman came to me and introduced herself as a Christian Scientist. She said she had been told of my condition, and had come to tell me that if I would look to God I could be healed. I told her I had no faith in Christian Science, as I had known of some who had failed to receive the healing. She replied that I did not need to have faith in order to be healed, and she proved the truth of her assertion, for in a brief time I was restored to health and strength. For the first time in my life of forty years I was free from a sense of pain and weakness, and I realized the truth of Isaiah's prophecy, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." So quick and remarkable was my healing that even my unbelieving relatives and friends were assured of the fact that Christian Science heals. The world of nature that I had ever loved and admired now took on new splendors, which again Isaiah describes when he says: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."

I at once purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and upon reading it knew no resistance to the inspired truths therein contained, but joyfully accepted the statements as answer to

my lifelong prayer for a more intimate knowledge of God. In the years which have intervened since my first reading of this book, I have never doubted the truth of any statement in the writings of our revered Leader. The Bible I had ever loved, but as I could not accept a literal interpretation I had come to know and acknowledge with bitter tears a decrease in interest and a lack of understanding; but after reading the Christian Science text-book, the Bible was illumined, and I caught wonderful glimpses of spiritual import. In time my copy of Science and Health came to be much in circulation among my friends, as I thought the joyful tidings it contained too good to be kept to myself. Living much of the time in a remote district, I had no opportunity of conversing with Christian Scientists and so failed to grasp the importance of a daily consecrated study of our Leader's works; therefore in time I sought further enlightenment from other religions and philosophies, all of which proved more or less dissatisfying. Little did I know that the book so lovingly loaned to ailing or sorrowful friends would, if carefully studied, answer satisfactorily and forever the oft-repeated query, "What is truth?" I realize now that my quest from early childhood was for the living, loving God, ever present and ever careful of His children,—and God is thus revealed to mankind through the teachings of Christian Science.

Lacking the knowledge that would have enabled me to "take up arms against error" (Science and Health, p. 29), in the course of several years I again fell a victim to disease. I returned to California with the determination to know more of Christian Science, and I therefore sought the loving counsel of a dear friend who had been healed of a malignant growth under Christian Science treatment. I was advised to take treatment, and did so, and though at times my condition improved, on the whole I grew steadily and at last alarmingly worse. At this point my devoted family, who had ever gratefully acknowledged my first healing through Christian Science, demanded a change of practitioner, to which I rather regretfully consented, as I felt that I was being spiritually benefited, which seemed to me of first importance. Soon there was a decided change for the better, and after a few months I was restored to normal health. Through those weary months in which we battled with a disease of the stomach and bowels, I never

entertained a doubt of the truth of Christian Science; thus the way seemed ever a way of rejoicing, and I now look back upon it with scarcely a remembrance of the suffering, but rather a recollection of the unfoldment of Truth in my consciousness.

For the encouragement of those whose healing may be slow, I would say that a sweet certainty of healing came to me only when, after a relapse, I said from my heart, with Job, "Though he slay me, yet will I trust him;" and thus I was enabled to prove for the second time that healing comes more quickly when we turn from all material hopes and desires to God. I know no words whereby to express my gratitude for my physical healing, but I am still more grateful for the spiritual transformation I have enjoyed. With an overflowing heart I would add this note to the mighty anthem of praise to God that now resounds throughout the world as a consequent of our revered Leader's life.

S. Ella Shelhamer, San Diego, Cal.

[Translated from the German]

MAY God help me to express my gratitude adequately for all the good that has come to me through the teachings of Mrs. Eddy. I have advanced in the way of truth step by step, often halting and doubting if this really was the way which leads unto liberty. But then it always seemed to me that I heard a voice calling, "Ye shall know the truth, and the truth shall make you free," and I would again pray for knowledge. Today I know that nothing can separate us from God.

A few years ago, when I first met a Christian Science practitioner, I was in very trying circumstances with my three little girls. We were deprived of material means and even of the necessaries of life. The words she spoke at that time strengthened my trust in God somewhat, but the constant anxiety as to the future kept me from performing my work with joy. I toiled from morning till night without a noticeable change of conditions, and my duties often weighed heavily on me. I steadily grew weaker physically, and there was scarcely one hour during the day or night when I was free from pain caused by a kidney trouble. When I woke up in the morning, like a mountain the thought weighed upon me as to what the coming day would bring. After some time I again saw the practitioner, and during

these memorable days I finally found my firm support in Christian Science, and could be without it no more. I had inquired from my relatives in California what the people there thought of Christian Science, in order to hear an "impartial" opinion, and on my return home from my friend's I found my brother's answer to my letter. He wrote that he and the members of his family had been adherents of Christian Science for the past two years, and he expressed his great surprise and joy to learn that Mrs. Eddy's teaching had found its way to Russia. He said that there was nothing he could wish for more earnestly than that it might prove for me the tower of strength which it had been to his family. I then began to study the Lesson-Sermons and the text-book, and was strengthened. I was filled with the desire to understand, and to progress in the Christ-way.

My industrial art shop began to flourish, and I now employ quite a number of persons, as there is a great abundance of work. I have experienced God's blessing from the time I turned to Him unreservedly. I often feel a sense of overwhelming gratitude, and have become a cheerful woman. I know neither pain nor fatigue, in spite of additional work, and it has become easy for me to perform all my duties, for God's word in connection with Mrs. Eddy's spiritual explanations has become strengthening food unto me. I as well as my children have experienced the healing influence of Christian Science. They have been quickly freed of various diseases, and the effect of the truth on their minds was as if angels had touched them.

If I have herewith succeeded in inducing a fellow-being to seek the way to this truth, I would give thanks to God; and I wish I might thereby pay a part of the debt of gratitude I owe to our dear Leader for all the blessings which we experience daily through her work.

Hedwig Epstein, Moscow, Russia.

IT is now over two years since I became interested in Christian Science, and it is with a feeling of gratitude that I give my testimony. I was ready for the hospital, a doctor having said he had done all he could for me and that I could not be any better until I had an operation. At this time a friend brought me some *Sentinels*, and when I read the testimonies of healing I thought that if others could be helped there was also help for me. I went to a practitioner

and began to take treatment; in four weeks everything was overcome, and I found myself a well woman,—free, out of bondage. Soon after my healing I met my former physician and he questioned me in regard to my health. When I told him I was perfectly well, that I had been healed in Christian Science, he was surprised, but was generous, broad, and honest in expressing himself; he said he was very glad I did not have to go to the hospital.

I daily thank God for our Leader, through whom the truth has been revealed that delivered me out of a bondage of thirty years' standing. I also want to express my gratitude for the patient and loving help given me, guiding me into the right way. I find the literature sent out by the Christian Science Publishing Society a daily feast of good things, for which I am constantly thankful. The truth of Christian Science was demonstrated to me through my own healing, and I have since had so many beautiful proofs of the healing and preserving power of Truth that I was led to get a letter of dismissal from my former church and to unite with The Mother Church, of which I hope to be a faithful member.—*Mrs. Lizzie A. Gray, Malone, N. Y.*

As I have received so much benefit, spiritually and physically, from reading the testimonies in the *Journal* and *Sentinel*, I feel that I am not expressing sufficient gratitude to God if I withhold longer my experience in healing, which might help some one as other testimonies have helped me. Five years ago I was for several weeks confined to bed with a nervous collapse. I was gradually losing strength, and finally became unable to feed myself, and for months before I was confined to the bed I was not able to read.

As I failed to receive any benefit from medical treatment or massage, I was in the depths of despair when suddenly a thought like an illumination flashed into my mind, and I said to my husband, "There is a higher power than that," pointing to the medicine on the table, "and I am going to be well." I know now that it was an angel, God's messenger, speaking to me. I prayed earnestly that God would lead me and make the way clear for my recovery. My prayer was not answered for several weeks, and I grew gradually weaker and more depressed, when Truth spoke to me again, and I asked the nurse if she knew anything

about Christian Science. She replied that she had heard of those who had received much benefit from it and that she would advise me to try it, if all else failed. The result was that the second day from this time, which was Tuesday, a practitioner came and gave me a treatment. She came every day the rest of the week, and on Sunday I was dressed in quite heavy clothing (for it was very cold) and walked down one flight of stairs, besides several steps to the sidewalk, and got into a carriage and took a long drive.

I think it was after the third treatment that I began to read Science and Health, and very soon was able to read without difficulty, as long as I wished. In two weeks I was able to go to the practitioner for treatment. During the past five years I have not been entirely free from physical discord, and at times I have sought the help of a practitioner, but every ailment has been met, and I realize that every one overcome is an advancement in spiritual growth and in the consciousness of the power of divine Love to cast out fear.

I wish to express my heartfelt thanks to God, also my gratitude to Mrs. Eddy, and feel that I must strive to have more and more of that Mind in me which was also in Christ Jesus, and to keep my consciousness so filled with divine Love that it may radiate from me, and that the helpful rays may reach far and near.

Mrs. Margaret E. Topliff, New York, N. Y.

[Translated from the German]

IN the year 1906 I twice had an attack of pleurisy which was not entirely healed through medical treatment, and the following year I had lung trouble which was so severe that I was hardly able to walk. A professor whom I asked to examine me declared that in my case it was useless to prescribe medicine or tell me to go to a sanitarium; that my lungs were seriously affected, and that I must sleep with open windows and eat very light food. I had very little appetite anyway, and besides the cough I suffered much pain and also from sleeplessness.

On the second day after the professor's examination I heard of Christian Science through a neighbor whose son had been healed by it, and he advised me to turn to it. I immediately went to Berlin and applied to a Christian Science practitioner for treatment. On the second day I

ate with much better appetite, as the practitioner had explained to me that I should eat whatever I desired. I had treatment for a week, and then was able to return home to my family. I am now entirely well, able to attend to my farm and to do all the work; but I cannot describe in words the wonderful light and the happiness which has come to me through Christian Science. I do not think I would be alive if this glorious truth as taught by our Leader, dear Mrs. Eddy, had not healed me. This healing truth has also been demonstrated in various ways in my family, and I am grateful with all my heart to God, and to those who have helped me so lovingly.

August Albrecht, Steesow b. Lenzen (Elbe), Germany.

PHOTOGRAVURE OF MRS. EDDY

In response to many requests for an authentic and satisfactory picture of Mrs. Eddy, the Publishing Society has secured, and now has ready for distribution, a fine photogravure, made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph of Mrs. Eddy taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch picture (mount 12x16), single copy $1; six copies $5.25; twelve copies $9.50. 12-inch picture (mount 15x20), single copy $2; six copies $10.50; twelve copies $19. 16-inch picture (mount 21x29), specially adapted for reading-rooms, single copy $3.50; three copies $9.50; six copies $18.50; twelve copies $33.50.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

IN studying the sayings of Jesus, one cannot fail to be impressed by the thorough understanding of the vagaries and limitations of the so-called human mind which he displayed. His parables and his metaphors go to the very root of humanity's foibles, and point out the weaknesses and self-deception of mortals, the failings not only of those in his own day, but in ours as well. His parables were of the daily life and work of the people to whom he talked, yet they were so profound and so applicable to all ages that they teach the same spiritual lesson today as when uttered by him; and the same is true of all his sayings. What, for instance, could more thoroughly expose and rebuke the folly of self-righteousness than his unsparing condemnation, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Again, when he spake a parable "unto certain which trusted in themselves that they were righteous, and despised others," we find the same keen discrimination between the Pharisee who publicly professed his thankfulness that he was "not as other men are," and the publican, humble and self-abased, who pleaded only for God's mercy to him a sinner. How incisive is his declaration: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Of the same type was his parable of the good Samaritan. The traveler who had fallen among thieves had been left by the roadside, despoiled and wounded, dependent on the kindness of some chance passer for succor and assistance. But the priest and the Levite, from whom he might reasonably have expected help, in their comfortable self-com-

placency "passed by on the other side." It was a Samaritan, one of the despised people, who came to the rescue of the sufferer,—"bound up his wounds, . . . and set him on his own beast, and brought him to an inn, and took care of him." And even the one who was seeking to put the Master at a disadvantage by his questioning was compelled to admit that the despised Samaritan was the true neighbor.

And yet again do we find recorded the scathing censure of those who from their fancied security of high position would scorn the repentant sinner. The Pharisee had invited Jesus to dine at his house, and yet had failed to show him the courtesies usually accorded to guests. When therefore the Magdalen, repentant and weeping, sought to show her sincerity in humble service to the Master, the Pharisee, pluming himself on his own wisdom, thought his guest could not possibly be the famous prophet which rumor reported him, else he would have discerned the character of this woman and spurned her. But he, too, was taught a lesson in that loving assurance which fell from the lips of the Master: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

In these parables and sayings of the Master which so persistently and consistently rebuke the self-righteousness which can have no place in the kingdom of heaven, and commend the love and humility which seeks to be obedient to the "great commandment" and to the second "which is like unto it," there is food for much thought on the part of Christian Scientists. It was doubtless in the clear light of that marvelous understanding which came to her through long and faithful study of the Master's teachings, in her search for the healing truth, that Mrs. Eddy wrote: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (Science and Health, p. 365).

We cease to wonder at the marvelous works of healing wrought by the Master as we read of that tender, loving, infinite compassion which enabled him through his unfailing trust in God to fulfil that mission whereof he prophetically read in the synagogue, after his triad of temptations

in the wilderness: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." There was no one too poor, too lowly to share in his ministry,—the lame and those from whom all others turned aside when the pitiful cry "Unclean! unclean!" came to their ears, the impotent and the blind, the beggar by the wayside and the rich centurion's daughter,—each and all received the loving assurance, "I will: be thou clean." No one appealed to him in vain for help; so tender and sympathetic was he with their weakness and suffering that Paul later wrote: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

As professed Christian Scientists we are striving to follow in the footsteps of the Master and of the beloved Leader through whose toil and trials the way of the Christ-healing has again been made plain to us, and when we have consecrated ourselves whole-heartedly to this great work; when we have ceased to think of "the loaves and fishes," and are daily striving to be patient, gentle, and loving, even as was our great Exemplar; when we are so imbued with love for humanity, the tender compassion for the sick and the sinning which casts aside the letter of Christ's gospel for the life-giving spirit, that in our burning zeal for their salvation, like Jacob we will not let them go until through the power of God we have prevailed,—then, we too shall do genuine healing, heal as did the Master and his disciples, for we shall have acquired that understanding of the truth that makes free of which Mrs. Eddy writes: "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (*Ibid.*, p. 367). Touched with the divine fire, the "power from on high" which fell upon the apostles of old, we shall cease to delude ourselves

with the thought that we can follow Christ in any other than the way marked out for us, and which must be faithfully pursued to the very end.

ARCHIBALD MCLELLAN.

THE initial word of St. Paul's injunction to the Philippians, "Let this mind be in you, which was also in Christ Jesus," is a small key, but it opens the door to a broad and exceedingly fruitful field of thought. No Scripture writer has done more than the great Tarsan to illustrate and emphasize the strenuousness of the human struggle involved in the overcoming of evil, and yet he has made it luminously clear that all efficient doing is to be identified with consent of heart and will to divinely accomplished facts. In a word, to give adequate consent to the sovereignty of divine Mind is all that we are asked to do, or can do, whether for the least or for the greatest end; and the recognition and enforcement of this truth constitutes one of the most significant features of the teaching of Christian Science.

It may be truly said that an attitude of consent is the distinctive mortal mood, but this is the willing acceptance not of that which is, but of that which seems; it is a yielding to the appeals of materiality, to appetite and impulse, the seductions of the flesh and of the world. In contrast with all this, St. Paul's counsel is that we consent to the verity of being, to divine Mind, its guidance and government. The secret of effective living is thus seen to be the acquirement and exercise of that self-command which makes it possible for us to honor the declarations and demands of spiritual sense, to rejoice alway in the Lord.

In one sense this is no new doctrine, for while still subject, and in large degree, perchance, to fall into temptation, Christian believers, as a body, do not mean to consent to sin; they sincerely condemn wrong-doing, and self the wrong-doer, in so far as what they think of as sin has been indulged in; nevertheless, these same people maintain a marked attitude of consent to much which the Master certainly classified as "the fruits of sin," namely sickness, decrepitude, and death. Such consent is frequently expressed in the declaration that these things pertain to God's government of men, and this despite the fact that Christ

Jesus refused all consent thereto, and publicly annulled them as having no right to be, because not of God. All this can but distinctly tend to weaken and defeat the endeavor to resist sin, for we cannot consistently condemn the tree so long as we think we are profiting, or may profit, by its fruits.

In one of his most moving appeals St. Paul cries out, "Yield yourselves unto God, . . . and your members as instruments of righteousness unto God;" and in a kindred urgency Mrs. Eddy writes, "This so-called mind . . . must by its own consent yield to Truth" (Science and Health, p. 151). The consent of Christian Science is to naught but Mind and its manifestation; it is the forever recognition of reality, and the gist of all its teaching is found in this single injunction of the apostle, that we "let" the Mind of Christ rule in us. The divine provision is complete, our salvation depends now upon our responsiveness. This was declared by the "Alpha and Omega" in St. John's apocalyptic vision, in terms which make such large concession of incapacity to force the issue, as to seem well-nigh pathetic. "Behold," said he, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Surely nothing could be added to the emphasis thus laid upon the significance of the honest acceptance of Truth.

These words of St. Paul lead thought to the realization of yet another salient teaching of Christian Science, namely, that all efficiency pertains alone to the activity of divine Mind in human consciousness; that our every power to do is thus generated, our every want thus supplied, our every trial and emergency thus provided for. All real achievement or progress is measured and determined by our reflection of the divine intelligence, sanity, wisdom being nothing less than the appearing of the thought of God. Conviction of the lawfulness and naturalness of Jesus' words, "The works that I do shall he do also," is thus grounded as a corollary of what might be termed an axiomatic truth which is accepted by Christians of every shade of belief. So long and so far as Immanuel, "God with us," is received as a tenet of Christian faith, its logical sequence of our spiritual efficiency in Christ, the power to do the Master's works, must obtain.

This is the simple old-time truth which Christian Science

is pressing upon the entire world's attention, and yet this is the one feature of Christian Science teaching which has proved an offense, an "unwarranted presumption," in the judgment of many Christian believers. It is quite impossible to separate Mind, even in thought, from Mind's activities, a non-thinking intelligence being a nonentity; hence all who concede that the Mind which was in Christ Jesus may be in us, must concede the possibility of all the phenomena which in Christ Jesus attended this presence of Mind. There is no escape from this conclusion, unless we deny the unvarying qualities of Mind, and yet to grant this possibility is to consent to the whole contention of Christian Science as to spiritual healing.

The sense awakened by this thought of the wondrous meaning of a genuine consent to Truth, is very uplifting. It gives a new dignity to our concept of self, it kindles all the impulses of greatness, and it sufficiently explains those wondrous words of the great apostle: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

JOHN B. WILLIS.

A STUDY of the relation which exists between revelation and inspiration is of profound interest to the Christian Scientist. The dictionaries tell us that revelation is "the act of revealing or communicating divine truth, especially by divine agency or supernatural means." Trench says that "God's revelation of Himself is a drawing back of the veil or curtain which concealed Him from men." From the Christian Science standpoint this would mean the removal of material sense, which of course would shut out the recognition of God, who is Spirit. In Science and Health (p. 141) Mrs. Eddy points out the fallacy of the belief that revelation "must come from the schools and along the line of scholarly and ecclesiastical descent;" and her statements are fully sustained by the facts of human illumination throughout the centuries,—the greater number of those through whom God has spoken to mankind being outside of any priestly order.

Here it is well to ponder the fact that the revelation of divine Truth is of such supreme value that it may rightly be regarded as the source of all true progress, for without

a knowledge of the creator and His laws the race would inevitably drift into chaos and darkness. Now revelation implies inspiration, which is defined as a "supernatural divine influence exerted upon the sacred teachers and writers by the Spirit of God." If God gives, man must receive, else were the gift unrecognized and of no value to those in need; but happily there have been those throughout the ages who had eyes and ears for the divine message, who were ready to receive when the Spirit was poured out from on high, and to these the world owes what it can never pay, though it is slowly awakening to admit the debt. It is absolutely certain that a window admits more light than does a stone wall, and it is no less certain that one must have "lost much materiality—much error—in order to become a better transparency for Truth" (*Ibid.*, p. 295),—a fitting channel for inspiration. It is true that we ourselves need some measure of inspiration in order to appreciate inspired thought, but the promise is that God will pour out His Spirit upon "all flesh," and, as in the days of the apostles, this outpouring will be signalized by the overcoming of sin, disease, and death. It cannot be otherwise, for to this end Christ Jesus wrought and taught.

To this age has come a wonderful revelation of God, Spirit, and of spiritual law, and it reaches humanity through the inspired utterances of the one whose spirituality fitted her to receive it and give it forth to all who were willing to accept the truth. Nor has the proof of true inspiration been lacking, for, as of old, the healing has come which proves the presence of the Holy Ghost. Not only have unnumbered thousands been healed in Christian Science, but in almost every instance a quickened sense of inspiration has come through the study of our revered Leader's writings, which has opened up the treasures of the Holy Scriptures and made them glow with the living power which heals sickness and destroys sin in every age. The textbook, "Science and Health with Key to the Scriptures," makes known to the world the Principle and rules of divine Science, while Mrs. Eddy's other writings show the application of these to all human problems, individual and collective. It is true that some of the articles contain strong meat for the more advanced students, but there is no lack of pure unadulterated milk for the babes.

The writer was greatly impressed by the counsel recently

given to some students of Christian Science by their teacher, viz., that each of them should endeavor to read at least once in the year, all of our Leader's writings, in addition to the daily study of Science and Health. It seemed a formidable task, but a moment's reflection told of the results which could not fail to follow the undertaking, for in these writings is found by the sincere seeker the inspiration which inspires alike the one who is its channel and those who are touched by it,—which heals, uplifts, strengthens, purifies; which, in a word, gives the more abundant life promised by Christ Jesus. The one who thus keeps alive his own gratitude for the message of Truth to the present age, will understand better each day the message and the messenger and also the Master's immortal words and works, nor will he ever have cause to mourn an absent Leader, for the truth that inspired the message two thousand years ago, and inspired the revelation to this age, abides with us if we heed and love the Word. In Acts xix we read this cheering sentence: "So mightily grew the word of God and prevailed." May its import characterize our own day!

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIX SEPTEMBER, 1911 Number 6

THE APPEAL OF BASIC CHRISTIANITY

HON. CLARENCE A. BUSKIRK

THE true and therefore practical Christian religion makes its appeal to our highest reason, ideals, sentiments, hopes, aspirations, faith, incentives, emotions. If it made its appeal to our reason only, it would be as bare and barren as an empty eggshell. Mortal man, unlike the real man, is influenced, swayed, and governed, restrained and impelled, more frequently and more powerfully by other impulses than those which are born of reason. If, however, a religious teaching is discovered by us to be unsupported by our highest reason, it is sure to lose its hold upon our thoughts and lives. And if it seems to be able for a time to retain its scepter, through supports apart from reason, its short-lived dominion is sure to be one of superstition, folly, sterile ritualism, dangerous emotionalism, or idol-building sentimentality.

Any religious teaching which is not based and builded on truth is an insult to intelligence as well as a cheat, and must in due time come to be weighed in the scales of highest reason. This highest reason is itself composite, being made up in part of man's spiritual intuitions. Man's highest reason, including his spiritual intuitions, may be jostled for a time, like the mariner's needle, out of the right poise and direction; but Truth is the eternal lodestar which is always potently attracting and which influence finally rules. It is narrated that a child of royalty was once stolen from his cradle and a gypsy child put in his place. The gypsy child grew to manhood unsuspected, was crowned, wore

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the habiliments and received the homage and wielded the power of a king. So also there have been many false claimants in the temples which have been erected by men to the worship of Truth. But this does not falsify the fact that there is Truth always to be adored.

The appeal of basic Christianity is ever to the very highest. It is never made to the lower instincts or cravings of men, but ever to the highest and purest that is in them. Whenever an appeal is made which differs from this, even in the least, we may be sure that a false voice is trying to deceive us. Its appeal is never made to our groveling fears of punishment, and it never holds out to dishonest thought how it may artfully escape the just deserts of its transgressions. Its appeal never seeks to frighten men into religious professions by painting terrifying pictures of the supreme intelligence; for fear is not the name on the gate which opens to our loving and adoring search after Truth. The lust for riches and temporal power and display is never lurking as poison in the cup which it proffers to thirsting lips. There is no singing of its hymns of peace and joy above bloodstained bayonets; no false pretenses, no guile nor hypocrisy, no hidden sins nor falsehoods of any sort whatsoever, intrude their impure presence into its appeal to man as the rightful son of God. It makes no proselytes by means of torture-chambers and dungeons.

The appeal of basic Christianity comes to men accompanied with persuasive proofs of its truth and trustworthiness. Jesus was not content with merely preaching his gospel of love. He proved it as well as preached it. His appeal was one of humanitarian and evidential works as well as of words. Men are led to believe more surely and more steadfastly by object-lessons before their very eyes than by any syllables of speech. Hence Jesus admonished that we "heal the sick" as well as "preach the gospel." His utterance, "Though ye believe not me, believe the works," shows the importance in his estimation of practical demonstrations in the appeal of Christianity. And one of his immediate apostles said, "Faith, if it have not works, is dead, being alone." Doctrinal Christianity may show us the framework of the plant, but the vitalizing sap which furnishes its growth and vigor and which in the divine sunlight of Love blossoms and fruits, is the faith that comes from "works."

The appeal to humanity of basic Christianity is the teaching of Truth. Jesus taught by words and works that "God is Love." Love purposes the divine will throughout God's universe. Every notion of God's universe which is based on the deceitful testimony of so-called physical sense, and which points contrariwise to anything antipodal to Love, is a false notion. Every notion which teaches that God discriminates between the classes of persons needing divine aid (as, for example, in favor of the sinning and against the sick), is quite as unthinkable as would be the notion that God is a respecter of persons. Jesus gave aid to the sinning and sick alike.

True religion must point out the path to a complete deliverance from all our ills alike, call them by what name we will or arbitrarily classify them according to our own notions as we will. True religion meets all human needs alike with its promises and its means of supply and salvation. It meets the needs of this life as well as of a life to come. All our needs are more or less composite. Take what is commonly termed physical sickness, for example. It is incorrect and practically misleading when we search for the remedy, to diagnose it as something of physical causes and effects: and any system of physical diagnosis which ignores the mental causes of disease inevitably lures its students into wrong paths in their search after remedies. It is crassly superficial; and its neglect of the real factor of causation makes it impossible for it to be scientific and trustworthy.

Sickness is a phenomenon (appearance to sense) of the body, which could not be presented to sense if there were no mind (mortal or carnal mentality, not immortal or perfect Mind). Science and Health teaches: "The body is the substratum of mortal mind." "Mortal mind and body are one;" that is, sickness is a phenomenon of mind and body as a unit. "Matter and its effects—sin, sickness, and death—are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind" (pp. 371, 177, 283). No part of the body (for example, the skin or a lung) can believe itself to be sick; it is so-called mind that so believes. Nor can the body believe or will itself to be well. Mortal sense alone entertains the belief of old age, weakness, infirmity, *et cetera*. Neither the body nor any part thereof declares itself to be either dying or dead;

it is the mortal mind which so believes and declares. Mrs. Eddy writes: "Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind." "What causes disease cannot cure it. The soil of disease is mortal mind" (*Ibid.*, pp. 282, 188).

Basic Christianity appeals to humanity with its joyous and inspiring promises of deliverance from all our ills, through the overcoming of our false beliefs by the understanding of what is the truth. Said Jesus, "Ye shall know the truth, and the truth shall make you free." Truth frees us from what is not true, not from what is true. From the view-point of Jesus, therefore, the ills of humanity are untrue; that is, they are the deceptions of mortal mind. The body does not say or think that it is either sick, suffering, dying, or dead; and when mortal mind so says or thinks, it is thinking and saying what is not true, and the truth is the right remedy therefor; moreover, the right remedy is the sole dependable and scientific remedy.

The promise of deliverance in the appeal of basic Christianity is a full-orbed promise, for it is the promise of help from infinite intelligence, Truth, and Love. It can have, therefore, no exceptions, no restrictions, no limitations. It is not a promise of finite experimentation, nor of finite seeking after ways and means and methods; it is the promise of an infinite and eternal process according to the everlasting and immutable government of all-governing and all-present and all-powerful Mind. It is the promise which is a deduction from the "faith in God" which Jesus admonished us to have,—in God who is always good and whose ways and government, therefore, likewise must be always good. It is based on the truth that the creative Principle must be the Principle of harmony, and that all the discords which the human mind believes in from the testimony of sense, can be no more than negations; for there can be no law of discord, except in human belief, from which the truth frees us. It is based on the fact that God is Life,—the life-creating and life-preserving divine Principle, and that God does not mock Himself nor thwart His own purpose and program with the enactment of any opposing laws of disease and death, any more than with laws for the activities of sin.

The appeal of basic Christianity comes to humanity with the joy-inspiring assurance that what is called evil, what-

ever its appearances or presentments to sense in the way of crime, vice, sin, sickness, suffering, death, has no law, no power, no government behind it or sustaining it, except belief in the false power, law, and government of mortal mind. The everlasting arms of divine and ever-present Love are around us and sustaining us, always and everywhere. Our tears are therefore transitory, and our peace and joy eternal. For man's spirituality is promised and proven in the appeal of basic Christianity: the logic of the whole content of the works and words of Jesus shows that man in his true individuality is spiritual, in the image and likeness of Spirit, God, and all that is spiritual is undying.

[Written for the *Journal*]

ENFRANCHISED

AGNES FLORIDA CHALMERS

OUT of the depths I heard a woman cry:
"Give me, dear Lord, a mission that I may
Work as my brothers work, and grant that I
May know the joy of sacrifice,—the way
Of human love—the shadows and the light."
I heard a cry out of the depths of night.

At break of day, I heard a woman sing;
Her voice ascended as 'twere borne above
The noises of the world,—its gladsome ring
Brought to earth's weight-bound toilers light and love:
"I thank Thee for the good Thou, Lord, hast given—
This service, limitless as earth and heaven."
Such was her song of praise. I, from the tone,
Knew 'twas the woman who had prayed alone
For a great gift; and eagerly I sought
To learn what magic change her love had wrought.

I saw a woman, tender-eyed and glad,
Eager to do the civic task that had
Been given her. I saw her prayerful eyes,
Thanking the God of all in glad surprise
For woman's new-born strength to stand alone
Among the sons of men and claim her own.

[Translated from the German]

JGHTS ON LIGHT BY A NATURAL SCIENTIST

DR. W. K. GEBHARDT

JGH the conscientious and consecrated study of eachings of Christian Science, that wonderful ıtion which has come to the world through Mrs. a deep moral and religious change takes place in ısciousness, an unparalleled Christianly ethical or consciousness is led out of the bondage of ma- nking upward into the liberty of life in Spirit. The ense which is more or less dormant in human thought, sense of a constant, conscious unity with the ing, indissolubly connected with the unshaken conviction that God, good, is all powerful and that evil is impotent,—this God sense is gradually being resuscitated on our march through the fields of divine Science, being delivered from its seeming subjection; in a word, men are being "saved." Spiritual illumination is being experienced. Discerning our spiritual estate, we become conscious with deepfelt joy that we are the "children of light," which sublime and glorious title was given by our Saviour and the apostles to those sons of men who with earnest determination turn forever from the material sense of life and become conscious of the true Life.

On his way from a belief in materiality to spiritual life, the student of Christian Science becomes daily more aware that the gulf which separates him from the "children of this world," to which he himself formerly belonged, is growing wider. His interest in them and in their ways and doings wanes as he recognizes their thinking to be without a basic Principle. On the other hand, he feels that he is united with them by human ties, which become firmer and stronger as selfishness by which he was governed heretofore is constantly yielding to love for his neighbor. He realizes the deep import of Jesus' command: "Love thy neighbor as thyself," and he experiences a sense of charity and sympathy for his fellow-beings who are yet wandering and whom he would lead out of darkness, that they, like himself, may become the "children of light."

In the Old as well as in the New Testament we find that the word "light" occurs very frequently. With the creation

of light begins the creation of the world, and we are told that the creator divided the light which He called day from the darkness which was called night. The psalmist sings about God being clothed in light. "His brightness was in the light, he had rays of light coming out of his hand: and there was the hiding of his power," exclaims Habakkuk (Luther's Bible). Yet more wonderful are the statements found in the sixtieth chapter of Isaiah, which might be called the song of light.

In Scriptural language the word "light" always stands for the divine Mind, Truth and its ministry, whereas the word "darkness" is always a term used for error, for the evil beliefs and works of men. The Saviour often referred to himself as the "light" or the "light of the world." He promised to his followers the "light of life." We read that those who are called unto salvation shall "walk in the light." Paul writes in his epistle to the Romans: "Let us therefore cast off the works of darkness, and let us put on the armor of light," and in II Corinthians he writes that "the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Peter expresses himself in similar terms, when he says: "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light." In Science and Health (p. 561) Mrs. Eddy refers to "spiritual Life" as being "the light of men."

It is worth while, therefore, to inquire into the human concepts of light. What do men mean by this word which they use so constantly? Let us see how the science of light—optics—answers this question. The realm of this science is very broad, for there is hardly a subject to which physical research has devoted more study and attention than to the phenomena of light. It is but just to acknowledge the diligence with which the investigators, among whom are the most eminent in the history of natural science, have worked, and yet they have not given us anything like a satisfactory answer to our question. We are confronted over and over again by theories, and the investigations of this branch of physics are of great interest; nevertheless, the theories regarding light are far from being mathematically exact and conclusive.

In ancient times light was believed to emanate from the human eye, and that returning from the objects it made these visible to the eye. The modern investigator smiles

at this concept as well as at later theories. He would also relegate the so-called theory of emanation, the corpuscular theory, to the scientific scrap-heap, were it not that the name of Isaac Newton is connected therewith, and above all were it not for the fact that this theory has recently acquired a certain importance. The corpuscular theory, which was accepted only after a severe struggle, taught that light consists of particles of matter hurled out from the shining body with tremendous speed, a speed which was calculated to be one hundred and eighty-six thousand three hundred miles per second. This theory had scarcely asserted its dominion, however, before a new and dangerous competitor arose in Huygens' theory of vibration, although it was not generally accepted by the representatives of this special branch of science until other well-known investigators had taken a decided stand for it. According to this teaching, nothing substantial or tangible emanates from the sidereal bodies, light being an undulatory movement which propagates itself from the shining body very much as air waves pass out from a sounding body, though with infinitely greater rapidity.

The investigator in Christian Science will see quite clearly from the strife among theories which has taken place in this field, that the material conception of the world has become more and more intangible; that it has grown less and less material with every step, and that what we conceive of as "matter" has gradually been dissipated. And he will not be mistaken in drawing the conclusion that natural science, so long as it does not free itself entirely from materialism, will continue to err in the realm of speculation, until finally it will reach the end of its subtle sophistry, and exclaim with Faust: "I see that we cannot know!" Indeed a famous savant, Professor du Bois-Reymond, in a dissertation several decades ago pronounced the words of resignation: *"Ignoramus et ignorabimus!"* (We do not know it and shall not know it); namely, that which is beyond the limits of our perception of nature. What a declaration of bankruptcy on the part of materialism! Yes, those who have toiled long in the dark and failed, will at last be obliged to cast their nets on the right side of the ship. They must become willing to step out of the realm of physics into the realm of metaphysics.

Strictly speaking, the physical scientists have already over-

stepped the bounds of materialism. For when all the powers at the command of the so-called physical senses, upon the perceptive powers of which all material science rests, had proved insufficient to explain certain phenomena, they broke over into that domain of metaphysics which might be called the outer court of Spirit. As it would hardly be possible to assume that they did not realize the nature of the step they were taking, in other words, that they did not know it to be an infringement, even a desertion of their own position, one cannot help surmising that the followers and adherents of the new theory must have recognized their inconsistency though they did not wish to acknowledge it. The main object of the materialists has been to uphold their theory which still means everything to them, namely, that matter is endued with a power of its own. Materialism has thus been compelled to assume the hazard of leaving the domain of the physical senses in order to uphold the theory of vibration of light at all!

The waves of light—let us here follow the teachings of the schools—differ from the waves of sound not only because of their much greater velocity, but especially because sound is held to be an undulating movement of the individual molecules of the body, the sounds being conveyed by the air whereas light is transmitted through airless spaces, total vacuums. The physicists tell us that our planet is enveloped by a comparatively thin layer of air, and the immeasurable space through which the sunlight and the rays of the fixed stars reach us contains absolutely no air. A total vacuum, it was argued, could not carry the waves of light, and the question arose: What then carries them? In order to find a way out of this difficulty, human speculation built a most complicated structure, to wit, the theory of the existence of an exceedingly thin, imponderable, but highly elastic substance, which fills the universe. Light, it was generally taught, is an undulatory movement of this hypothetical substance called ether. Although it has never been possible to take any cognizance of this light-ether through the medium of the material senses, the representatives of a material conception of the world have not hesitated to utilize it in their scientific deductions, even as they do those things which are recognized by the physical senses. The experts, curiously enough, in order to bridge over the gaping contradiction between the claims of ma-

terialism and their own attitude, have gone so far as to assert that the ether is probably a fluid more subtle than human thought can conceive, yet a substance to which certain qualities pertaining to a solid body must be ascribed. Taking the energy of the light waves as a basis, it has been calculated that the ether is some fifteen trillion times lighter than the atmospheric air.

The science of chemistry, with its atomic theory which was of far-reaching importance to its concededly splendid development, and without which chemical processes simply could not be explained, has also laid aside materiality. No human eye has ever seen an atom, and it cannot be found with the strongest microscope. Yet the atom which is looked upon as the smallest indivisible unit was supposed to consist of material substance. Now Dalton's theory, in order not to collapse, also needs the hypothetical ether. The inconceivably thin, elastic substance, according to this theory, not only pervades all the universe but also all solid bodies, filling out the space between "material" molecules and atoms. The infinite mundane space, according to the schools, is likened to an ether-sea in which the planets are gliding on with tremendous rapidity without producing friction, and in which all the events of nature take place.

What contradictions are revealed by the attitude of the "wise and prudent"! They have acted like Nicodemus, who lacked the courage to go to the Saviour openly in the light of the day, but stole his way to him in the dark. The consequences of this lack of frankness and straightforwardness are inevitable. The kingdom is inevitably "divided against itself," the house which seemingly was built on a firm and unshakable foundation begins to move, and soon it will fall, and great will be the fall of it.

The atom which has ruled undisputedly for many years, being believed to be the smallest material particle,—and he was very brave indeed who dared to attack the atom-theory a decade ago,—is not found to be worthy of its position by modern scientists. Already many claimants for the throne are coming forward. In order to explain certain phenomena, the result of the latest scientific investigations, especially in the field of electro-chemistry, smaller units yet were needed. The researches about radioactivity, which created such a stir recently, called insistently for a revision of the atomic theory. These radioactive bodies revealed the

fact which the great Victor Meyer had in view long ago, and which was the aim of his pyrochemical studies, namely, "the destruction of matter." And one of the leading chemists of our times, Prof. W. Ostwald, emphatically declares that what is termed matter must be considered only as a collection of energy in space, and he rejects the atomic theory altogether. In his opinion and that of his numerous adherents, although his statements still meet with considerable opposition, matter is a form of energy, and Mrs. Eddy's statement that "we tread on forces" (Science and Health, p. 124) is thus being confirmed by modern physical research.

Much is being said these days about the electronic theory as set forth by the physicist, Sir S. I. Thomson, which is practically a modification of the old corpuscular theory of Newton above mentioned, which was cast aside long ago. The new electronic theory is supposed to explain the constituency of all matter in annihilating, so to speak, the former units called atoms, and out of their débris building up new atoms, namely, the whirling electrons. The atoms would then be, as it were, small systems of worlds, consisting of thousands of electrons whirling round each other. These would be atoms of electricity moving inside the bodies without being bound to material particles, yet they are said to be in a degree substantial.

This short explanation shows how severe is the struggle which is now going on in the realm of physical science. Grievous wounds are inflicted on materialism, but it does not want to yield and desperately defends its sovereignty. It does not want to admit that matter is naught, that all is Mind; and when pressed hard, it still speaks of "material, physical forces," in order to save its position. But the day is not far removed which will bring full light concerning this subject. The search for Truth after all is the motive of every earnest seeker. It prepares the way for him, even as the lighthouse indicates the direction to the mariner. The investigator, to be sure, will rub his eyes in astonishment, when the result of his work leads him into the land whose existence he had heretofore denied. Indeed the smallest admixtures of materiality must be separated as tares, for Christian Science teaches that "deductions from material hypotheses are not scientific" (*Ibid.*, p. 273).

Before she discovered "divine metaphysics," our Leader gave much study to homeopathy, and in her text-book re-

peatedly refers to this curative method, giving a correct explanation of it as well as of its mode of action, which up to this day is not understood by many homeopathists. When Mrs. Eddy came to see that with the higher homeopathic attenuations—the effects of the homeopathic drugs being known to increase with the higher attenuation—the curative means as matter is not active, but that a purely mental process, a process of human belief, is taking place, she already stood in the "courts" of the realm of Spirit. In Science and Health (p. 156) she says: "Metaphysics, as taught in Christian Science, is the next stately step beyond homeopathy."

In a way similar to that of Mrs. Eddy in her study of homeopathy, physical science will be led through and out of the dusk of the ether theory toward the light of Truth. The hypothetical light-ether is already recognized to be the "highest material attenuation." We thus see that when physical science takes the "stately" step—and it will take it some day, perhaps the time is not distant—it must lead to the recognition that that which fills the universe, which flows through and pervades all, is the all-Life, the infinite intelligence, divine Principle, Spirit. Then physical science, having thrown off its material habiliments, will enter the domain of Truth, clad in glorious white raiment; it will have become divine. Then thinking humanity will have realized that God is All-in-all.

[Written for the *Journal*]

NOT COUNTED NOW

MABEL DOBYNS WEIL

UNCOUNTED now, those years of toil and struggle;
Forgotten now, those hungry days and cold,
For in the miner's horny hand
Lies treasure of his promised land,
From vein upturned of rarest virgin gold.

Uncounted now, those darker years of error;
Forgotten now, those devious ways of sin.
The paths of suff'ring that we trod
Before we knew the love of God,
Are blotted out since light of Truth shone in.

TEACHING AND TEACHERS

DAVID N. MC KEE, M.A.

WHEN Mrs. Eddy discovered Christian Science, the revelation included far more than merely finding out for herself how Christ Jesus healed the sick: it also embraced the idea that the kingdom of heaven would be appreciably advanced on earth by teaching others how this is done. Accordingly, in developing the cause she established a department of healing and the equally important department of teaching; and it came about that it was as a teacher that she pioneered Christian Science healing everywhere, and planted and watered the great field of awakening thought. The by-laws of The Mother Church provide for the teaching of students, and this provision is evidence that teaching is still regarded as useful.

The writings of Mrs. Eddy are especially adapted for self-healing and self-instruction in Christian Science. With some individuals the study of her writings is alone sufficient to establish their health, and also to enlighten them in large measure in the practice of Christian healing; but with many, additional advantage is gained by securing the services of a practitioner where healing is needed, or of a teacher to instruct them. Spiritual teaching is as old as divine inspiration itself. The lawgiver, prophet, and apostle, the beloved minister of the sanctuary, and the dear mother at whose knee a child has learned priceless lessons,—all these were spiritual teachers, and they owe their renown and the lasting veneration in which their memories are held to the degree in which they have met the ever crying human need of spiritual instruction.

In Christ Jesus human teaching reached its spiritual ideal; the benign demonstration which in his case invariably accompanied it was the natural outcome of the unusual purity of his spiritual sense. He was pure enough to perceive the mental qualities which are immortal, and which when humanly recognized are seen indeed to be Immanuel, "God with us." He was pure enough to receive and impart the sense of health and life that are eternal, and this sense was to him inseparable from man's true being. His purity enabled him to enthrone this sense so as to subdue material conditions for himself and also for others; it permitted

him to understand the very nature of the mistaken convictions which compose the physical body and which make it mortal, and also how to overcome them. He also taught his disciples in some measure how to do this. Jesus, as a teacher, seems to have been utterly without desire for any popular benefit that might accrue to himself personally: he appears to have had no other thought than to promote the welfare of his followers by establishing the kingdom of God in the affections of those prepared to receive it, and this holy human ideal appears in the lives of all others who teach mankind the sense of health and life, which are indeed eternal.

During the forty-five years of her active Christian ministry, Mrs. Eddy taught in her class-room many hundred students. In this way she pioneered the cause of divine health and goodness among men at that period. Her teaching was distinctively more than a mere course of instruction as to the mental treatment of the sick; it was far more than intellectual information in regard to an important discovery. Exalted herself with the recognition of infinite Love, and learning by experience that it is omnipotent, she strove to awaken a spiritual understanding in her students until they should embrace in their own consciousness this spirit of Christian healing. Illumined by a sublime inspiration, she inspired many with a desire for a higher sense and manifestation of life, and this craving was answered by the presence and power of infinite Love, accompanying them into the sick-room and healing the sick. This was always an essential feature of her instruction; she knew how to develop the incorporeal sense of God and man in those who were ready to have this done for them, until they were able to practise Christian Science healing with distinguished success. Her teaching was always a spiritual elucidation; always a marvelous, Christlike development of the student. As a divine impartation, her instruction never varied: she never departed from the God-given inspiration expressed in Science and Health; and a measure at least of the purity and exaltation which so especially fitted her for the office of teaching is invaluable to all other teachers of this Science.

This same measure of spirituality is no less requisite today for the office of teaching than it was then. It may require years of spiritual development in the office, in the sick-room, and in the privacy of their own communion with

God, to fit students even to begin the work of efficient teaching, years to reach the point in their growth where their own gleams of infinite Spirit are clear enough really to spiritualize the thought of even the primary students who may be ready for it; but while the teachers of this Science have not yet entirely achieved the spiritual impartation that characterized the teaching of their revered Leader, it will always be their privilege to meet the human cost of approaching this; and every advance in this direction will be followed by greater health and goodness among men, as the spontaneous result of the mental atmosphere they will beneficently exhale to the world.

It is also well for Christian Scientists to be very familiar with what their Leader says on this subject in the Manual of The Mother Church. Under the caption "Teaching Christian Science," we read in Section 1: "Teaching Christian Science shall not be a question of money, but of morals and religion, healing and uplifting the race." Section 2 goes on: "Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science." "A teacher . . . shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures and 'Science and Health with Key to the Scriptures' as a help thereto."

The Science of healing will not again be lost; it will not again disappear, as it did from the Christian church in the early centuries; it will be kept new and constant in the world by the spiritualizing effect of Mrs. Eddy's writings and the purification of self persistently carried forward by genuine Christian Scientists. The great Shepherd marks His flock in the fold of Spirit on earth with the divine nature, the Christ-spirit, and this mark essentially characterizes all true Christian Scientists and visibly accompanies them in their work of healing and teaching.

Outside the fold of Spirit, those who have the letter of Christian Science without the distinguishing mark, make true this observation, that departure from the Christ-nature so insistently radiated to all by Mrs. Eddy's writings, and the vanity which would revise or adulterate the scientific statement of truth she has made, or which would proclaim a further revelation that is not in agreement with its spirit,

—these do not and cannot equip any one to heal the sick as does Christian Science by spiritualizing and energizing the mental atmosphere of mankind. Mrs. Eddy's great discovery that the Christ-nature is the adequate healer of all sin and disease, embraced also a correlative disclosure, namely, that outside the fold of Spirit appear dishonesty, sensuality, greed, malice, and such like, all of which are not the mental qualities that heal the sick in Christian Science. Therefore, if any one were to be dishonest, or sensual, or mercenary, or malicious, it would render him for the time being morally unable to teach Christian Science, simply because he cannot inspire students with what he does not possess. In such a case a thorough reformation of heart and purpose alone can fit him even to begin the preparatory experience and moral culture essential to qualify him in time for the sacred office of Christian Science teaching.

The ideal class instruction includes the spiritual development of the student, and whatever qualities of character are requisite in teachers must be found, in some degree, in the applicants. Where these are wanting in the student, moral healing must naturally precede spiritual teaching. Of those who listened to Jesus, some said his doctrine was of God, others said it was of the devil. This difference in judgment was due to the different moral states of those who heard him. It requires a degree of spirituality to perceive the elucidations of spiritual sense; the animal nature does not comprehend incorporeal explanations; since time began, the pure heart alone has fully comprehended inspiration.

The parable Jesus told, of the diffieulty a certain king experienced in securing guests for the feast to be given at the marriage of his son, may import that those who are absorbed in the joys of personal sense have small welcome for such pleasures as are afforded in the world of Spirit; and the incident of Simon Magus, related in the Acts of the Apostles, may suggest the wisdom of eliminating such students as seek instruction from unworthy motives. Whoever from selfish or malicious motives is capable of injuring another's welfare is far removed from the moral uprightness that profits most from class instruction; such a one, when taught, often discredits by his life all that ought to have benefited him; but if the class-room reveals to him his

deformities and impels him, even for a moment, to turn from them with loathing to the contemplation of a better life, good has been done him. To show the materialist, the sensualist, those who thirst for personal recognition or advancement,—to show such as these the disease-bringing and death-laden character of their mortal selves would benefit as nothing else could such as truly seek to be transformed. But, if all these things have not been given up, such persons would of course be utterly unfitted to receive class instruction or to become practitioners, or standard-bearers of that enterprise which against desperate odds is evangelizing the world as a result in part of its being utterly oblivious to the demands of self.

The gospel narratives unmistakably record that Jesus made a special selection of students whom he would instruct in the "mysteries of the kingdom of heaven." To these he no longer talked in parables about the Christ-spirit which heals the sick, and which is a mystery to the materially minded; but he gradually imparted to them a spiritual understanding which was spontaneously accompanied by increased power in their ministry of healing. His conscious possession of the Christ-nature explains his ability to determine moral qualities in human character, and in the selection of students he employed this faculty with surprising success.

Among those the Master taught were some who received, in part at least, the spiritual intent of his lessons, for they healed the sick, cleansed lepers, rendered harmless the purpose of malicious thought, and raised the dead. Others of his disciples, not comprehending the significance of his teaching, nor of their own temporary illumination, slipped again into the current of their former tendencies; or, if they outwardly remained connected with the Christianity of that period, their mental practice, if they had one, became in time some operation of the human mind, rather than of immortal Mind as was the mental practice of the Master. Of the hundreds of people who were instructed by Jesus at this period, only eleven have left a historical record as a spiritualizing influence among men; and the apostle Peter seems to have had in mind some deplorable cases of backsliding when he wrote, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in

the mire." The Master, however, sowed only good seed, although it did not always fall upon good ground. Whenever his disciples were found asleep, the enemy industriously sowed seed in the same field. If ever the harvest was regrettable, it was of the enemy's sowing; and, if there was little spiritual return, it was the fault only of the soil. As a teacher, Jesus was entirely responsible for the purity and the wealth of his spiritual impartations, but never for their perversion in mental practice, nor for the disappointing or barren lives of any of his students And the same thing may be said of every true Christian teacher.

Though the teachers of today in selecting students for instruction may exclude from their classes such as are evidently unprepared, still, with their present ability to discriminate, some may be admitted who have traits which are not suited to Christian advancement. In such a case the spiritual demand arising out of the occasion calls for such mental exaltation on the part of the teacher as shall serve to cast out the unrecognized evils in character; or, failing to do this, they should neutralize their effects in a manner that would Christianize the thought of mankind, as did the great Master before them.

The Scriptures indicate that the one whose heart has grown honest in this world of deceit, the one who has remained innocent in this world of strife, disappointment, and injury, who recognizes himself as destitute and defenseless from every standpoint of personal sense, who lays down his earthly all in gladness for a moment's communion with divinity, who wins some illumination from Spirit, even when the midnights of earth rest upon his heart; who blesses an enemy as spontaneously as he promotes the welfare of his dearest friend, whose heart is as teachable as that of a little child,—such a one receives with advantage the elucidations of Spirit. With such as these for students, beyond question efficient class instruction will bring to the inexperienced the foresight of spiritual wisdom; it will strengthen the weak until able to care for themselves; rekindle faith well-nigh extinguished by adversity; recover the ability to heal where it seems to have been lost; establish the Science of healing in families; furnish in the rank and file a mainstay in Christian Science churches, and give faithful practitioners to a thousand fields. It develops the spiritual sense of some students in a few weeks more than

their study, intuition, and experience have done for them in years. With teachers spiritually qualified for their sacred office, and students prepared to profit by an inspired revelation, class instruction looms large as a factor in bringing the omnipotence of absolute good to the consciousness of mankind. It keeps constant in human view the eternal wonder, that the divine nature may be taught, understood, and demonstrated on earth.

CHARACTER is the flower of manhood; it is the perfect conformity of the will of man to the will of God, the coincidence in human experience of Principle and practice. Character alone is undying. Individuals, nations, worlds even, attain the summit of earthly grandeur only to be remanded to dust, leaving behind them shadows merely of their erstwhile greatness; but the ideals for which they stood, fought, bled, and if need be died,—these perish not; instead, they gather brightness with the centuries. So the end of all human institutions—that which conflict, government, exploration, discovery, invention, education, enterprise, and intercourse of men and nations combine to form and deliver—the sum-total, in short, of the "worth while" in human achievement—is character. And until character is delivered faultless, wars and rumors of wars, famine and pestilence, sin and sickness, want and woe,—in fact, all that signifies and typifies human ignorance and imperfection, with its compensating round of experiences, will continue; for continue they must, until by the operation of the eternal law of right and wrong, of action and reaction, of cause and effect, their force is forever spent,—the great pendulum of the universe, to the ever-accelerating oscillations of which breathless humanity struggles always harder to keep pace, comes at last to rest—its mission fulfilled. Then indeed will "on earth peace, good will toward men" be an accomplished fact, and it will be the only fact of existence, for in all creation naught will remain to interrupt the ceaseless joy of man, and undimmed Mind will rule all in perfect harmony. "Be ye therefore perfect, even as your Father which is in heaven is perfect,"—thus spake the sublimest character in history, he who defined the mark for time and eternity, in whom manhood blossomed at its brightest bloom.—*Harry Franklin Porter.*

A WOMAN'S LEADERSHIP

M. LOUISE BAUM

IT has been a novel spectacle to the world to see a woman in a position of leadership in a great religious movement. Through the centuries now and again some man has risen who has led a religious reform or added to the sum of spiritual understanding by emphasizing a phase of truth that had hitherto been neglected. Such a teacher has usually been denied and decried by his own time, until the worth of his ideas has been proved; but it is safe to say that around none of these has quite the same quality of personal curiosity and criticism ever gathered as in the case of Mrs. Eddy. This is not at all remarkable, in view of the extreme rarity of woman's attempt as yet even to stand as a religious teacher in religious organizations already established. That a woman should establish a new church, with teachings of so marked a divergence in at least one point—the healing—from what has for centuries been understood to be Christian doctrine, was something that could not be passed by without a contribution of opinion even from those most indifferent to the subject of religion in general.

Indeed, one of the interesting phenomena of this movement has been the emphatic opinion on the subject of the character and work of its Leader which has been held by people who on close questioning admit that they have had actually no knowledge whatever of either the woman or her affairs. Today, however, the steady growth of the movement, together with the qualities of normal manhood and womanhood in its representatives, has given headlong opinion pause, and many who before spoke slightingly or condemningly of a noble and courageous woman, stop to ask themselves, What actual ground have I for holding a sense of criticism toward her?

Happily, however, these long years of adverse comment on Christian Science and its Discoverer are drawing to a close. It is no longer a shock to persons to be told that religious truth is scientific, not a matter of personal opinion; it no longer offends physicians to be told that the mental condition of their patients is reflected in the body; and best of all, the people are awakening to trust in God as their present deliverer from trouble of every sort. It was to

the great mass of the people that Lincoln appealed. His wisdom saw that wherever the leaders might stand, for or against him, it was at the last on the great body of public judgment that he must rely to carry out and to be himself justified in his splendid service to the cause of unity and freedom.

In like manner people are learning what Christian Science is, what it does for others and how it actually puts the human in saving relation with God; and the words of Mrs. Eddy, written long years ago, in her understanding love for mankind, are thus being proved true: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health, p. 570). The people are learning, in spite of the world's many misrepresentations and questionings, that here is a deep spiritual teaching which is greatly needed, and that it has been set forth at untellable cost to herself by a woman so loving and strong as to brave the opposition of the four most powerful influences of modern life,—press, pulpit, medicine, and conventional habit; and so gifted spiritually that she was able to establish the new ideal in the face of all the misunderstanding of herself and her work.

The antagonism which all advanced spiritual teaching rouses in the leaders of an older thought is manifest throughout history. The Master's experience is the great example of this. He was called the friend of sinners, was charged with winebibbing; he was named an emissary of the devil. When he was finally led to a shameful death, even his little band of eleven fled, and only a few faithful women stood round the cross. The criticism which Mrs. Eddy excited by her deep searching of mortal consciousness with spiritual light should be for the student of religious history signal proof of the power of her mission and also promise of the honor in which posterity will hold her.

Already the long years of misapprehension are drawing to their inevitable end. Mrs. Eddy and her work gain appreciative mention in most books of biography and review. The new Webster's International dictionary defines Scientist, capitalized, as one who accepts the teachings of Christian Science; and under this last term a correct summary of the teaching appears. Mrs. Eddy is placed in the

close-clipped list of biography. Persons who are awake to the signs of the times recognize in Christian Science a religious movement which has an equal right with every other to the courtesy of those who do not accept its teaching, and see in its Leader a teacher and worker who should receive the honor which all persons of a truly broad outlook accord to sincerity, ability, and proved usefulness in any religious teaching. Lowell has said:—

> Endurance is the crowning quality
> And patience all the passion of great hearts.

Through what is more than the usual lifetime of service, a period that began for her when many women think their life is lived, Mrs. Eddy stood watching, waiting, and working, till the ideal of a purely spiritual creation, of God as Spirit, Mind, and man in His image and likeness, began to dawn on the materialism of this age. The criticism which strikes so deep at the woman's heart did not daunt her; the opposition of many of the powerful and learned of the day did not shake her whole confidence in God and in His commission to her. Such long, close searching into motive has perhaps not been sustained by any public character of modern times, when the world seems too busy to think of one person for more than the proverbial nine days. In the case of Mrs. Eddy, however, her words and her doings have for years been subject to a scrutiny and constant questioning. But this testing has left both unscathed, left her standing higher year by year in the regard of her own people and of the world.

Who would pass by such a spectacle carelessly, or fail to give heed to this remarkable phenomenon of our own day, a phenomenon exceeding in its world-reaching effect anything that history has to show in an equally brief period? Here is a woman for whom tens of thousands, the world over, feel the love and veneration of a child for its mother, of a patriot for his flag. When has this thing been exemplified in the past? Let it be remarked here that with all the love which Christian Scientists bear to Mrs. Eddy as their helper and steadfast friend—their friend, as they now know, even when they were themselves ignorant of her and perhaps stood among her critics—the foundation of their loyalty to her is a love of Truth as impersonal as their loyalty to their flag. She has been the standard-bearer.

Her captain is Christ. Here is the secret of her success, of what the world sees as her influence over others.

Those who read Mrs. Eddy's writings understandingly know these things; they know her by the fruits of her work in their own life. The calibre of this following is not that of dupes or weak proselytes. Lawyers, judges, doctors, even the ministers, are coming to rally round her standard of an absolutely spiritual concept of God and the universe, including man. They have seen and know that this teaching is true. Here is admonishment and means to righteous living which has conquered vice for thousands, lifted thousands from prisons of sickness and sin. The source of such a teaching must be purity and truth; for these words are with power. Mrs. Eddy conformed her life to a lofty ideal, and this is what has given her word such vitality. It has not been a mere fine-spun theory, an idealism for some far-off time. It is her demonstration of Christian faith, hope, and love that has been the incentive to others. It is because she strove, unfaltering, to be what she requires Christian Scientists to be, that her cause has so advanced both in its effectual working for good to the world and in the honor in which it is held today. She has not spoken out of an afflatus of the moment. She has declared that which her hands have handled of the Word of Life, what she knew and lived. Her work praises her in the gates.

That it is a woman who has done this is the marvel of the time. Perhaps there is no greater work of Mrs. Eddy for the liberation of humanity in just this age than the example she has given of a loving, tireless, unselfish, and consecrated woman's life set like a city on a hill. Those who saw her for the first time and expected to find a self-assertive personage of the "new woman" type, stood abashed before the refinement, spirituality, and womanhood that but gained in gracious tenderness and dignity through the years of conflict. Her task demanded not only wonderful spiritual inspiration to sustain the great work of religious reform, but also statesmanship of the highest order to hold in bonds of unity a great body of workers the world over. Nevertheless, for those who knew her she expressed first of all that pure womanliness which Goethe called the "eternal womanly," but which Mrs. Eddy's leadership reveals as the immortal motherly, brooding in patient faith and love over a needy world.

INDIVIDUAL RESPONSIBILITY

J. S. BRAITHWAITE, M.A.

MAN'S individual being is spiritual. By individual is meant that which cannot be divided into component parts. The senses can no more conceive of such a condition than they can conceive of infinity. Mrs. Eddy says of St. Paul that "when the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth" (Science and Health, p. 303). In other words, he realized his individuality. Responsibility is the measure of our obligation to yield to the ever-present divine influence which seeks expression through us continuously and which we have so often resisted. Some reconciliation with this inward voice is continually immanent in our consciousness, and the responsibility, the readiness to answer, lies with us.

Individual responsibility fully realized is therefore the full expression of God by His ideas; *e.g.*, the star in giving light, the flower in its beauty, are fulfilling exactly their individual responsibilities. According to the Bible, "the whole duty of man" is to fear God and keep His commandments. Individual responsibility could not be summed up more thoroughly or more briefly than this, but the actual relationship between God and man must be understood before one can see how to do one's own duty; and, after all, this is the first thing to look to.

It is precisely on the question of this relationship that the divergence between the teachings of Judaism and Jesus, scholasticism and Mrs. Eddy, becomes marked. Materialistic religions have always emphasized the abnormalities and imperfections of men, in the hope of encouraging humanity to purify itself, or at least to go on with the unequal contest with sin and disease, in order that some time hereafter they may become worthy to be called sons of God. Jesus Christ stood for man's perfection and his oneness with God now—lived it and proved it. Instead of saying, "Go, and try by means of prayer and ritual to be less of a sinner than you are," he said, "Go, and sin no more."

In keeping with this attitude Mrs. Eddy has insisted on the reality and perfection of man's spiritual nature now

and the illusion or unreality of the so-called material nature. She also strove to live it, and prove it, and has given to the world a book which embodies a complete, intelligible rule for the demonstration of her teaching. As a result of her teaching it is easier for us today to understand that God is infinite Mind; that in proportion as we prove God's reliability we understand Him and love Him; that we cannot love God, infinite Mind, without loving His idea—man. In practice it is found that an increased understanding of God means greater love for mankind. To dwell on the imperfections of self is no part of our responsibility, but to be fully awake to their falsity while beholding "in Science the perfect man" (*Ibid.*, p. 476), is to be doing one's share of the work that is waiting to be done; namely, the obliteration from human consciousness of all false testimony concerning God and man.

Undoubtedly there is no greater responsibility resting on those who are awake to it than that of acquiring a correct, scientific thought about God and man now. Those who do not think correctly have not yet learned to think. "But," says Ignorance to Christian (Pilgrim's Progress), "I am always full of good notions that come into my mind to comfort me as I walk. I think of God and heaven and desire them." Ignorance is greatly amazed at the rebuke which Christian gives him, which concludes by summing up the former's loose complacency with the words: "Thou never hadst one good thought concerning thyself in thy life." Until we do begin to think correctly we do not dwell in the reality of things, and consequently our sense of responsibility is not developed into a true one.

A very common sense of responsibility is that which prompts one either to undertake work for which he is not properly fitted, or to interfere in his neighbor's affairs. This false sense may arise from the promptings of either pride or presumption, and the garb in which it is clothed is so subtle as to be at times almost impossible of recognition by the one who listens to it. So plausible are these promptings that self-advancement may be made to seem desirable in the cause of good, while presumption puts forward a similar plea at the expense of one's neighbor.

It is related of Sir Launcelot that on one occasion he arrived at King Arthur's court and found that both the king himself and all his knights had tried in vain to heal

by prayer a wounded knight. Arthur appealed to Launcelot to see whether he could not be more successful, but Launcelot said, "How can I expect to succeed where so many good knights have failed—it would be presumption for me to try." The king replied, however, "This would be no presumption, but you should do it for the sake of fellowship." Then Sir Launcelot prayed humbly, and the record relates that the knight was healed of his wound.

This incident gives an idea as to the way by which one may discriminate between presumption and apathy, pride and complacency, a distinction which it might be almost impossible to arrive at by a process of reasoning or argument; namely, the test of fellowship. Fellowship in good was the church which Jesus, the master Metaphysician, established. "I ascend unto my Father, and your Father; and to my God, and your God," were his words to his disciples, and this declaration seems to indicate a great longing that his disciples should advance in their understanding of the real nature of mankind's fellowship with himself and with God.

Love, he taught, was the cement of this fellowship, and if a false sense of responsibility can make factions and disagreements among men, a better sense of individual responsibility and fellowship can unmake them. If, as has been stated, the finding and the retaining of a correct understanding of God and man is the strongest demand which individual responsibility can make upon any one, it does not seem so arduous as would a voyage through the polar regions to most of us; and indeed while to many the latter task would be an utter impossibility, every one may at least begin to correct and control his thoughts rightly. Yet even to do this such a one will need courage and the patience which persists, because the wandering in the wilderness precedes the entrance into the promised land.

Probably it had not occurred to him before that all those good qualities which he has observed and admired in others, and perhaps in himself too, have been chiseled out of crude chaotic thought by the correct, exact, praverful thinking which their sense of individual responsibility has called forth from all the noble characters that have gone before him. But if he sees it now, he sees also the safety and the joy of being right as the necessary consequence of thinking right, and this will sustain him when the way seems hard.

No longer will he accept the thoughts of others until he has himself tested them. He will recall that David tested and discarded the armor provided for him by Saul. And so the recognition of and reconciliation with the inward voice of Truth is nearer than ever before.

It is at this point that the Christian Science text-book, "Science and Health with Key to the Scriptures," makes the strongest appeal and offers the greatest encouragement, for it presents a statement of absolute science; and while one may pause on the threshold to question his worthiness to embark, he will soon see that the responsibility has been laid upon him either to "learn or depart," as the old school motto has it. If he chooses the former course, he enters upon a path that will lead him ever upward in thought, that will open to him the Scriptures and prove a practical guide wherever his sense of individual responsibility and fellowship may lead him.

PROPHETS are divisible into two main classes, the prophet pessimist and the prophet optimist. The reason why the prophet is without honor in his own country is because pessimism is the key-note of many prophecies, and no person is more exasperating than the friend whose assertive "I told you so" merely pours corrosive sublimate upon the sores of defeat. The prophet optimist scores in two ways. Optimism is always pleasant, particularly to him who, vexed with the woes of Pandora's box, clings to the remaining gift of hope as his only solace. If his views are vindicated, there comes the further reward of being hailed as far-sighted.

The prophet pessimist stands to lose all round in the esteem of his fellows. Mankind, bewitched by an old fallacy in a new garb, confident of the Dorado or Utopia round the corner, objects to the embittered individual whose dyspeptic forebodings are as grit in the bearings of the axles of progress. That is the first stage in the unpopularity of the prophet pessimist. The second stage has two alternative sides. If the view of those who differed from the pessimist has been more or less vindicated, he reaps his reward in the scorn his contemporaries lavish on his narrow vision. If, on the other hand, the pessimist proves to be right, and he be human enough to remark on his own foresight, his unpopularity will be even greater than in the first stage.

Electro-Chemical Industry.

OPPORTUNITIES

M. G. KAINS, M.S.

EVER since our schooldays the achievements of great men have been held up to us as examples of what we may accomplish if we will only make the most of our opportunities. The fact that the world's greatest benefactors started in very humble walks of life and were often obliged to reckon with poverty, discouragement, neglect, lack of appreciation, abuse and even violent opposition, [illegible] of a host of other negative factors, is emphasized to magnify their triumphs and to encourage us [illegible] an equable mind the difficulties we have to [illegible] Every one can think of a score in a minute or two—men who have laid humanity under obligation to [illegible] their innumerable services.

[illegible] the largest class of opportunities has to do with [illegible] mankind with more efficient means of overcoming [illegible], more economical methods, shorter and safer processes, quicker or otherwise better ways of reaching desired ends than formerly existed. Perhaps also it is safe to say that as a rule the people who have worked out and made the benefits practical have had to do with methods or implements that were cumbersome, or they were obliged to face difficulties or disadvantages that apparently could not be avoided. Doubtless the fact that the method or the procedure in vogue was not ideal in a great many cases, was the primal reason why these people worked out improved plans. In other words, they exercised thought to improve their conditions and those of their fellow men.

It is evident from this last suggestion that thought along lines of improvement is directly responsible for the improvement. The wish becomes father to the thought and grandfather to the manifestation of the thought, whether this takes the form of a tool, a process, a system, or what not. If this deduction be correct, it follows that the individual who is thinking and observing is more likely to perceive opportunities for improvement than is the person who merely drifts with the flotsam and jetsam of disjointed opinions on the sea of human speculation. Such an individual—the thinker—is far more alert than the average man to grasp opportunities. The fact is that opportunities

are pressing upon us all the time. They are ours for the seizing.

Why then do we not oftener embrace our opportunities? Why do we not make the most of those we see? Sometimes the reason is that we are too sleepy or self-satisfied. We are not enough interested to "make our heads save our heels." It seems easier for us to let things drift as they have done. Besides, thinking only of ourselves or absorbed in indolence, we are not in that receptive state of mind which prompts us to do things for the good of others. We have not the welfare of the race at heart. In other words, our selfishness or our apathy blinds us. It may be said that whoever utilizes an opportunity for motives other than those prompted by self-interest is in some degree directly or indirectly a benefactor of the race. He not only breaks his own limitations, but he makes it easier for others to break theirs. If we do not embrace such opportunities, the fault is clearly our own. We are stumbling-blocks in the highway of progress, and we should either be removed or aroused to do some sort of service.

Another reason why many people do not take advantage of their opportunities is because they underestimate their ability. They are overmodest. They do not realize that they are by nature or experience fitted to perform far more or far better work than they are or have been doing, and they permit diffidence or shyness to blind them to their intrinsic value in the work of life. As a result they do not meet with the measure of success that should be theirs, and others with far less ability but more confidence step in and take the lead. This is a mistake, for the double reason that modesty does not receive its due meed of praise, and conversely, self-assurance is often looked upon as a virtue.

Perhaps the commonest reason for our not embracing opportunities is our ignorance. Had it not been for the prevalent ignorance of their time Washington could have had an automobile, Queen Elizabeth a telephone, and Demosthenes a printing-press. All the "modern inventions" could have been made and utilized as well in ancient times as in this day and age. The basic forces which they utilize were as potential then as now. They were not applied to the betterment of human conditions solely because the people of bygone ages did not know enough. It has been

nece take the intervening steps in knowledge before they could be utilized, but it was always possible to take the next step. This is all that is required of any of us, and in no other way only can we make rational and satisfactory advancement in knowledge, whatever the sphere may be. If men could but have known how to apply the truths of being, they could have had the benefit of the higher civilization which will characterize life a hundred or a thousand years hence. All that limits us is human ignorance of man's divinely bestowed capabilities and possibilities.

We are not called upon to jump to those higher levels of knowledge. Our present duty or rather privilege, is to take the steps that lie immediately before us. It is not for any of us to say, "no opportunities." Every one has them; but we shall not see them if we keep our mental vision closed. We cannot find them by looking backward, nor by looking into our future domain. We must find them in our own environment. If we have ideals for which we are striving, if we are living our lives upon the basis of divine Principle, we shall cast our mites of information into the treasury of human knowledge for the general welfare of our fellow men, and in so doing we cannot fail to receive our reward. Those who are prompted by unselfish motives will always be on the lookout for opportunities. The mere fact that they may never see the results of their work will not hinder them, and they will become all the nobler and happier for this; because they have learned to think and to work for the good of others, they rejoice even before the seed is sown. They know that in due time the harvest will be ready and humanity will reap the grain, and they thus enjoy their reward in anticipation of the good their successors will inherit, which is perhaps the highest kind of pleasure.

If we are awake we shall seize the opportunities that present themselves; no matter who we are, what we are, where we are, what we have achieved, or how lamentably we have failed in all previous attempts, we can take our stand for higher efficiency, greater alertness, a life of greater service than we have ever had before. Doing this, we open our doors for yet greater opportunities to be more useful and therefore more happy, and we thus go on from strength to strength, tendering the fruit of our thought to our fellow beings and gathering our harvest beforehand.

There is one opportunity that deserves to be considered by itself, because it is not limited to a single individual or to a group of individuals, but is coextensive with humanity. Neither is it limited in its application to and by the individual who accepts it; it is constantly broadening, deepening, and extending for all. It is an opportunity which every one may take and continue to take, for no matter when or where we benefit by grasping it, we can continue to benefit in greater and greater degree. Not only this, but by utilizing it we can know that we are reaping all the benefits that characterize opportunities along totally different lines, because we necessarily must profit ourselves and also benefit others here and now. Still further, we can know that we are thereby benefiting generations yet to come. It is the opportunity to live a purer, nobler, more Christian life which is always open to every one. This is the greatest opportunity of all. In no sense is it limited. It is just as open to the individual who has already been striving to live up to the spirit of such a life, as to the person who has not yet taken the initial step. Whoever allows himself to contradict this statement is guilty of self-justification—pharisaism. He would be denying that there is room for improvement. A moment's thought will of course show him that no mortal is perfect; his own innate honesty, his conscience will accuse him, and he will stand convicted.

It is probable that most people do not grasp spiritual opportunity because they are self-satisfied. The person who has not taken the first step, perhaps thinks that while his present condition may not be all that he would desire, yet the Christian life as he sees it does not offer advantages worth his consideration. And the individual who has already been living what he considers a Christian life may be so hidebound by self-righteousness that he does not see his own shortcomings and therefore is not willing to take the next step. It seems quite useless to point out to such people that they are mistaken. Perhaps the only way that they can be awakened is beyond the power of outside influences. They must be aroused from within. The process of awakening is often a very slow one. Most frequently, perhaps, it begins with suffering, or with discontent with themselves, their conditions, environments, or their outlook. At any rate, when a feeling of unsatisfaction rather

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gh the centuries since Jesus seized his opportunities ... tablish his ministry, people have been striving to appre l, comprehend, and apply his teachings to their every-day fairs. But such has been the misconception of these teachings that progress has at times been exceedingly slow. History has few darker pages than those sullied as the result of misconception of the commission Jesus gave his followers. Instead of healing and saving, the nations have time and again been plunged into war. Even today, though the world has grown in tolerance beyond the possibility of a religious war, the mental strife has not wholly disappeared, though it is slowly but surely being suppressed by the spirit of brotherhood which is becoming more and more universal. All through the centuries the opportunity practically to apply the rules laid down in the Bible, and especially in the New Testament, has been at hand to be seized. Now and then men or women with clearer vision than their contemporaries would grasp a little better the essential idea and in a degree approach the fundamental Principle. Little by little, but steadily, the world has been growing better and people have been gaining in receptivity. At length the dawn of another religious era arrived.

As in many other spheres of experience, the opportunity to change the old order of religious thinking and doing dawned at a time when conditions seemed more or less hopeless. Nevertheless, Mrs. Eddy's extremity became her opportunity to prove that God is now and always at hand to heal and to save. It was her opportunity to work out the system by which Jesus performed his mighty works and again present it to humanity in its pristine clearness and practical efficiency, and as the result of her labors he who today really desires to know the truth may be made free, as Jesus declared he should be, through an awakened spiritual understanding.

With the Christ-teaching within our grasp, it becomes our opportunity to apply this saving truth in a practical way in our every-day lives, and first to ourselves. We must recognize the need of improvement and set about the business of mental house cleaning. Christian Science shows that as a man "thinketh in his heart, so is he;" hence, if he

is sick, poor, friendless, or in any other way distressed, he needs to look to and correct his mode of thought. When once he establishes his thinking upon the basis of divine Principle, no matter how slight his understanding may be at first, he will surely experience beneficial results, since no cause can be separated from its effect. If the cause is good, the effect must be good also.

When once we begin to experience favorable results from a changed mode of thinking, we become more and more alert to notice and to accept opportunities for more perfect forms of thought and consequently more perfect results in daily life, and as we advance we may realize in a measure what it must mean to be perfect even as our Father which is in heaven is perfect. In accepting these great opportunities we not only benefit ourselves but we help others, for what helps one to live a nobler, fuller, more useful life necessarily makes the "doers of the word" more happy and contented and more hopeful of the good, the beautiful, and the lasting in life. Naturally, and in fact necessarily, he who manifests the results of right thinking must let his light "shine before men," so that they cannot fail to see his good works. It is also natural and necessary that because of his outward and perhaps even unconscious expression of inward peace, he should inspire others to accept opportunities revealed to them through his example. This is the great opportunity for us all.

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COMFORT OF CHRISTIAN SCIENCE

MARY C. FRANCIS

IN r[illegible] to a request from one who seemed interested in [illegible]ian Science, a copy of the text-book, "Science and [illegible]lth with Key to the Scriptures," was supplied him, and [illegible]er some days the book was returned with the comment [illegible]t to this inquirer Christian Science seemed but cold comfort; that he did not propose to believe in it until he could see the dead raised.

Over ninet[illegible] [illegible]ars ago the Master said substanti[illegible] [illegible]t believe the works which he did, ne[illegible] [illegible]e though one rose from the dead. And at least tw[illegible] [illegible]is ministry, when tempted by the Pharisees to [illegible] [illegible]u a "sign," he replied, "A wicked and adulterous [illegible]ion seeketh after a sign, and there shall no sign be [illegible]u unto it save the sign of the prophet Jonah." His statements are in force today, and will stand for all time. As a matter of fact, enough persons have already been raised from the dead and returned to abide again among the living to convert the entire human race if the phenomenon had been spiritually interpreted. There are seven cases of individual raising of the dead in the Bible: that of the widow's son by Elijah, and the son of the Shunamite woman by Elisha, as recorded in I and II Kings. Three cases of raising the dead are accorded to Christ Jesus by the four evangelists,—the raising of the ruler's daughter, the restoration of the son of the widow of Nain, and the wonderful story of Lazarus, while the Acts of the Apostles records the raising of Dorcas by Peter, and Paul's restoration of the young man Eutychus.

Standing out alone, greatest of all as proof of spiritual causation, is the resurrection of our Lord, the final, sublime proof of the divine metaphysics which resolves matter and its asserted laws into nothingness, and at the same moment checks the inroads of human grief with the Master's own words: "He that believeth on me shall never die." And, as though to attest that fact for all time, Matthew tells us that after Christ Jesus had cried with a loud voice, the veil of the temple was rent in twain, and "the graves were opened, and many bodies of the saints which slept arose and went into the holy city and appeared unto many." With significant silence the sacred record pauses here, but if after

the lapse of almost two thousand years, we let thought travel back to that event and dwell on the awe-inspiring scene, there comes sweeping down through the ages the sweet assurance of the Christ: "Verily, verily I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

For upward of two hundred years after the ascension the early Christian church included the raising of the dead among its wondrous works, or "miracles," and not until Constantine, in the third century after Christ, laid his hand upon the church and substituted for spiritual understanding material forms and ceremonies, did the wonder-working power of the zealous and pure-minded die out. After the fourth century the "miracles" that sprang up had their foundation in other methods, and need not be considered here. It is almost needless to add that the raising of the dead passed entirely with the primitive church.

Both sacred and profane writers of the first and second centuries after Christ concede the raising of the dead as readily as any other acts of the early Christians, and they are included in narratives of other works, such as the healing of the sick, the casting out of evil spirits, and virtually all the works attributed to the apostles. All the ante-nicene fathers make these allusions. Irenæus, a disciple of Polycarp, who was a disciple of St. John, says: "Yea, even the dead were raised and abode with us many years." Augustine does not mention names, but says that the dead were raised. After the loss of spiritual power in the early Christian church, the world fell into darkness on this subject until our beloved Leader restored the spiritual, scientific sense of life to suffering humanity and again shed the glow of the resurrection over the graves of all the world. The thought of every Christian Scientist on the globe bows in tender reverence before the pure life of Mrs. Eddy, the Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," and it seems fitting to consider the question of "endless life" in the light of Christian Science, for its teaching has tenderly comforted many who were bowed in grief. This teaching calls for ever increasing purity of thought and motive, and for clear, steady insistence on the great truth which Mrs. Eddy rediscovered and established for all time, the spiritual fact that there is no death.

This statement is founded on the account of the spiritual creation in the first chapter of Genesis; namely, that God created man "in his own image." This creation of man as God's child, not a mortal, should lift the thought of the entire human family, for there remains but one deduction, namely, that God is Life, and man is deathless. The manifestation of life in matter may disappear, but true consciousness, the individual reflection of the divine Mind, remains forever unchanged. Mrs. Eddy says: "Man reflects infinity, and this reflection is the true idea of God;" and again, "The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death" (Science and Health, pp. 258, 288). On page 468 of the text-book is an exhaustive and illuminating answer to the question of the ages, What is death? Indeed many pages of quotations might be cited to show the chain of unbroken life that runs like a golden link through the scientifically perfect logic of existence restored to the world by Christian Science after centuries of neglect by Christianity, but a full knowledge of the subject can be gained only in the same way that every Christian Scientist has acquired it—by diligent study of the Bible with Science and Health and other works by our Leader. Those who are sincerely inquiring after Truth may take the first step by reading the first chapter of Genesis and the twenty-first and twenty-second chapters of Revelation, followed by Mrs. Eddy's exposition of them in our text-book; and any wounded heart crying out for solace, any honest thinker seeking the light, will find it, and may turn from death unto life as surely as the flower turns to the sun.

This is the glory and the triumph of Christian Science,—to know one's self as one of God's perfect ideas; to know that the real man is incapable of sin, suffering, sickness, poverty, grief, deformity, or death; to begin to realize here, on this plane of consciousness, a foretaste of heaven in better health, uplifted thought, peace of mind, a sense of the ever-presence of God; a practical religion for the needs of every-day life, and a philosophy that we can take down the street with us. As a matter of fact, the uncovering of the illusion of the alleged law of life in matter is one of the

most comforting things in Christian Science, and the criticisms of those who make merry at the expense of the doctrine of the unreality of matter fall harmlessly into the ears of those who have heard anew the ringing declaration of the Christ: "I am the resurrection, and the life," and its tender echo breathed over the world by Mrs. Eddy: "God is divine Life;" and, "Death and finiteness are unknown to Life" (*Ibid.*, pp. 331, 469).

With the illusion of life in matter torn away, as symbolized by the rending of the veil of the temple when Christ Jesus rent the veil of belief in the flesh for all time, there is exposed one more delusion, that of death as a "friend." Under this guise more alleged comfort has been offered suffering humanity than in any other way known to Christendom, yet when analyzed it is seen to be nothing but a mesmeric lie, an ultimate form of hypnotism which, if persisted in, would rob us of the true sense of life. Literally, this argument is a mental drug, an opiate, and its supposed soothing effect is in reality a deadly lethargy of the senses in which mortal mind, so stupefied that it cannot perceive the resurrection, falls by the open grave and sinks into the nothingness of matter. For two thousand years Christian churches have chanted this sense-requiem into the ears of stricken mourners, who between paroxysms of grief have sobbed out their gratitude to God for this "friend." Yet what manner of God would He be who would kill because He could not cure! How could any power be omnipotent that would or could destroy life? If death really be the benefactor, why should we not all die as soon as we are born, and be spared any trouble at all? This time-honored assertion has deceived the world long enough, and even though it seems to be one of the essentials of modern religious faith, Christian Science lifts anew the one true standard and cries with trumpet tones: "The last enemy that shall be destroyed is death."

Christian Science furthermore declares that human consciousness is not changed by death, that at most it is merely a transition to another plane of consciousness with the same beliefs which we take with us, until the uplifted and spiritualized thought has parted with all sense of life and sensation, pain or pleasure in matter, and has risen to the full realization of Life as Spirit. Then, and then only, does death cease. To "die" physically is only to exchange one

rial sensations for another, and Mrs. Eddy's this phase, founded as are all her writings, on e most illuminating, comprehensive, and con- ements, irrefutable in logic and heavenly in Christian Science is the one science known to hich binds up the broken-hearted. Above and ie shifting scenes of matter, the Christian Sci- bled to behold the perfect man, dwelling un- he secret place of the most High," and chanting "The Lord is my shepherd; I shall not want." are able to rise in consciousness do we bring this experience even in a small degree causes re and now. Surely there is

There is a lurking cruelty in this favored assertion that death is a "friend," for those who are deluded by it are mesmerized into a belief that death means an end of such consciousness as obtained here, and that a full-fledged angelic being springs from the in clay and wings its way heavenward. Nothing farther from the truth. Christian Science reveals us fact of man's immortality now as well as hereafter, and cites in proof the words of the Master: "I am come that they might have life, and that they might have it more abundantly."

Forty-four triumphant years of Christian Science have so uplifted human consciousness that there is a very general change of thought about many things, and there is now a wide acceptance by thousands who are not Scientists of its physical healing, its higher standards of life, and mental poise; but the dark seeming fact of death still staggers humanity's faith in God. Statistics show that not fewer than one hundred and forty thousand persons die every twenty-four hours, and the wail of the bereaved echoes around the world day and night in ceaseless grief. To this mourning multitude Christian Science comes and says: Man is spiritual now; we dwell in God's presence now, and we shall dwell there forever. God's children are all coexistent with Him, and it is impossible that they should be separated from Him for even an instant. If this could happen, the universe would be annihilated, but even the uninstructed human mind is incapable of conceiving this wondrous truth.

Christian Science restores the missing life-link by showing that man, as the reflection of spiritual substance, is indestructible, and that its false semblance, matter, never had any real existence. This, too, solves the problem of man's entity and individuality, and reveals a glorious continuity of being, never dependent on the mortal sense of personality. Only those on whom the light of immortality has begun to dawn can understand the sense of freedom which this knowledge confers. We have begun to exchange blind belief for faith, then faith is increased to spiritual understanding, which rests on as sure a foundation as the city that "lieth four-square," and can no more be shaken than the pillars of heaven itself. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."

Death is the darkest thought, the darkest phase of mortal experience. Is it not time that the world began to see that this belief must yield to the divine law, as well as sin, sickness, pain, grief, deformity, or misery of any kind? God never made any of them. He made all that was made and saw that it was "very good." Let every mourner in the world hear the tender and comforting assurance that as God's child nothing can harm him. Death has too long been accepted as a fact. The only fact about it is that it is a transitory stage from one illusion to another, and is neither logical nor conclusive. Mortal belief is destructive. Christian Science is constructive. A full, clear, and convincing statement of the subject may be found in Science and Health, pages 426 to 430, inclusive, and the eighth chapter of Romans spiritually interpreted reflects enough light to illumine the whole world.

Mrs. Eddy has laid again in human consciousness the broad, deep, sure foundation of the law of God, and supplants the belief in the unreality of matter with the understanding of Spirit, God, as true substance. Nothing is taken away, and everything that has seemed to be lost is restored. Christian Science unfolds the unity of man with God. The truth is that human consciousness is awaking out of the sense dream of the centuries. The trumpet call of old is ringing over every grave and over every dead consciousness on the globe: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

RIGHT VERSUS SELF-RIGHTEOUSNESS

EVA S. LOMBARD

C[illegible]st coming into Christian Science, one feels a [illegible] sense of uncertainty as to the correctness of [illegible] own judgment in deciding what is right and what is wrong. At this point he is in danger of adopting some other person's sense of what is right before he has become so impregnated with the truths of Christian Science that he has learned in some measure to be sure as to what Principle demands.

There seems to be a challenge from mortal mind whenever one is sure he is right, and we should not be made inactive through fear of being thought self-righteous by those who do not understand. The three wise men did not return to Herod, who had employed them to find Jesus, showing that good does not keep us in bondage to the judgment of others, even of those who seem to be in authority, unless right demands it. Joseph did not take Mary and Jesus into Judea (because "he was afraid to go thither"), and Jesus did not cast himself down from the pinnacle to please Satan. So we too must learn to decide for ourselves; study for ourselves; practise for ourselves, and turn more and more to the Bible as interpreted in Christian Science for instruction, being most careful not to be led aside through indolence, through material interests, or through the desire to shift responsibility. We must have some consciousness of our "power to think and act rightly" (Pulpit and Press, p. 3), or we shall fail to bring out that which Mrs. Eddy demonstrated in her own healing work.

When one is right he is not dealing with any question from a personal standpoint. If he is working for his church, he works against impersonal error and for universal good. If the reading in his church seems to him inadequate, he does not criticize or treat the reader, but works to realize the full manifestation of intelligence and the expression of love; and he can be sure he is right in so doing. If the music in his church is not absolutely perfect to his sense, he does not permit himself to dislike the singer or abuse the music committee, but he prays for perfect harmony. When one is right this spirit will actuate all his thinking, in his church, his business, and his home.

In our Manual (Art. VIII, Sec. 5) Mrs. Eddy asks us

to pray for the congregation "collectively," which is plainly the opposite of individually. She also says "exclusively," which may be interpreted to mean that we must shut out of our thought everything that does not pertain to the church—everything that does not belong to, has no place in, the Father's house. In this kind of prayer there is no chance for critical self-righteousness, which is the exact opposite of the determination to pray aright, and this right prayer will heal in our church meetings, even if practised by but a single person. What a power for good we would be if the belief of self-righteousness could be absolutely banished from our thought!

Drummond says, "It is easier to criticize superbly than to do indifferently." The spirit of criticism always overestimates its own importance. It would steal away the rights of other people to harmony by trying to impress upon them that they do not understand Christian Science. The spirit of criticism may prompt us to say, "My education has fitted me to understand God as others do not." As a matter of fact no one can escape the educative experiences which always have been fitting him, which force him now and always will force him into a knowledge of the nothingness of matter and the allness of Mind.

We must not be disgusted with other people's faults, for if we are right ourselves we shall see that these faults do not pertain to personality. When we work against faults as impersonal we destroy them in ourselves as well as in others. Even the faults of ignorance, pride of ancestry, and love of popularity can be destroyed in ourselves by working impersonally. One error which would grow out of vanity and self-righteousness is that of having an ambition for a personal following. This is one "fowl of the air" which would pluck up the good seed before it takes root; all beginners should beware lest this quality of thought in some adviser lead them to substitute some other person's sense of right for their own, even though this other person may be an older worker in Christian Science.

If the temptation to rule others because of uncontrolled self-righteousness should come to a practitioner or teacher, he needs to remember that nothing could work greater mischief to our cause and to himself. It would try to dictate the policy of churches, interfere with independent action of individuals, foster suspicion of others, interdict

ve, and make one lose his sense of gratitude to re trying to be loyal to the Principle and rule Science. It would create a desire to have its flattered, even at the expense of truth, and this ıd to the ultimate downfall of the one accepting on and beget a pitiful helplessness in those who conse such submission.

If self-righteousness led one to imagine that he ought to be a reader in a church, or a soloist, then no other reader or soloist would be considered worthy of commendation, and he would refuse to l l w the one selected; and so on, through every urch or state. Self-righteousness will always se cts in another's handling of a problem, while p e du ties lying directly in its own path. sne quality of this self-righteousness will see the ort to fill and occupy these places suitably; will y to see the good reflected by these people, that they may arn to see God, the infinite good who is ever present; in short, will learn to love their brother whom they have seen, that they may love God, whom they have not seen, the more.

When one is sincere he desires to be made even more right. He welcomes the kindly suggestion which is meant to help him in his work; but if any member be inclined to self-righteousness, his time is often taken up with self-justification, and this leads him to reject the good that would come to him if he were only cultivating the receptivity of childhood. Self-righteousness always covers up its mistakes, never acknowledges them.

In her "Messages to The Mother Church" (p. 26) Mrs. Eddy says, "When a man begins to quarrel with himself he stops quarreling with others." This should be a note of warning to us all, and if we find ourselves quarreling with others it is high time we were seeking the closet for our daily prayer that sin may be ruled out of us and for the divine enrichment of the affections of all mankind. (See Manual, Art. VIII, Sec. 4.) Again, on page 50, she says: "The Pharisees' self-righteousness crucified Jesus;" so also today would self-righteousness stifle every truth if it could. In the same sentence, however, she adds, "The publican's wail won his humble desire," and Christian Scientists may know they are right when they are hungering and thirsting after that righteousness which is blessed of our Father.

TESTIMONIES FROM THE FIELD

MOST people at an early time of life have an underlying conviction, seldom expressed in words, that there must be a true religion. As time goes on, this conviction often changes into doubt and sometimes disappears, according to the environment and education of the individual. Though I hardly ever expressed my reasoning in words, and did not think on the subject a great deal, I had a solid conviction that God did exist, though I could but speculate as to His nature and character. When about the age of nineteen, I reached a point where I was convinced that the logical and true answer as to the nature and existence of God could not be found in the religious education of the schools which I had had, and this caused me to contract a great dislike to any form of religion. I had, however, an underlying respect for Christian Science, because I had derived considerable benefit from its treatment while seriously ill at school. I also saw that it had at least no bad effect on some relatives who had taken it up. Nevertheless, in spite of this, my experience and education seemed to point to the utter impossibility of bringing to men anything but superstitious and blind beliefs about God. Thus by degrees my thoughts were apparently directed away from good and its possibilities to the contemplation of evil, which then seemed ever present.

So long, however, as I was at college, contemplation of this sort was kept in check by a great love of games and athletics of all sorts. When I had to leave these and start work, a kind of mental reaction set in, and I became hopeless, depressed, and dissatisfied. The change from an athletic and social life to a more or less solitary business life in the city of London seemed too much for me; and existence became almost unbearable. There appeared but two ways to me then, either to let go altogether and become the slave of sin and sensuality in all its forms, or to obey the scholastic education and desist from sin merely through fear of the consequences. Vibrating, as it were, between these two alternatives, and thoroughly unhappy, I took up a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it for a while. Though I had previously scoffed at the book, the fact suddenly came to me that it contained the science of both mental and physical healing. With this

perception, the hopelessness and depression that had made life a burden to me vanished and I experienced a great sense of peace and confidence. For two or three years I had suffered increasing agony from gout in my feet, so that at times I could hardly walk; but Christian Science has healed me of this and now I have not one atom of pain. No other remedy than Christian Science was employed, and I may say that in many physical ailments it has been proved to be a true healer. It has also been my experience that Christian Science not only heals disease and overcomes sin, but it prevents them. That which both prevents and cures evil, whether it be manifested in bad habits or bad health, must be good—unchanging and eternal good. This good is God, an ever-present help and an available protection and guide for all mankind. I am grateful for Christian Science, for it has led me where superstition and scholastic theology could not, *i.e.*, to happiness, health, Science, and Christianity.

My gratitude to Mrs. Eddy is sincere, and increases as I see more and more how selfless and loving she has been. We cannot say what self-sacrifice it has required to discover and establish Christian Science, but of this I am certain, that an honest investigation of her life will reveal the fact that she has striven for the betterment of human conditions, for the healing of sin and sickness, for the establishment of peace on earth. Though maligned and opposed, she has not striven in vain, but has proved the honesty and purity of her mission in the moral and physical healing effects of Christian Science, to which thousands have given and are giving willing testimony.

Ralph Scholfield, London S. W., England.

I CONSIDER it a privilege to send the following testimony, bearing witness to what the truth has done for me. Jesus' words, "Ye shall know the truth, and the truth shall make you free," are a blessed promise to one in bondage as I was at the time I began to investigate Christian Science. For eighteen years I had suffered with bowel trouble, and finally it resulted in a serious complication which several prominent physicians had failed to relieve, and at last an operation was suggested. I was in a most morbid mental state. A year previous I had had a nervous breakdown, and not having fully recovered from it, the least excitement would

bring on a sinking-spell. Many of my relatives and friends, and I more than any one, thought that I would not live long. I was indeed "athirst in the desert" (Science and Health, p. 570), and it was not until I found Christian Science that the chains were loosened and I beheld God as a God of love and not as the creator of sin, disease, and death, as I previously believed. After a few weeks' treatment in Christian Science I felt that I was healed, and since that time have continued to grow in strength and understanding. I am indeed very grateful to God for this healing, but am even more grateful for the spiritual uplift and happiness which the truth brings to all earnest seekers for the things of God.

Since I was made free I have witnessed many beautiful healings. Many relatives who had been in bondage for years with chronic diseases, from which they had almost lost hope of being released, have through the knowledge of my healing investigated this truth and been healed. My husband was healed of a tubercular disease which manifested itself in a large running sore on one side of his nose. He first exhausted medical treatment, and did not turn to God until all had failed and after the last physician told him that he feared under medical treatment, if the healing took place, it would not be until after the loss of one eye, the sore at that time being very near it, and that he also feared serious disfigurement. Then my husband knew that "man's extremity is God's opportunity." He turned to Christian Science, and in a few weeks the healing was complete. What a glorious revelation of the power of God!

I am indeed thankful to God for His wonderful love and watchful care, and to our dear Leader, whose life of love and self-sacrifice is helping thousands to know God aright.

Clara Armstrong Warner, Pittsburg, Pa.

I WISH to tell of the healing of my mother, which to me was very beautiful after I had seen her suffer for many years. She had been under medical treatment for over ten years, and had undergone several operations, but grew worse continually. The physicians were unable to tell us just what the trouble was, but she suffered intense pain for days in her back and limbs, and was unable to sleep at all unless given an opiate. We were informed by one physician that eventually she would go insane.

over nine years ago, and at that time we had f Christian Science, or if we had, had paid no it; but one day a lady called to see my mother, r suffering greatly. She suggested that mother Science, and took her to a Wednesday evening t evening. Although mother was in consid- when she left home, and hardly able to walk, meeting free from pain. The testimonies im- greatly, and she at once sought a practitioner er healing was slow for the reason that at that ld not read English; but although she was then she purchased a copy of Science and and began the study. Today she can ently and is perfectly well. Her whole d from one of worries, cares, and suf- ppiness, health, and contentment. To me , and I am certainly very grateful. Shortly interested in Christian Science, she was s, acute throat trouble, colds, and many ough the application of this truth.

many healings myself; stomach trouble of anding, and from which I had suffered greatly at left me; also hay-fever in its worst form. I laid aside glasses which I had worn for years and always expected to wear, these and many other ills having been met and overcome by the honest application of this truth. But the peace of mind and the contentment that have come into my life have meant much more to me than the physical healing, and I am now happy where I once was discontented and miserable. My husband also has received many blessings. He was healed of deafness in one ear without any treatment whatever, and has been able to overcome, with the aid of a practitioner, many other difficulties. We certainly have had numberless proofs of the power of Truth to meet our every need. Our home is a very happy one, and for all the blessings that have come into my life I can truthfully say that my gratitude is endless and can best be expressed by striving to walk in the path our Leader has so lovingly shown us.—*Mrs. Mary H. Cleaver, Chicago, Ill.*

IT is with a heart overflowing with gratitude, and a sincere desire to help others, that I write this testimony. I have many reasons to be grateful for Christian Science,

but I think the strongest proof of its divine power, to me, has been in the healing of sorrow. Ten years ago, before the light of Christian Science had come into my life, I lost my mother, and a few years after that my dearest friend. In both cases my grief seemed almost unbearable, and though I tried hard to feel that because God knew best there must be some good reason for these troubles, the thought brought me no happiness, and the only comfort I derived was in the hope that at any rate those who had gone might be happier, and I could strive to help those left behind to bear the overwhelming sorrow of parting.

Recently a very dear sister also passed on. She had been as mother, friend, and sister to me, and words can never describe the bond existing between us; but when this trial of my faith came, our loving Father had revealed the truth of Christian Science to me—and what a contrast to my former experiences! Indeed the peace and comfort which came to me in answer to my prayers seemed so wonderful that for a time I was almost tempted to believe that the sudden blow had stunned me, and that when I awakened from it and realized my loss it would be greater than I could endure; but, thank God, instead of realizing a loss I realized that the Comforter had come to abide with me forever, and for the first time I felt I understood the beautiful promise, "Blessed are they that mourn: for they shall be comforted." The Spirit of truth had taught me that there is no real separation in Love, and no power in death to rob us of what is good; and with new force there came to me the comforting words of our Leader's poem, "Christ My Refuge" (Poems, p. 12).

The first proof I had of the truth of Christian Science was in the healing of my eyes. As a child I suffered much from headaches, and while at school my eyes became so bad and the headaches so frequent that I was taken to an oculist, who gave me glasses to use when reading or doing any close work. A year or two later I again had my eyes examined and was ordered stronger glasses and told to wear them at all times. Several months later, upon hearing of Christian Science from a brother who had been enabled to give up his glasses through the study of Christian Science, I felt that if this power were of God, it could heal one just as easily as another. I therefore began to read the text-book, "Science and Health with Key to the Scriptures" by

y, and strove to put into practice what I under-
it. In a few weeks I was able to give up the
nd have never used them or needed them since.
could read or sew for a long time without any
ence, and the headaches became less and less,
are now quite rare occurrences and soon disappear
he application of the truth. I also overcame my
ting certain articles of food, and of riding back-
ward, which seemed to cause sickness and discomfort. Christian Science has also healed me of a throat disease to which I was subject, and of several other ailments; in fact, during the last six years I have not taken any medicine nor spent a day in bed.

More than the physical benefits, I value the help Christian Science is to me in the overcoming of sin, worry, anxiety, sorrow, and in the many difficulties and problems of every-day life; also the better understanding it has given me of the Bible and of how to love my neighbor as myself. For all these blessings, and for the great joy of helping others and working for the cause, my heart goes out in deep gratitude to God, the giver of all good; also to our beloved Leader, Mrs. Eddy, the brave woman who was pure enough to receive the wonderful revelation; and to all those who have so patiently and lovingly helped me along the road that leads ever upward.

Daisy Woodward, Seaforth, Liverpool, England.

ABOUT five years ago I began to have serious stomach trouble, being unable for a week at a time to retain food or drink. For almost a year I was under the care of osteopathic physicians, at the end of which time I began treatment under one of the best physicians of Memphis, Tenn. The physicians there pronounced my case an ulcerated condition of the stomach. I grew worse and often had hemorrhages. I was operated upon in September, the physicians saying I would die in less than ten days if this was not done. The operation was said to be a success, but for seven months I continued to be very ill. Then I was operated upon by a distinguished surgeon, but eight days after the operation fever set in which affected the vital organs and intestines, so that any exertion on my part would cause such excruciating pain that the physician had to administer an opiate. In a short time the conditions were almost as

bad as before, and I was of course a great deal more discouraged.

I spent a part of the winter on the gulf coast, but came back not much benefited. Another operation was advised, but I had lost all faith in *materia medica*. As I had "suffered many things of many physicians," and was growing worse rather than better, I decided to let things develop as they would. In June a Christian Science friend visited us. She talked to me while she was here, so that I became sufficiently interested in the teaching to read the text-book, Science and Health. In July a great sorrow came into my life, and my friend helped me scientifically. This caused me to become more interested in this truth, so in September I called in a practitioner, and in about two months I was healed.

Words cannot express my gratitude to God for Christian Science, and to our dear Leader, Mrs. Eddy, who has so lovingly presented it to us.

Grace Hungerford, Joplin, Mo.

THE time has come when I am so filled with the realization of what God has done for me that I must acknowledge my help. Before I learned of this truth, I find that most of my memories are associated with illness from childhood. I was almost constantly under a physician's care, and at times was a great sufferer. I had lost all faith in doctors and medicine, and never expected to be well again, as I was informed by my physicians that I could live but a short time. Although I could not understand why I had to suffer, I never could believe that God sent suffering. I always longed for a better understanding of Him, and earnestly prayed that He would reveal Himself to me. I know now that divine Love was leading me all the way.

When Christian Science found me, I had been in the hospital three weeks under treatment for a complication of diseases, but grew worse instead of better. At last the doctor told my friends that he had done all he could do for me, and they decided to remove me from the hospital to my home and have Christian Science treatment, although they hardly expected me to live until they could get me there, for I was unconscious and remained so for four days. Although apparently in a dying condition when the practitioner came to me, hiccoughs of three weeks' dura-

overcome in one treatment. I was also healed paralysis of the brain, after the doctor had given ling my friends there was no use to hope any at I could never rally from the stroke, and if I ld have another, which would end my life; but e power of divine Love I was healed in a few r the physician left, also other alarming conditions were overcome. I awakened to consciousness the fourth morning, free from pain and distress for the first time in many months.

A few weeks after my first healing, I had a serious trouble with my stomach and bowels, so severe that it seemed I might pass suddenly away at any time from hemorrhage; but through faithful adherence to the truth this too was overcome. I was healed of spinal trouble with which I had been afflicted most of my life. A nervous disease which caused trouble with my eyes was also met; I was able to lay aside my glasses, and lung and organic heart trouble have disappeared through faith and prayer, as explained in our text-book. While under treatment an old affection of the ear made its appearance. A physician who examined it formerly said I must have an operation, as the bone was affected. An abscess formed and I suffered much pain, but the disease was entirely overcome through Christian Science treatment. During the healing some pieces of bone came out through the throat.

Need any one wonder I am thankful to God, and to our Leader for this truth that has made me free? All my life I had been fighting for strength, but only the light of Christian Science brought it to me, and I owe it to this truth that I am here today, able to "praise God from whom all blessings flow." In addition to this blessing of restored health, Christian Science has brought into my life a peace and joy I never had before. It has shown me God as Love. Science and Health has indeed been to me a "Key to the Scriptures," and by its help I am realizing more and more each day that divine Love is sufficient for all our needs. If those who read this testimony could know from what depths of misery and suffering I have been lifted, they would better appreciate my gratitude and what I owe to this blessed Christ-teaching. I can truthfully say I have found a Saviour who is true to the promise, "Lo, I am with you alway." Within a year of my first healing all these

blessings had come to me. My one desire is to live so near to God that I may reflect this truth and turn others from darkness to light.—*Mrs. Clara Bales, Fort Collins, Col.*

IT is with great pleasure that I give this testimony, as a small evidence of gratitude for the benefit I have received through Christian Science. For twenty years I had been a constant sufferer from abnormal growths, in which time I had been treated by many eminent physicians,—one specially skilled in surgery; but after a thorough examination it was decided that an operation would mean instant death. I was in fact advised by other doctors that an operation would prove fatal. As there was no seeming hope for me, I was persuaded by kind friends to try Christian Science, and I received benefit from the first treatment. After eight weeks of study and help from a practitioner, I was cured of all suffering conditions and was fast regaining my normal size, the enlargement being reduced from the first week of treatment.

After five years' study of Christian Science, I am now able to do more work than at any time previous to gaining this understanding of the truth which makes free. Words are inadequate to express my gratitude for Christian Science, and I am happy to live in this age when we may know God and man's relation to Him,—to know that we live, move, and have our being in God, here and now. I am grateful to Mrs. Eddy for the text-book which gives us this knowledge of one God, one Mind, divine Principle.

Alvira E. Brown, Santa Barbara, Cal.

IT is over eight years since I was healed by Christian Science. I had been strong and healthy all of my life until about three years prior to that time, when I took a very hard cold and had a prolonged attack of throat and lung trouble, from which I did not fully recover until other ills manifested themselves. I also suffered a great deal from stomach, bowel, and liver trouble. I am a practitioner of dentistry, and at that time was alone in the office, but became so ill that my work seemed unbearable. I lost greatly in weight, could eat scarcely anything without distress, and was most miserable, mentally and physically. I put myself under the care of a thoroughly competent physician and followed his directions faithfully for several

me On his advice I took up athletic training, which I ll of one winter and spring. Getting no better, the d advised me to give up the office for a while. I took a sea voyage to Honolulu, was away two months, and returned without any improvement whatsoever. The doctor made an examination and said I had a growth in my side. I grew worse and was soon confined to my bed. At my request the doctor brought two other able and experienced physicians and the three made an examination and held a consultation. As a result they told my wife that I had a malignant diseas nach and would probably not live longer than ee weeks.

At this p on t ice of my wife, I decided to try Christian ience, wrote to my sister, who is a student of Christian and had had some experience as a practitioner. Sh e next day, Thursday, at four o'clock, and at half past six I got up and dressed and went downstairs. I ate such a dinner as I had not eaten for a good many months, and what is more, I suffered no bad effects from it whatever. The next Monday morning I went to my office and went to work, and for four years I did not lose a day from the office from inability to attend to business. I was not entirely healed at first, in fact it took me a long time to get entirely well, but the gain though slow was sure. With the kindest of practitioners (for I had several) I have been led out of darkness into light. I have had great help from class instruction, and have had the benefit of association meetings, which has meant a great deal to me.

The benefits I have had from Christian Science no tongue nor pen could tell. To be transformed from being a physical wreck, and lifted from a mental hell to health and harmony, is much to be thankful for, and all this and more I owe to God as revealed through Christian Science. Down in my heart there is also a deep love for the Discoverer and Founder of Christian Science, Mrs. Eddy.

Frank S. Smith, Seattle, Wash.

I SHOULD like to tell a little of what Christian Science has done for me, as I have received a great deal of help from the testimonies in the periodicals. In May, 1900, I received my first treatment in Christian Science. I never shall forget the day when two kind Scientists came to

see me at my husband's request, one of them having given him some literature to read to me some months before. At that time I was lying in bed, too weak to read or even to hold a book in my hands. I had been lying there more than a year, and had to be carried wherever they wanted to put me, like a child. I had no interest in anything, not even to know the day of the week, most of the time. My children had to be sent away from home, except the baby, who had to be kept as far away from me as possible, as I could not bear the least noise. I never could tell all I endured, and happily it all seems like a dream to me now. I had five doctors, who did all in their power to help me. One of them attended me about a year, and he told me at last that it was of no use for me to take any more drugs or "foods," and that he could do no more. They then sent for my mother, thinking I could not live long, and while she was with me I began to improve a little, but she had to go back to her home, and I seemed to lose all hope and knew that God must heal me if I was to get well.

I then requested my husband to tell the lady who gave him the *Sentinels* that I wanted to try Christian Science. I had never heard of it before, but understood that they healed by prayer. When she told me that God never made me sick, and that He would heal me, I believed it. The peace, joy, and happiness that came to me seemed to lift me out of all discord; slowly at first, as I was a mental and physical wreck, but the kind practitioner worked with much patience, and told me that God was my strength. I walked into the dining-room one day, to the great surprise of the family, and after that I gained very fast. In seven weeks I went twenty-five miles to Boston, and took the boat for Nova Scotia to visit my mother. I walked all that was necessary, and it seemed very wonderful to me, as it had been fifteen months since I had walked any.

Since that time I have relied upon Truth for overcoming all the ills that have come up, for my little girl and myself. To say that I am most thankful to God, also to Mrs. Eddy for the many blessings which have come to me, is not saying enough. The half can never be told! It seems as though I never lived until I knew of Christian Science, and I am truly grateful for all the help I have received in every way.—*Mrs. C. H. Clarke, East Bridgewater, Mass.*

THE gratitude I feel for Christian Science can never be expressed in words, but I give my testimony with the hope that it may reach some one who is in need of this healing truth. For eight years before I found Christian Science I was a sufferer, not from one disease only, but many. I had a large growth on my arm which interfered largely with its use. Several physicians told me that they could not do any more for me, and that I would have to go through an operation. I asked them if they could save the use of my arm, but they told me it would be impossible, and that I should be glad if I could save my arm; that if I waited a few weeks longer they might not be able to save my life. I went home broken-hearted, feeling that I would rather die than to be without my arm. I said to my husband that if it were not for him I would rather go to my grave, as I felt that I would be a burden to myself and all around me. One day when very low-spirited I went to my room and wept and prayed; then the thought came to me that God could heal me, and this seemed so sweet to me that I never doubted.

The next morning, through a dear friend, I heard of Christian Science. When she advised me to take treatment, I asked her what she meant by Christian Science, and then she told me of other friends whom God had healed, and directed me to a practitioner. I felt that I could not see her soon enough to get the understanding of the blessed truth, and I thank God that I have found it to be the truth. In seven weeks my arm was healed, and I can do anything with it that I can with the other one. I can say that Christian Science is the truth, for it has made me free. I was lifted out of a nervous collapse which was so bad that frequently I would fall wherever I was, down stairs or on the pavement, so that I had my knees bandaged continuously for nearly three years. I have been healed of all my ailments, including headaches from which I had suffered for thirty years. I also laid aside glasses which I had worn for ten years. I was healed of an intestinal affection of thirty years' standing.

I am truly thankful to God for the many benefits which I have received since I came into Christian Science, and I am grateful also to our dear Leader, Mrs. Eddy, who has been the means of bringing this blessed gospel to us.

Mrs. Anna Orth, Harrisburg, Pa.

THOUGH I am not a Christian Scientist, I wish to express my gratitude for the healing of our little boy, two years old, through Christian Science treatment. In June, 1910, the child contracted whooping-cough, and while suffering from this had a severe attack of acute lung trouble. We tried two physicians, who in a few days pronounced the case hopeless, saying the child could not live, as his temperature was very high. In our extremity we were advised to try Christian Science, and we called in a practitioner, who stayed with us a short time and gave the boy treatment. The following morning the fever had abated, and when the physician called he told us that the child was out of danger. An eruption appeared on the body, but after telling the practitioner of it, this also quickly disappeared.

The recovery of strength was very rapid, and he was soon as well and strong as any boy of his age. When all other means failed, our child was snatched as it were from the brink of the grave, and for this I am deeply grateful. It is my hope that this testimony may be of use to some mother who has a suffering child.

Percy Hainsworth, Halifax, Yorks, England.

OVER eight years ago I was led into Christian Science through the healing of my little daughter, then about three and a half years old, from so-called tubercular disease. After two severe operations had been performed, I was told that there was very little hope of her ever getting well again. As we could not believe that our little girl had this dreaded disease, we expressed our doubts to the surgeon who had performed the operations, but he shook his head in a decisive manner and said a specimen of the growth had been examined in their laboratory, and that the pathological department of their hospital had pronounced the disease tuberculosis. We then felt that there was little hope, as our physician stood high in his profession and was connected with the best hospital in this city.

In those darkest hours in our home, my wife and I, being almost frantic with grief and sorrow, decided to try Christian Science. I did not know much about it, but as it had been recommended to us by a very dear relative we decided to give it a trial. I had always regarded Christian Science as a beautiful religious theory, but never as a demonstrable truth. I considered Mrs. Eddy's wonderful book, Science

ar alth, a work of rare literary beauty, but the great spiri eachings therein expounded I did not then understand. t about this time our physician advised us to have r operation performed, but we decided instead to try Christian Science at once. We engaged a practitioner, and in less than a month the little one was entirely healed. This of course was a wonderful demonstration of the power and truth of Christian Science, and my wife and I both took up its study. What the best medical and surgical aid available had failed to do in two years was accomplished by Christian Science in less than a month. We shall never forget the loving kindness with which the practitioner always met our fears and doubts, how her calm, convincing manner of explaining this teaching opened a new world to us and showed us that the one "great Physician," divine Principle, is able to heal all our diseases without medicine or surgical operations.

I have found in the study and application of Christian Science to my daily duties a great help; and many seemingly hard problems are easily solved by the demonstration of this wonderful truth. It is with a deepfelt sense of gratitude to God for Christian Science, and to its Discoverer and Founder, Mrs. Eddy, that I write this testimony, with the sincere hope that some poor sufferer may be benefited by it.—*John H. Struve, Chicago, Ill.*

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

AT that memorable breakfast beside the sea of Galilee, when the Master for the last time broke bread with his disciples, occurred the significant incident which John records in his gospel: "When they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." That Peter was impressed by the command, which was thrice repeated, is evidenced by the diligence and zeal with which he entered upon the work of preaching and healing, striving in all things to follow in the footsteps of the beloved Master, whose parting command to his disciples had been: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; . . . they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

When in fulfilment of prophecy the disciples began to "speak with new tongues" and the multitude marveled and began to ask what they should do, Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then, in further confirmation, had come the incident of the healing of the lame man at the temple gate, when Peter had put to open test the Master's declaration of the signs that should follow, the proof that should be given "to them that believe."

The beggar lay there, helpless and probably hopeless that life held any greater boon for him than the receiving of a pittance that would at least assure him bread and shelter. Doubtless Peter recognized the cripple's pitiable state, and that what he most needed was not alms to relieve his want, but to be healed, to be made sound in body and thereby enabled to relieve his necessities by his own labor. It was therefore with intent that he addressed to the help-

at declaration of the allness and omnipotence of today we know is the invoking of the ever avail- of Truth to heal and to save: "Silver and gold ne; but such as I have give I unto thee: In the name esus Christ of Nazareth rise up and walk." The rec ays of this seemingly helpless one that "immediately his and ankle bones received strength. And he leaping up od, and walked, and entered with them into the ten walking, and leaping, and praising God."

ne incidents here recalled we find in epitome the ce. The command, "Feed my 's e rs when in her own won- der zed the proof vouchsafed her that t avai able today, and that the "signs" still hat believe." Freely she had received, and . When she made known her discovery thr tian Science text-book, "Sci- ence and Healt with to the Scriptures," and but few would give it credenc healed the sick in proof of its truth, saying as did aster, "Though ye believe not me, believe the works

It is through its h works that Christian Science makes its strongest appeal to humanity. It is an oft-quoted and true saying that "man's extremity is God's opportunity," and when through sickness and sorrow, trouble and loss we have seemingly reached the last ditch, when all earthly dependences have failed us and we humbly acknowledge that "vain is the hope of man," it is because Christian Science, with its declaration of the omnipotence and ever-presence of God,—"the same yesterday, and to day, and for ever,"—its demonstration of the power of Truth to heal and to save from sickness and sin, offers us a full salvation, that it becomes to us a light in the darkness of mortal belief, a safe haven when storms of adversity, of malice and envy and hate, would buffet and overwhelm us.

And having ourselves experienced this salvation, it is our high privilege in turn to shepherd the flock, to give to the multitudes who are hungering and thirsting for a present-day salvation, a gospel that will give them now, in this present time, the "bread of life" and the "living water" of which Jesus said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst;" a gospel that "in the name of Jesus Christ of Nazareth" bids the lame to walk and the deaf to hear, the "in-

curables" to rise from their beds of sickness and pain, the victims of debasing habits to throw off the shackles with which Satan would bind them, the sorrowing and broken-hearted to be comforted, the poor and needy to share in the treasures that fade not away,—the gospel that helps us to help ourselves, and likewise our neighbor.

Mrs. Eddy tells us that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201), and just in proportion that Christian Scientists, individually and collectively, exemplify in their daily walk and conversation the gospel of a full salvation,—the irrevocable declaration, "He that believeth on me, the works that I do shall he do also,"—in that proportion are they overcoming the mortal belief that so long has been the bane of humanity, the belief that there is any other power than God, universal and illimitable good.

ARCHIBALD MCLELLAN.

ALL professing Christians are agreed that Christ Jesus is the Exemplar, the model for all his followers, and there are none who accept this proposition more heartily and unreservedly than do Christian Scientists. Respecting this our revered Leader says, in a remarkable article entitled "Vainglory," "Lives there a man who can better define ethics, better elucidate the Principle of being, than he who 'spake as never man spake,' and whose precepts and example have a perpetual freshness in relation to human events?" (Miscellaneous Writings, p. 269). To this she adds: "Shall we depart from the example of the Master in Christian Science, Jesus of Nazareth,—than whom mankind hath no higher ideal? He who demonstrated his power over sin, disease, and death, is the master Metaphysician" (*Ibid.*, p. 270). Throughout the entire article, as indeed in all her writings, the necessity for following the example of Christ Jesus is insisted upon, and the reason for so doing clearly shown, so that we are without excuse if we lapse from this high ideal.

Prior to Mrs. Eddy's discovery of Christian Science, Christian people admitted that we ought to follow closely the great Exemplar (and this he certainly required), but with strange inconsistency many of them declared that it was impossible to do so (especially in respect to healing), and even presumptuous to attempt to follow too closely—

as if such a thing were possible. Thus it came about that faith in Christ came to mean a belief that Jesus had lived in the world nearly two thousand years ago, and that he had done some wonderful works which no other need attempt, and this too in the face of his demand for even "greater works." Men failed to see that faith in Christ Jesus means that we must have the same faith in God which he had,—faith in the power of good to overcome all evil,—sin, disease, and death,—and that this faith is not so much belief about him, as belief in that glorious manifestation of divinity who said, "Lo, I am with you alway." It also means loving obedience to all his commands.

In that wonderful eighth chapter of Romans Paul says, "Now if any man have not the Spirit of Christ, he is none of his." He goes on to say that, if this Spirit dwell in us, even our mortal bodies will be quickened, and we shall know what it means to be indeed sons of God. Can any one doubt that if we have the Spirit of Christ we can and will heal the sick, reform the sinful, and raise the dead, as our Master did and commanded us to do. It of course goes without saying that this work could not be done by any who doubt or deny its possibility, or who fail to manifest the Christ-spirit; above all, by any who adopt any other standard than the Christ purity as the rule for thought, word, and deed.

Now the purity which Christ Jesus lived and inculcated is that spirituality which above all else gives clearness of mental vision. "Blessed are the pure in heart: for they shall see God." They shall see good even when the clouds or error seem to lower and threaten, for their spiritual gaze shall pierce these clouds and witness to the "Sun of righteousness" forever shining, and dispelling to the awakened thought all that would obscure the light. In the most trying circumstances the promise holds good that Christ Jesus "is made unto us wisdom." In other words, if we are truly following Christ Jesus we shall reflect, as did he, that perfect wisdom which is a divine attribute, and we shall never become the slaves or the tools of mortal mind, or adopt its pernicious methods.

In the article already quoted our beloved Leader says: "To seek or employ other means than those the Master used in demonstrating Life scientifically, is to lose the priceless knowledge of his Principle and practice. . . . Gain a pure Christianity; for that is requisite for healing

the sick. Then you will need no other aid. . . . Fidelity to his precepts and practice is the only passport to his power" (p. 270). She who wrote these words said that we should follow her only so far as she followed Christ (Messages to The Mother Church, p. 78). It is true that we may often have to say as did Paul, "Not as though I had already attained;" but we should never dare to offer a substitute for Christ Jesus' high standard, his purity, and say that our personal concept is better adapted to the present time than is his. In the article "Vainglory" we read (p. 268): "From lack of moral strength empires fall. Right alone is irresistible, permanent, eternal."

Shall it be said that for lack of moral strength and spiritual purity even one Christian Scientist shall fall, or the cause of Truth suffer loss? We have but to realize the great reward of right doing to press resolutely forward. It was for "the joy that was set before him" that our Master "endured the cross, despising the shame;" and with this ever before our gaze we shall, with our Leader,

> . . . follow and rejoice
> All the rugged way.
> (Poems, p. 14).

The same joy is ours if we hold as our most precious possession the purity which enables us to "see him [God] as he is," and each to purify himself "even as he is pure."

ANNIE M. KNOTT.

NO thoughtful student of the life of Christ Jesus can follow him as he went about among the poor and suffering, who ofttimes actually blocked his way with their importunities, without being impressed with the intelligent, ever active, and efficient sympathy of his great heart. The official suppression and neglect of the commoner in those days, his extreme poverty, together with the general prevalence of leprosy and other dreadful diseases, sufficiently explain the fact that, as soon as the Master's good will and healing power became known, he was simply overwhelmed with calls for help, and in the freedom and fulness of his response he gave to history its most glorious page. It was an instance of unquestionable proof that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

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gosp no less pitifully appealing. Subjection to unmerited suffering yet remains an appalling factor in the tragedy of human experience, and it cries out against the theological assumption that the healing work of Truth was a temporary necessity and not the manifestation of the unchanging impulse and activity of divine Love. When the Master sent forth his disciples equipped with conscious power, and commissioned them to heal the sick and cast out demons, he was surely disclosing the channels of a ministry that knows no limit of time or place. This is a fundamental teaching of Christian Science, that "Love never faileth;" that the saying, "I am come that they might have life," is blessedly true now.

This question of the naturalness and normality of the Master's exercise of healing power is far reaching, since in the realm of faith that which is unlooked for, unaccepted as the phenomena of a reigning law, remains forever unsought, and one of the heaviest handicaps of spiritual aspiration in the Christian world is found in the fact that, as the result of an educated misapprehension, the many do not look to the heavenly Father as immediately disposed to be their good Samaritan and rescue them from malconditions which are entirely beyond human betterment. The present availability of divine Love is thus practically denied, and this necessarily constitutes an impassable gulf in the way of spiritual effort which might otherwise prove successful. Christian Science has come to declare and demonstrate the larger worth of Christ Jesus' healing work,—that it is necessary today because it is the one satisfying portion for suffering humanity. From the day of her illumination this possibility of ministry awakened a mighty impulse and determination in the heart of our Leader. Speaking of it, she writes, "The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity" (Retrospection and Introspection, p. 30); and to this compassionate endeavor her every student has been commended with an earnest and loving urgency. Christian Science means first and last Christian service, the bringing of a sweet new day of comfort and hope to the afflicted, and he who is not moved by a great and

abiding desire to fulfil this mission, knows little of the inspiring aim and loving impulses of the true Scientist.

Knowing all this, it may be known further that, great and important as it is, the relief of physical pain as the natural and immediate expression of the divine compassion constitutes but a relatively unimportant part of the Master's aim and interest in his demonstrations of the saving efficiency of Truth. Even more than a surcease of pain, mortals needed then, as they need now, the convincing proof of the verity and power of the word declared to be "of God." The miracle, so called, convinced the people to whom Christ Jesus spoke, as nothing else could have convinced them, that his teaching was true, was from God, and was able to save unto the uttermost.

Today this proof of the truth of the gospel is no less certainly needed. In the first century it answered largely to the wonderment and undefined expectation of superstitious immaturity; today it must answer to the demands of the scientific spirit, the insistence that every theory and proposition shall be found demonstrable. The discovery that escape from the ills of life is in keeping with and the phenomenon of a knowable law, a law which is as immutable as Truth and as responsive and helpful as Love, —this discovery is both revolutionary and redemptive in its relation to human sense. It clears the whole atmosphere of Christian faith and establishes a "base-line" in experience which is of supreme significance to thought and endeavor, whether one be simple-minded or scholarly. Christian Scientists do not regard the demonstration of physical healing as supernatural, as a miracle in the common theological sense of that word, but as a natural proof of the sovereignty of Spirit, an evidence of the "things unseen" of God. It always speaks for law, for the authority of Science and for the dethronement in human consciousness of the long and cruel reign of error.

Spiritual healing means all this and much more. There are yet very many deep and ofttimes distressing problems: many questionings that have found no answer, and after beating about in a vain struggle to gain the light, many of the world's brightest and in a sense best men and women have drifted into an agnosticism or pessimism which not only has no light, but—far worse—which has no hope or expectation of light.

these would concede without hesitation, however, as a finite sense approaches toward infinite ... must inevitably meet with difficulties which are ... too high or too deep, problems that it cannot pos-... e, simply because it knows as yet far too little of the data involved or of the Principle and rule pertaining to the question or case. Under such circumstances, if men have worked out some lesser problem to their entire satisfaction, and thus acquired a conscious and unquestionable grasp of the Principle, so that they can have no hesitation whatever in saying with Job, "I know that my redeemer liveth," then, recognizing their present limitations and remembering the clear proof reached in the lesser instance, they can find a refuge for their would-be faith respecting the greater instance in the assurance that God knows, and hence that they may be content not to know, until they know more of God; that all of Truth must be intelligible, and that they must simply wait, trustingly, and grow into that fulness of spiritual apprehension which their as yet unsolved difficulty demands.

He who has been healed himself, or who has been able to heal others in the application of Science, surely gains this poise of peace, this ability to "believe in God" in a way which shapes every hour's thought and conduct for good, despite the fact that there are very many things concerning which he must frankly say, "I do not know." The demonstrations of physical healing are thus meeting the demands of awakening thought, not by immediately answering all questions, but by giving a stable, because verifiable, ground of faith in the omniscience and omnipotence of Truth and Love, by steadying our gaze and establishing our going, where once we stumblingly groped our way without assurance and without peace.

In one sense, this is the highest service which spiritual demonstrations can render mankind today. In an age of alert inquiry and legitimate skepticism, nothing is more needed or necessary than a definite clue. It is not demanded that everything be cleared up at once, but a test law and rule of procedure is imperative. Given these, aspiration, application, and growth will work everything out; and this is the bow of promise with which Christian Science healing is arching the world of human hope.

JOHN B. WILLIS.

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ESBURG, TRANSVAAL. — First of Christ, Scientist.—First Reader, laudine L. Ockenden. — Services: 11 7 P.M.; Sunday School, 10.55 A.M.; 3 P.M.—Smit and Banket Streets. ng Room open daily, except Sunday lidays, 10.30 A.M. to 5 P.M. 2931 Bldg., Commissioner and Joubert Sts.

ESBURG, TRANSVAAL. — Christian Society.—First Reader, Mrs. Minnie on.—Service: 11 A.M.; 4th Wednesday nonth, 8.15 P.M. — Corona Lodge, r Road, Berea.
ing Room open daily, except Saturday nday, 11 A.M. to 4 P.M.; Saturday, 11 1 P.M. 4 Goch Building, Eloff St.

FSTROOM, TRANSVAAL.—Christian Society.—First Reader, Mrs. Annie E. —Service: 11 A.M.—Potgieter Street. ing Room open Thursday, 3 to 5 P.M.

ASIA.

CHINA.

ONG. — Christian Science Society.— eader, Louis Darrell Mandell. — Ser- 11.15 A.M.; Wednesday, 5.30 P.M.— Street, off Queen's Road Central. ing Room, open daily, 10 A.M. to 1 nd 2 to 5.45 P.M.; same address.

PHILIPPINE ISLANDS.

. — Christian Science Society. — First , Francis P. Thornton. — Services: .M.; Wednesday, 8.30 P.M.—13 Calle o.

AUSTRALASIA.

AT, VICTORIA. — First Church of Scientist.—First Reader, Mrs. Nellie .—Services: 11 A.M. and 7 P.M.; Sun- hool, 10 A.M.; Wednesday, 8 P.M.— a Hall, Windermere Street, S. ing Room open daily, except Sunday lidays, 3 to 5 P.M.; same address.

BRISBANE, QUEENSLAND.—First Church of Christ, Scientist. — First Reader, Wilfrid Scott Iliff.—Services: 11 A.M., 7.30 P.M.; Sunday School, 3 P.M.; Wednesday, 8 P.M. —139 Adelaide Street.
Reading Room, 12 M. to 5 P.M., except Saturday and Sunday; Saturday, 10 A.M. to 12 M.; same address.

MELBOURNE, VICTORIA. — First Church of Christ, Scientist.—First Reader, Miss Ellen Agnes Salmon.—Services: 11 A.M. and 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—The Athenaeum, Collins Street.
Reading Room, 10 A.M. to 6 P.M., except Sun. and holidays; also Wed. evening, 6.30 to 7.45. Royal Bank Chambers, Elizabeth St.

SYDNEY, N. S. W.—First Church of Christ, Scientist. — First Reader, Arthur Willis. — Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Protestant Hall, Castlereagh Street.
Reading Room, daily, except Saturday, and Sunday, 11 A.M. to 5 P.M.; Saturday, 10 A.M. to 1 P.M.; also Wednesday evening, 6 to 7.30. Challis House, Martin Place.

SYDNEY, N. S. W.—Second Church of Christ, Scientist.—First Reader, George Martin.—Services: 11 A.M., 7.15 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Warringa Hall, Yeo Street, Neutral Bay, N.
Reading Room, 2 to 5 P.M., except Saturday, Sunday, and holidays; also 7.30 to 9.30 P.M., except Wednesday; Wednesday, 6.30 to 7.45 P.M. 230½ Military Rd., Neutral Bay, N.

SYDNEY, N. S. W.—Christian Science Society. —First Reader, Miss Mary Alexia St. Hill Cusack.—Services: 11 A.M., 7.15 P.M.; Wed., 8 P.M.—Rechabite Hall, Campbell Street.

EUROPE.

FRANCE.

PARIS.—First Church of Christ, Scientist.—First Reader, Miss Leicester Louise Lidgerwood. — Services: 11 A.M.; Wednesday, 8 P.M.—Washington Palace, 14 rue Magellan, Champs Elysees.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M. 194 Rue de Rivoli.

GERMANY.

BERLIN.—First Church of Christ, Scientist.—First Reader, Herr Paul Hilsgen.—Services: German, 10 A.M.; English, 11.30 A.M.; Wednesday, English, 6.30 P.M.; German, 8.15 P.M.—Beethovensaal, Kothenerstr.
Reading Room open daily, 11 A.M. to 2 P.M. and 4 to 8 P.M.; also on Saturday evening until 10. Dessauerstr. 32.

DRESDEN (Neustadt).—Christian Science Society.—First Reader, Frau Clara E. Friedrich.—Services: English, 10.30 A.M.; Wednesday, 8.15 P.M.—Bautznerstrasse 48.
Reading Room open daily, except Wednesday and Sunday, 4 to 6 P.M.; open Wednesday, 6 to 8 P.M.; same address.

FRANKFURT a. M.—First Church of Christ, Scientist. — First Reader, Baroness Poldine Senfft von Pilsach. — Services: German, 10 A.M.; English, 11 A.M.; Wednesday, English, 7.30 P.M.; German, 8.30 P.M.—Borsenstr. 15 p.
Reading Room, daily, except Sunday, 11 A.M. to 12.30 P.M.; same address.

HANNOVER. — First Church of Christ, Scientist.—First Reader, Frau Bertha Günther Petersen.—Services: English, 9.30 A.M.; German, 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8.30 P.M.—Hildesheimerstrasse 216.
Reading Room, 2 to 5 P.M., except Sun.; also 8 to 10 P.M. Sat. Continental House.

STUTTGART — Christian Science Society.—First Reader, Herr Ferdinand Stalb.—Services: German, 9.30 A.M.; English, 10.30 A.M.; Wednesday, English, 7 P.M.; German, 8.15 P.M.—Neckarstr. 55, Gartenhaus I.
Reading Room open Monday, 4 to 6 P.M.; Wednesday, 5 to 7 P.M.; same address.

GREAT BRITAIN AND IRELAND.

Channel Islands.

GUERNSEY.—First Church of Christ, Scientist.—First Reader, Mrs. Elise Le Messurier. —Services: 6.30 P.M.; first Wednesday in each month, 7.30 P.M.—10 Mount Row.
Reading Room, 2 to 4 P.M. Tuesday; 6 to 8 P.M. Wednesday; same address.

ST. HELIER, JERSEY ISLAND. — Christian Science Society. — First Reader, Mrs. Eva A. Fairlie.—Service: 11.15 A.M.—3 Brook St.
Reading Room, 3 to 4 P.M. Monday, Wednesday, and Friday; same address.

England.

Bedfordshire.

BEDFORD.—Christian Science Society.—First Reader, Mrs. Clara Waller. — Services: 11 A.M., 6.30 P.M.; 2d and 4th Wed. of month, 8 P.M.—49A Conduit Road.
Reading Room daily, except Sun., 11 A.M. to 12.30 P.M., 3 to 4.30 P.M.; 6.30 to 8.30 P.M. (except Wed. evening). 5A St. Peters.

Berkshire.

BRACKNELL. — Christian Science Society. — First Reader, Mrs. Alice Rose Burges.—Services, 11.30 A.M., 6.30 P.M.; Sunday School, 10.45 A.M.—C. S. Hall, London Road.
Reading Room, 2.30 to 4.30 P.M. Monday, Wednesday, and Saturday; same address.

READING.—Christian Science Society.—First Reader, Mrs. Blanche E. Lester.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 10.30 A.M.; 2d Wed. in month, 6.30 P.M.—15 Friar St.
Reading Room, 3 to 5 P.M. Monday and Thursday; 7 to 9 P.M. Tuesday; same place.

Buckinghamshire.

HIGH WYCOMBE.—Christian Science Society. —First Reader, Mrs. Rosa Kibbels.—Services: 11 A.M., 6.15 P.M.; Sunday School, 2 P.M. — Auction Mart, opposite Railway Station.
Reading Room, 2 to 5 P.M. Tuesday and Friday; 6 to 9 P.M. Wednesday, Thursday, and Saturday. Crendon Street.

Cambridgeshire.

CAMBRIDGE. — Christian Science Society. — First Reader, Mrs. Agnata Frances Butler.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 6.30 P.M.—Church, Panton Street.
Reading Room open Monday and Wednesday, 3 to 4 P.M.; same address.

Cheshire.

ALTRINCHAM.—Christian Science Society.—First Reader, Mrs. Ida Hume.—Services: 6.30 P.M.; first Wednesday in each month, 8 P.M.—1 Market Street.
Reading Room open Friday, 4 to 8 P.M.; same address.

Devonshire.

PLYMOUTH. — Christian Science Society. — First Reader, Major Henry Bertram Des Voeux.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; first and third Wed. in each month, 7 P.M.—11 Ebrington Street.
Reading Room open Monday, 2.30 to 4 P.M.; Wednesday, 4.30 to 6.30 P.M.; Tuesday and Friday, 7.30 to 9 P.M.; same address.

Durham.

DARLINGTON.—First Church of Christ, Scientist.—First Reader, Frank L. Hastwell.—Services: 11 A.M., 6.30 P.M.; Wednesday, 7.30 P.M.—North Lodge Terrace.
Reading Room, 7 to 9 P.M. Mon. and Thurs.; 5.30 to 7.30 P.M. Wed.; same address.

Essex.

LEYTONSTONE. — Christian Science Society. —First Reader, Harold Edward Hunns.—Services: 11 A.M., 7 P.M.—63 Fairlop Road.
Reading Room, daily, except Wednesday and Saturday, 3 to 9 P.M.; Saturday, 3 to 5 P.M. 837 High Road.

Gloucestershire.

BRISTOL.—First Church of Christ, Scientist. —First Reader, Miss Mildred E. Heard.—Services: 11.30 A.M., 7 P.M.; Sunday School, 3 P.M.; Wednesday, 8 P.M. — Hamilton Rooms, 40 Park Street.
Reading Room open Mon., Wed., and Thurs., 11 A.M. to 6.30 P.M.; Tues. and Fri., 11 A.M. to 9 P.M.; Sat., 11 A.M. to 2 P.M. Oxford House, 79 Park Street.

CHELTENHAM.—Christian Science Society.—First Reader, Mrs. Effie M. Nixon.—Service: 11.30 A.M.—5 Cambray Place.
Reading Room, 3 to 6 P.M., except Saturday; Wednesday until 8 P.M.; same address.

STROUD. — Christian Science Society. — First Reader, Maxwell Armfield. — Services: 6.25 P.M.; first Wednesday in each month, 7.30 P.M.—7 George Street.

Hampshire.

ALDERSHOT. — Christian Science Society. — First Reader, Walter Carr. — Services: 11 A.M., 6.45 P.M.; Sunday School, 11 A.M.; first Wednesday in each month, 7 P.M.—10 Grosvenor Road.
Reading Room open daily, 3 to 7 P.M., also Wed. evenings until 9; same address.

BOURNEMOUTH.—Christian Science Society. —First Reader, Miss Helen G. Holroyd.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—12 Albert Road.
Reading Room, 11 A.M. to 1 P.M. Mon. and Fri; 5.30 to 7.30 P.M. Wed.; same address.

SOUTHAMPTON.—Christian Science Society. —First Reader, Mrs. Lilian Doudney.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 3 P.M.; first Wednesday in each month, 8 P.M.—21 Portland Terrace.
Reading Room, daily, except Sat., 3 to 4.30 P.M.; also Fri., 7.30 to 9 P.M.; same address.

SOUTHSEA.—Christian Science Society.—First Reader, Robert Fellowes Chisholm.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 11.30 A.M.; first Wednesday in each month, 8 P.M.
Reading Room, 3 to 4.30 P.M., except Sunday. 55 Palmerston Road.

Hertfordshire.

'ORTH GARDEN CITY. — Christian Society.—First Reader, Mrs. Lena Tru- Services: 11.15 A.M.,7 P.M.—Eastcheap.

ANS. — Christian Science Society. — eader, Miss V. M. Blanche Stievenard. ices: 11 A.M., 6.30 P.M.; first Wednes- each month, 8 P.M.—62 Alma Road. ing Room, 2 to 4.30 P.M. Tuesday; P.M. Thursday; 5 to 7 P.M. Saturday; ddress.

Kent.

'E.—Christian Science Society.—First . Leonard A. Lewis.—Services: 11.30 P.M.; last Wednesday in each month, M.—12 Dalby Road, Cliftonville. ing Room, 3 to 4 P.M.; same address.

AKS. — Christian Science Society. — eader, Miss Jeanie C. E. Andrews.— s: 11 15 A.M., 6.30 P.M.; 2d Wed. in onth, 7.45 P.M.—75 High Street.

Lancashire.

'OOL.—First Church of Christ, Scien- 'irst Reader, John W. Harwood.—Ser- 11 A.M., 7 P.M.; Wednesday, 7.45 Church, Egerton Road, North Shore. ing Room open daily, except Sunday, P.M.; same address.

'. — Christian Science Society. — First . Mrs. Susannah Brown.—Services: 11 6.30 P.M.; Sunday School, 2.30 P.M.; l 4th Wednesday in each month, 8 The Institute, Henry Street. ing Room, daily, except Wed. and Sat. P.M.; Wed. and Sat. 3 to 6 P.M. tial Buildings, Nelson Square.

OOL.—First Church of Christ, Scien- 'irst Reader, Mark W. Hydes.—Ser- 11 A.M., 6.30 P.M.; Sunday School, 11 Wednesday, 7.30 P.M.—27 Leece St. ing Room, 11 A.M. to 5 P.M. Mon., Thurs., and Fri.; 11 A.M. to 7.25 P.M. 11 A.M. to 1 P.M. Sat.; same address.

ESTER.—First Church of Christ, Sci- —First Reader, Felton Hervey Bath- Services: 11 A.M. and 6.30 P.M.; Sun- hool, 2.45 P.M.; Wednesday, 7.45 P.M. y Bank Road, Victoria Park (Upper Street entrance). ing Room open daily, except Sunday blic holidays, from 10 A.M. to 6 P.M.; sday, 10 A.M. to 6.30 P.M.; Saturday, [. to 1 P.M. 16 St. Peters Square.

ESTER. — Second Church of Christ, st.—First Reader, Rev. Charles Maw- Shaw.—Services: 6.30 P.M.; Wednes- 45 P.M.—Liberal Club, Barlow Moor Didsbury. ing Room, 10 A.M. to 6 P.M., except ay; Saturday, 10 A.M. to 1 P.M.; sday until 6.30 P.M. 16 St. Peters Sq.

LE.—First Church of Christ, Scien- 'irst Reader, George Lawson Pooley.— s: 11 A.M., 6.30 P.M.; Sunday School, M; Wednesday, 8 P.M. — Lecture Public Hall. ing Room, daily, except Wednesday nday, 10.30 A.M. to 8 P.M.; Wednes- til 7 P.M. Station Bldgs., Maclure Rd.

'ORT. — Christian Science Society. — Reader, Mrs. Ada J. Clemesha.—Ser- 6.30 P.M.; first Wednesday in each 7.30 P.M.—10A Hoghton Street. ing Room, Tuesday and Thursday, 3 nd 6.30 to 8.30 P.M.; same address.

London.

LONDON.—First Church of Christ, Scientist. —First Reader, Miss C. Violet Spiller.— Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.— Sloane Terrace, S. W. Telephone, Victoria 2216; telegram, Hierologic, London.
Reading Room, 41 Brompton Road, 10 A.M. to 9.30 P.M., except Wednesday; Wednesday until 7.15 P.M. Telephone, Western 5345; telegram, Scienziale, London; also City Reading Room, 15 Queen Street, E. C., 9.30 A.M. to 5.30 P.M., except Saturday; Saturday until 12,30 P.M. Telephone, Central 9658.

LONDON. — Second Church of Christ, Scientist.—First Reader, Mrs. Diana Jackson.—Services: 11 A.M. and 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Palace Gardens Terrace, Notting Hill Gate, W.; telegram, Secolon, London.
Reading Room, 10 A.M. to 9.30 P.M., except Wed. and Sat.; open Wed. until 7.30 P.M. and Sat. until 4 P.M. 14 Hanover Square (entrance in Harewood Place), near Oxford Circus Tube Station. Tel. Gerrard 9080; also City Reading Room, 15 Queen St., E. C., 9.30 A.M. to 5.30 P.M., except Sat.; Sat. until 12.30 P.M. Tel. Central 9658.

LONDON.—Third Church of Christ, Scientist. —First Reader, Mrs. Floria A. Mocatta.—Services: 11.30 A.M., 6.30 P.M.; Wednesday, 8 P.M.—9 Curzon St., Mayfair, W. Telephone, Mayfair 3204. Telegram, Scientol, London.
Reading Room open daily, except Wednesday, from 10 A.M. to 9.30 P.M.; open Wednesday until 7.45 P.M.; same address.

LONDON.—Fourth Church of Christ, Scientist. —First Reader, Mrs. Mary E. Griffiths.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 3 P.M.—Stamford Hall, 43 Stamford Hill, N.
Reading Room open each evening from 6.30 to 9.30; same address.

LONDON.—Fifth Church of Christ, Scientist, —First Reader, Mrs. Christina E. Woodward Clark.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—Argyle Hall, 105 Seven Sisters Road, Finsbury Park, N.
Reading Room, 6 to 9.30 P.M. Monday, Wednesday, and Friday; same address.

LONDON (Brixton). — Christian Science Society.—First Reader, Henry Benner.—Services: 11.30 A.M., 7 P.M.; second Wednesday in each month, 8 P.M.—Raleigh Hall, Saltoun Road.
Reading Room, 3 to 9 P.M. Tuesday, Thursday, and Saturday. 437 Brixton Road.

LONDON (Putney). — Christian Science Society.—First Reader, Miss Grace E. Adamson.—Services: 11.30 A.M., 7 P.M.; first and third Wednesdays in each month, 8 P.M.—Chelverton Hall.
Reading Room, daily, 3 to 4.30 P.M.; also 7.30 to 9.30 P.M., except Wed.; same address.

Northumberland.

NEWCASTLE-ON-TYNE. — First Church of Christ, Scientist.—First Reader, Miss Ethel Marion Love. — Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—18 Eldon Square.
Reading Room, 12 M. to 5 P.M., except Sunday, and 7 to 9 P.M., except Saturday and Sunday; same address.

Nottinghamshire.

NOTTINGHAM.—Christian Science Society.— First Reader, Mrs. Annie Farmer.—Services: 11 A.M., 6.30 P.M.; first and third Wed. in each month, 8 P.M.—14 S. Sherwood St.
Reading Room open daily except Sunday, 3 to 5 and 6.30 to 9 P.M.; same address.

ordshire.

Science Society.—First
a B. C. Sollas.—Services:
1st Wed. in month, 8 P.M.
Room, Magdalen Street.
pen Mon., Tues., Thurs.,
.M.; Wed., 12 M. to 7.45
o 2 P.M.; Sun., 6 to 6.45
rket Street.

rsetshire.

Science Society. — First
eth Beveridge Erskine.—
Wednesday, 3.15 P.M.—
ooms, Assembly Rooms.
A.M. to 4.30 P.M. daily;

Surrey.

RICHMOND.—First Church of Christ, Scientist. — First Reader, Mrs. Helen Georgina Tabor.—Services: 11.30 A.M., 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M. —20 Hill Rise.
Reading Room open daily, except Sunday, 12 M. to 1 P.M.; 2.30 to 4.30 P.M. and 7.30 to 9.30 P.M.; same address.

Sussex.

BEXHILL-ON-SEA. — Christian Science Society.—First Reader, Mrs. Grace Crosland Lawson.—Service: 11.30 A.M.—5 Marina Arcade.
Reading Room, 3 to 5 P.M., Monday, Wednesday, and Friday; same address.

BRIGHTON. — First Church of Christ, Scientist.—First Reader, Francis Henry Bovill.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—97 Montpelier Road.
Reading Room, 11 A.M. to 5 P.M., except Sun.; also 7 to 9 P.M. Tues.; same address.

EASTBOURNE.—First Church of Christ, Scientist.—First Reader, Mrs. Dora Scott Turner.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8.15 P.M.—2 Terminus Buildings.
Reading Room, daily, except Sunday, 3 to 5 P.M.; Wednesday to 8 P.M., also Tuesday and Friday evenings, 8 to 9; same address.

Warwickshire.

BIRMINGHAM.—Christian Science Society.—First Reader, Miss Louisa Harris.—Services: 11 A.M., 6.30 P.M.; first and third Wednesday in each month, 8 P.M.—Ruskin Buildings, 191 Corporation Street.
Reading Room open daily, except Saturday, 11 A.M. to 8 P.M.; same address.

Worcestershire.

KINGS NORTON.—Christian Science Society. —First Reader, Miss Rose Giddings.—Services: 11 A.M., 6.30 P.M.—"The Rookery."
Reading Room, 7 to 9 P.M., Monday Wednesday, and Saturday; same address.

Yorkshire.

BEVERLEY. — Christian Science Society. — First Reader, John H. Hewson.—Services: 6.30 P.M.; Sunday School, 2.30 P.M.; last Wed. in month, 8 P.M.—Odd Fellows Hall.

BRADFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Jenny M. Moore. —Services: 11 A.M., 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Unity Hall, Rawson Square.
Reading Room open daily, 1 to 6 P.M.; same address.

HALIFAX.—Christian Science Society.—First Reader, Miss Alice Sutcliffe. — Services: 10.45 A.M., 6.30 P.M.; Tuesday, 8 P.M.—6 Central Street.
Reading Room, 6 to 9 P.M., except Tuesday; same address.

HARROGATE.—First Church of Chri entist.—First Reader, Mrs. Caroline C Services: 11.30 A.M.; 6.30 P.M.; School, 10.20 A.M.; Wed., 8 P.M.—4 Al
Reading Room, 11 A.M. to 1 P.M., 3 P.M.; also Fri., 7.30 to 9 P.M.; same a

HORNSEA.—First Church of Christ, Sc —First Reader, Albert James Layb Services: 11 A.M., 6.30 P.M.; Sunday 11 A.M.; first Wednesday of each m P.M.—Back Southgate.
Reading Room open Wednesday, and 7 to 9 P.M., and first Wedne each month, 7 to 8 P.M.; also open Sa 3 to 5 P.M. Southgate.

HULL.—First Church of Christ, Scie First Reader, Mrs. Elizabeth A. Pogso vices: 11 A.M., 6.30 P.M.; Sunday Sch P.M.; Wed., 7.45 P.M.—Beverley Rd., N
Reading Room open 12 M. to 5 P. 7.30 to 9.30 P.M., except Wed. and Sa Wed., 12 M. to 7 P.M.; Sat., 6 to 78 Prospect Street, first floor.

LEEDS.—First Church of Christ, Scie First Reader, Frederick Robert Ri Services: 10.30 A.M., 6.30 P.M.; School, 11.30 A.M.; Wednesday, 8 Cavendish Rooms, Cavendish Road.
Reading Room open daily, except Su and Sunday, 10.30 A.M. to 6 P.M.; Sa 10 A.M. to 12.30 P.M. Calvert B Commercial Street.

SCARBOROUGH. — Christian Science —First Reader, Miss Sophia Hoppe vices: 7 P.M.; Wednesday, 7 P.M.— Room, Roscoe Rooms, Roscoe Street.

SHEFFIELD.—First Church of Christ, tist.—First Reader, Stanley Morton ham.—Services: 11 A.M., 6.30 P.M.; School, 11 A.M.; Wednesday, 8 P Pinfold Street, head of Church Stree
Reading Room open daily, except S 3 to 5 and 7 to 9 P.M.; same addres

WAKEFIELD. — Christian Science So First Reader, Charles Harold Ande Services: 11 A.M., 6.30 P.M.; Sunday 10.15 A.M.; Wednesday, 7.30 P.M.— Yard, Little Westgate.
Reading Room, 3 to 7 P.M. Friday address.

Ireland.

County Antrim.

BELFAST.—First Church of Christ, Sc —First Reader, Miss Evelyn L. Webl vices: 11.30 A.M., 7 P.M.; Wednes P.M.—54 Royal Avenue.
Reading Room open Monday, Tuesd Friday, 1.30 to 5 P.M. and 7.30 to 9.3 same address.

County Dublin.

DUBLIN.—First Church of Christ, Scie First Reader, Miss Phyllis Margar Murdo. — Services: 11.30 A.M., 7 Wednesday, 8 P.M.—15A Wicklow Sunday School, 11.30 A.M.—21 Daws
Reading Room open daily, except S 10 A.M. to 5 P.M. 21 Dawson Stree

Scotland.

Fifeshire.

DUNFERMLINE. — Christian Science S —First Reader, James Swan.—Servi A.M., 6.30 P.M.; first Wednesday in 8 P.M.—Masonic Hall.

Lanarkshire.

GLASGOW. — First Church of Christ, Scientist.—First Reader, Miss Jane T. Irvine.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M. —St. Andrews Halls, Berkeley St., Door G.
Reading Room open daily, except Sun., 12 M. to 5 P.M.; also 7 to 9 P.M., except Wed. and Sun.; Wed., 6 to 7.30 P.M. 141 Bath St.

Midlothian.

EDINBURGH.—First Church of Christ, Scientist.—First Reader, Mrs. Constance R. B. Ewing.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—Inverleith Terrace.
Reading Room, 11 A.M. to 6 P.M., except Saturday, Sunday, and public holidays; Saturday, 11 A.M. to 2 P.M. 71 George Street. Telephone, Central 4186.

Wales.

Glamorganshire.

SWANSEA.—Christian Science Society.—First Reader, Miss M. Edith Perkins.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 3 P.M.; first Wednesday in month, 7.30 P.M.—Uplands.
Reading Room, Wednesday and Saturday, 7 to 9 P.M.; Friday, 3 to 5 P.M.; same address.

HOLLAND.

AMSTERDAM. — Christian Science Society. — First Reader, Mrs. Antoinette A. Fennema.—Services: 11 A.M.; first Wednesday in each month, 8 P.M.—Marnixstraat, 402.

HAGUE.—First Church of Christ, Scientist.—First Reader, Miss Wilhelmine den Berger. —Services: 11 A.M.; Wednesday, 8 P.M.—Oranje Societeit, 14-15 Prins Hendrik Plein.
Reading Room, daily, 2.30 to 5.30 P.M.; also Thurs. from 8 to 9.30 P.M. 4 Praktizijnshock.

ITALY.

FLORENCE. — Christian Science Society. — First Reader, Mrs. Mary Helen Morris.—Services: 11 A.M.; Wednesday, 5 P.M.—Via Tornabuoni 4, first floor.
Reading Room, open Wednesday, 3 to 5 P.M.; Sunday, 10 to 11 A.M.; same address.

NORWAY.

CHRISTIANIA. — Christian Science Society. — First Reader, Miss Engel Dorthea Fransisca Krefting.—Services: English, 10.30 A.M.; Norwegian, 12 M.; first and third Wednesday in each month, 7.30 P.M.—Frogner School.
Reading Room, 12 M. to 2.30 P.M., Mon., Tues., Thurs., and Fri. Karl Johansgd 27 III.

SWEDEN.

STOCKHOLM. — Christian Science Society. — First Reader, Miss Emmy H. Schenström.—Services: English, 11 A.M.; Swedish, 12.15 P.M.; first Wednesday in each month, 7.30 P.M.—Grefturegatan 24 A.
Reading Room, 1 to 3 P.M. Wednesday; same address.

SWITZERLAND.

GENEVA. — Christian Science Society. — First Reader, Charles E. Vouga.—Services: French, 9.45 A.M.; English, 11 A.M.; Wednesday, 8.15 P.M.—4 Cour St. Pierre.
Reading Room open daily, except Sundays and holidays, 2 to 4 P.M.; same address.

ZURICH. — Christian Science Society. — First Reader, Ulrich Frey. — Services: German, 9.30 A.M.; English, 10.45 A.M.; Wednesday, English, 8 P.M.; Thursday, German, 8 P.M.—Waisenhausgasse 10, Courtyard.
Reading Room open Wed., 2 to 5 P.M.; Sat., 4 to 7 P.M.; same address.

NORTH AMERICA.

BAHAMA ISLANDS.

NASSAU (N. P.).—Christian Science Society.—First Reader, Mrs. Emmeline L. Curry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

BERMUDA ISLANDS.

HAMILTON (Bermuda).—Christian Science Society.—First Reader, Eugene C. Pearman.—Services: 11 A.M.; Wed., 8 P.M.—Burnaby St.
Reading Room open Wednesday, 3 to 5 P.M.; same address.

CANADA.

Alberta.

CALGARY.—First Church of Christ, Scientist. —First Reader, Percy Taylor.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th Street, W., and 4th Avenue, W.
Reading Room, 2.30 to 5 P.M. Room 44, 5th floor, Elma Block, 8th Avenue, East.

EDMONTON.—First Church of Christ, Scientist.—First Reader, Charles E. Darby.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — Bijou Theater Block, First Street.
Reading Room, 3 to 5 P.M. daily; also 8 to 10 P.M., except Wednesday; same address.

LETHBRIDGE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Maude Marriott.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Second floor, Royal Bank Building.
Reading Room, 3 to 5 P.M.; same address.

British Columbia.

NELSON. — Christian Science Society. — First Reader, Mrs. Helen M. Cochrane. — Services: 11.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church, Stanley and Silica Sts.
Reading Room, 3 to 5 P.M.; same address.

ROSSLAND.—Christian Science Society.—First Reader, Mrs. Janet Cannell.—Services: 11 A.M.; Wednesday, 8 P.M.—Wallace Building, Columbia Avenue.
Reading Room, 3 to 5 P.M.; same address.

VANCOUVER.—First Church of Christ, Scientist.—First Reader, William A. Doctor.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 1166 Georgia Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

VANCOUVER.—Second Church of Christ, Scientist. — First Reader, A. Lawrence P. Hunter. — Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Hall, 641 Granville St.
Reading Room, 10 A.M. to 5 P.M.; same address.

VICTORIA.—First Church of Christ, Scientist. —First Reader, Capt. Herbert Joseph Norman de Salis.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 935 Pandora Street.
Reading Room, 2 to 4 P.M.; same address.

Manitoba.

BRANDON.—First Church of Christ, Scientist. —First Reader, Mrs. Charlotte Walker.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Victoria and 8th Street.
Reading Room, Tues., Thurs., Sat. 3 to 5 P.M. Room 1, Bank of Hamilton Chambers.

. — Christian Science
Mrs. Mary Elizabeth
A.M.; Wednesday, 8
om 7.

of Christ, Scientist.—
illie McDougall.—Ser-
P.M.; Sunday School,
, 8 P.M.—Fire Hall.
to 5.30 P.M. Tuesday,
to 10 P.M. Monday,
Post office.

rst Church of Christ, Scien-
der, A. William Mainland.—
l. and 7 P.M.; Wed., 8 P.M.—
ace, Nassau St. and River Ave.
toom, 11 A.M. to 5 P.M., except
nday, 2.30 to 5 P.M. 445-7 Somer-
Portage Ave. and Donald St.

New Brunswick.

IN.—First Church of Christ, Scientist.
t Reader, David Magee.—Services: 11
Wednesday, 8 P.M.
Reading Room open daily, except Sat.,
n., and holidays, 3 to 5 P.M. 15 Germain St.

Nova Scotia.

HALIFAX.—First Church of Christ, Scientist.—First Reader, Miss Jennie B. Stevens.—Services: 11 A.M.; Wednesday, 8 P.M.—8 South Park Street.
Reading Room open Monday and Thursday from 3.30 to 5 P.M.; same address.

Ontario.

BELLEVILLE. — Christian Science Society. — First Reader, Mrs. Clara G. Wright.—Services: 11 A.M.; Wednesday, 8 P.M. — Upstairs, corner Front and Pinnacle Streets.

BERLIN.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. Stephan.—Services: 11 A.M. and 7.30 P.M.; Wed., 8 P.M. —Church Edifice, Water and Francis Streets.
Reading Room, 3 to 5 P.M. In tower of Church.

BRANTFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. Pierson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—44 George Street.
Reading Room, 2 to 4 P.M.; same address.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Harold Henry Wadson Purkis.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, 3 to 5 P.M., except Sundays and holidays. Church, 50 Jackson St., W.

KENORA. — Christian Science Society. — First Reader, Herbert P. Thomas. — Services: 11 A.M.; Wednesday, 8 P.M. — Carmichael Block.

KINGSTON.—First Church of Christ, Scientist.—First Reader, Albert H. Daly.—Services: 11 A.M. Wednesday, 8 P.M.—Church Edifice, 95 Johnston Street.
Reading Room, 3 to 5 P.M.; same address.

LEAMINGTON.—Christian Science Society.—First Reader, Mrs. Lilla M. White. — Services: 11 A.M.; Wed., 8 P.M.—McSween Blk.

LONDON.—First Church of Christ, Scientist. —First Reader, Richard P. Aylsworth.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.—Corner Richmond St., Princess and Park Ave.
Reading Room, 2 to 4.30 P.M.; adjoining Church Edifice.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Robert Edey.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 5 P.M. Trafalgar Building, Bank and Queen Streets.

PEMBROKE. — Christian Science Society. — First Reader, Mrs. Hattie Wright.—Services: 3 P.M.; Wed., 8 P.M.—Res. Mr. H. Wright.

PORT ARTHUR.—Christian Science Society.—First Reader, Mrs. Josephine C. Riley.—Services: 11 A.M.; Wednesday, 8 P.M.—Ruttan Bl[illegible], Court Street.

HOPE. — Christian Science Society. — Reader, Mrs. Esther L. McNaughton.—ces: 11 A.M.; Wednesday, 8 P.M.
ding Room, Walton Street.

IOMAS.—First Church of Christ, Scien-—First Reader, Miss Ella Fitzpatrick.—ces: 11 A.M. and 7.30 P.M.; Wedne-8 P.M.—Christian Science Hall, 61[illegible]
t Street.
ding Room, 2.30 to 4.30 P.M.; same pl.

TO NTO.—First Church of Christ, Scientist. st Reader, Gavin W. Allan.—Services: M and 7.30 P.M.; Wednesday, 8 P.M. ner Queens Avenue and Caer-Howell t.
ding Room open daily, except Sunday, M. to 6 P.M. 1010 Lumsden Building, r Adelaide and Yonge Streets.

TORONTO.—Third Church of Christ, Scientist. — First Reader, William H. Parker. — Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —College and Elizabeth Streets.
Reading Room, 2 to 4.30 P.M.; same address.

WOODSTOCK. — Christian Science Society. — First Reader, William Melville Shoebotham. —Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 3 to 5 P.M., Tuesday and Saturday, 386 Dundas Street, upstairs.

Province of Quebec.

MONTREAL.—First Church of Christ, Scientist.—First Reader, Arthur Earnshaw Norris. —Services: 11 A.M., 7 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse Street, Western Square.
Reading Room, 10 A.M. to 5 P.M., except Sunday. Birks Building, Phillips Square.

WESTMOUNT.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret Creighton. — Services: 11 A.M., 7.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M. —Victoria Hall, Room F.
Reading Room open daily, except Sunday, 11 A.M. to 1 P.M., 2 to 5 P.M.; also Friday evening, 8 to 10; same address.

Saskatchewan.

MOOSE JAW. — Christian Science Society. — First Reader, Mrs. Bertha Mills Bell.—Service: 11 A.M.—Odd Fellows Hall.

REGINA. — Christian Science Society. — First Reader, Mrs. Ellen A. Pope. — Service: 11 A.M.—Odd Fellows Hall.

SASKATOON. — Christian Science Society. — First Reader, Charles I. Kilburn.—Services: 11 A.M.; Wednesday, 8 P.M.—429 5th Ave., N.

MEXICO.

MEXICO (City of).—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lance Aldrich.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Cinco de Mayo, 6.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

SAN LUIS POTOSI.—Christian Science Society.—First Reader, Miss Mabel Remick.—Service: 11 A.M.—5A Abasalo, No. 4.

PANAMA.

GORGONA, CANAL ZONE.—Christian Science Society.—First Reader, William M. Wood.—Service: 8.15 A.M.—House 114 B.

PHILIPPINE ISLANDS—See Asia.

PORTO RICO.

SAN JUAN.—Christian Science Society.—First Reader, Elton Warner.—Service: 11 A.M.—34 Sol Street, corner Cruz.

UNITED STATES.

Alabama.

BIRMINGHAM.—First Church of Christ, Scientist.—First Reader, Mrs. Perle L. Smith.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—2031 South 11th Ave.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 730-731 Brown-Marx Bldg.

MOBILE.—First Church of Christ, Scientist.—First Reader, Miss Lollie Craker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 9 St. Emanuel Street.
Reading Room, 11 A.M. to 3 P.M. Fidelia Building.

MONTGOMERY.—First Church of Christ, Scientist.—First Reader, Stephen J. Sykes.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—16 High Street.
Reading Room open daily, except Sunday, 9 A.M. to 1 and 4 to 6 P.M.; same address.

Arizona.

BISBEE.—Christian Science Society.—First Reader, Mrs. Mabel Brostrom.—Service: 11 A.M.—Fair Hall.

PHOENIX.—First Church of Christ, Scientist.—First Reader, William A. Beller.—Services: 11 A.M.; Wednesday, 8 P.M.—Post Office Building, Monroe Street.
Reading Room, 2 to 4 P.M.; same address.

PRESCOTT.—First Church of Christ, Scientist.—First Reader, Mrs. Julie C. Elliott.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Union Block, Gurley St.
Reading Room, open daily, 2 to 4 P.M.

TUCSON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Beemer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Church, 20 E. Pennington Street.
Reading Room, 3 to 5 P.M.; same address.

Arkansas.

EUREKA SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline P. Calohan.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Fuller Hall, cor. Rockhouse and Washington Sts.
Reading Room, 2 to 5 P.M.; same address.

FAYETTEVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth McC. Palmer.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room open daily, except Sunday and Monday, 2 to 5 P.M. Wolf Building.

FORT SMITH.—First Church of Christ, Scientist.—First Reader, Herbert M. Beck.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th and C Streets.
Reading Room, 2 to 5 P.M., except Sunday, 719-720 First National Bank Building.

HELENA.—Christian Science Society.—First Reader, Mrs. Nyna Gould Ware.—Services: 11 A.M.; Wednesday, 8 P.M.—Interstate Bank Building.
Reading Room, 4 to 6 P.M., except Sunday; same address.

HOT SPRINGS.—Christian Science Society.—First Reader, George N. Phillips.—Services: 11 A.M.; Wed., 8 P.M.—127 Central Ave.
Reading Room open Tuesday and Friday, 2 to 5 P.M.; same address.

LITTLE ROCK.—First Church of Christ, Scientist.—First Reader, Miss E. Chastine Gillette.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Chapel, 20th and Louisiana Sts.
Reading Room, 10 A.M. to 1 and 2 to 5 P.M., except Sundays.—Rooms 805-6 State National Bank Building.

MONTICELLO.—Christian Science Society.—First Reader, Mrs. Anna P. Hall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church, N. Main Street.

PINE BLUFF.—First Church of Christ, Scientist.—First Reader, Mrs. Tallulah Lerew.—Services: 11 A.M.; Wednesday, 8 P.M.—108 Pine Street.
Reading Room, 2.30 to 5 P.M.; same address

WALNUT RIDGE.—Christian Science Society.—First Reader, James D. Phelps.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, W. 4th and Main Sts., opposite Court House.

California.

ALAMEDA.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred N. Fenton.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Adelphian Auditorium, Central Avenue and Walnut Street.
Reading Room, 1.30 to 4.30 P.M., except Sundays and holidays. 1334 Park Street.

ALHAMBRA.—First Church of Christ, Scientist.—First Reader, William S. Deyo.—Services: 11 A.M.; Wednesday, 8 P.M.—Chico and Garfield Avenues.
Reading Room, 2 to 4 P.M.; same address.

ANAHEIM.—Christian Science Society.—First Reader, Mrs. Grace R. Ahlborn.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Opera House.

ARCATA.—First Church of Christ, Scientist.—First Reader, John F. Benton.—Services: 11 A.M.; Wed., 7.30 P.M.—Chapel, 14th St.
Reading Room, 2 to 4 P.M. Wednesday; 8th and F Streets.

BAKERSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Anna N. Parsons.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 17th and G Streets.
Reading Room, 2 to 4 P.M.; same address.

BELVEDERE.—Christian Science Society.—First Reader, Mrs. Emma W. Dimond.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. P. O. Building.

BERKELEY.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude McCaslin.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Wilkins Hall, 2412 Haste Street.
Reading Room, daily, 10 A.M. to 1.30 P.M., 2 to 6 P.M. First National Bank Building.

BISHOP.—Christian Science Society.—First Reader, Mrs. Caroline McGee.—Service: 11 A.M.—Christian Science Hall, E. Line St.
Reading Room, 2 to 5 P.M.; same address.

BURLINGAME.—First Church of Christ, Scientist.—First Reader, Elmer A. Wolfe.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 4 P.M.; same address.

CHICO. — Christian Science Society. — First Reader, Mrs. Katherine D. Bullard. — Services: 11 A.M.; Wed., 8 P.M.—Pythian Hall.
Reading Room, 10.30 A.M. to 12 M., 2.30 to 4.30 P.M. Sommers Building, 2d Street.

CHINO (San Bernardino Co.).—Christian Science Society.—First Reader, Mrs. Lucia L. Perkins.—Service: 11 A.M.—Church Edifice.

CORNING.—Christian Science Society.—First Reader, James B. Merritt. — Services: 11 A.M.; Sunday School, 12 M.—G. A. R. Hall.

CORONA.—First Church of Christ, Scientist. —First Reader, Mrs. Ada Ellithorpe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—8th and Howard Sts.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

CORONADO. — Christian Science Society. — First Reader, Mrs. Hester H. Spangler.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Park Place.
Reading Room open Tuesday and Friday, 2 to 4 P.M.; same address.

EUREKA.—First Church of Christ, Scientist. —First Reader, Mrs. Mary M. McDaniel.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room open 1.30 to 4 P.M. Saturday; same address.

FORTUNA.—First Church of Christ, Scientist. —First Reader, Fred P. Newell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Newells Hall, Main Street.
Reading Room, 2 to 5 P.M. Underwood St.

FRESNO.—First Church of Christ, Scientist.— First Reader, Henry M. Cobbey.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building, Merced St., between J and K Sts.
Reading Room, daily, except Sundays and holidays, 12.30 to 5 P.M. 209 Edgerly Bldg.

GARDENA.—Christian Science Society.—First Reader, Berl Fanning.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Central Avenue.

GRAHAM.—Christian Science Society.—First Reader, Mrs. Mary F. Goodwin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Steinberg Building, Short Avenue.

HANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Edna Augusta Clute. —Services: 11 A.M.; Wednesday, 8 P.M.—127 East Tenth Street.
Reading Room, open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

HAYWARD.—Christian Science Society.—First Reader, Mrs. Mathilde Madsen.—Services: 11 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall.

HERMOSA BEACH. — Christian Science Society.—First Reader, Herbert Moulton Trowbridge.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Chapel, 16th St.
Reading Room, 2 to 4 P.M.; same address.

HUNTINGTON BEACH. — Christian Science Society.—First Reader, Fred Schutte.—Services: 11 A.M.; Wednesday, 7.45 P.M.—8th and Olive Streets.

HUNTINGTON PARK.—Christian Science Society. — First Reader, Burwell O. Griffin. — Services: 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Burbank Hall, Pacific Blvd.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

LAKEPORT. — Christian Science Society. — First Reader, Mrs. Eleanor Roche.—Services: 11 A.M.; Wednesday, 8 P.M.—Main & 4th Sts.
Reading Room, 1 to 3 P.M.; same address.

LINDSAY.—Christian Science Society.—First Reader, Eugene H. Carpenter.—Service: 11 A.M.—Fraternal Hall.

LODI.—First Church of Christ, Scientist.— First Reader, Mrs. Sadie G. Welch.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm Street and Lee Avenue.
Reading Room, 2 to 5 P.M.; same address.

LOMPOC. — Christian Science Society. — First Reader, Mrs. Antonette Sudden. — Services: 11 A.M.—Residence Miss Emma Robinson.

LONG BEACH.—First Church of Christ, Scientist.—First Reader, Herbert M. Haskell.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—222 E. Fourth Street.
Reading Room, daily, 10 A.M. to 5 P.M. 324-325 1st National Bank Bldg., Pine Ave.

LOS ANGELES.—First Church of Christ, Scientist.—First Reader, George Monroe Giffen.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Ebell Club House, 18th and Figueroa Sts.
Reading Room open 9 A.M. to 9 P.M., except Wednesday; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building, 4th and Spring Streets.

LOS ANGELES. — Second Church of Christ, Scientist.—First Reader, S. Manson Abbott. —Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 and 11 A.M.; Wednesday, 8 P.M.—Church Edifice, W. Adams Street.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 7 P.M. 704 Herman W. Hellman Bldg., 4th & Spring Sts.

LOS ANGELES.—Third Church of Christ, Scientist.—First Reader, Newell Dike Darlington. Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 734 S. Hope Street.
Reading Room open 9 A.M. to 9 P.M., except Wednesday; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building.

LOS ANGELES. — Fourth Church of Christ, Scientist.—First Reader, John F. Manning. —Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — "Friday Morning" Club House, 940 S. Figueroa St.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building, Fourth and Spring Sts.

LOS ANGELES.—Fifth Church of Christ, Scientist.—First Reader, William H. Chandler. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—112 W. Hollywood Blvd.
Reading Room, 2 to 5 P.M. daily, except Sundays and holidays. 561 W. Hollywood Blv.

LOS GATOS.—First Church of Christ, Scientist.—First Reader, Alden F. Potter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Chapel, Broadway.
Reading Room, 2 to 4 P.M.; same address.

MARTINEZ.—Christian Science Society.—First Reader, Miss Sadie E. Davenport.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.

MERCED. — Christian Science Society. — First Reader, Mrs. Luella D. Albright.—Services: 11 A.M.; Wednesday, 8 P.M.—610 Alameda St.

MILL VALLEY.—Christian Science Society.— First Reader, Miss Daisy Lovering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, corner Lovell and Olive Streets.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

MODESTO.—Christian Science Society.—First Reader, Miss Ada Lawrence.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 13th Street.

A.—Christian Science Society.—First Mrs. Mary F. Loftus.—Services, 11 nday School, 9.45 A.M.; Wednesday, Woman's Club House.

rst Church of Christ, Scientist.— nder, Thomas Hull.—Services: 11 ednesday, 8 P.M. — Church Edifice, and Polk Streets.
g Room, Tuesday and Thursday, .M.; same address.

).—Four Churches hold services and separate Reading Rooms, as stated llowing notices. They also unite in Reading Rooms at the Bacon Build- er Washington and 12th Streets. oms are open daily, except Sunday lnesday, from 9.30 A.M. to 9 P.M.; ry until 7 P.M.

.—First Church of Christ, Scientist. Reader, Llewellyn T. Haskell.—Ser- A.M. and 8 P.M.; Sunday School, ; Wednesday, 8 P.M.—Church Edi- klin and 17th Streets.
g Room open daily, except Sunday, 4 P.M.; same address.

.—Second Church of Christ, Scien- st Reader, Mrs. Julia E. Marshall. s: 11 A.M.; Sunday School, 9.30 ednesday, 8 P.M.—Friedberg Hall, Avenue and 42d Street.
g Room, 2 to 4.30 P.M., except Sun- holidays. 4013 Telegraph Avenue.

(Fruitvale). — Third Church of cientist.—First Reader, Mrs. Sophia r.—Services: 11 A.M.; Wed., 8 P.M. e Temple, E. 14th St. and 34th Ave. g Room, 2 to 4.30 P.M.; also Satur- ng, 7.30 to 9. 3222 E. 14th Street.

.—Fourth Church of Christ, Scien- st Reader, Charles A. Michener.— 11 A.M.; Sunday School, 9.30 A.M.; ay, 8 P.M.—Washington Hall, cor- 12th Street and 6th Avenue.
g Room open daily, except Sunday nesday, 9.30 A.M. to 9 P.M.; open ay until 7.30 P.M. 99-100 Bacon Blg.

ARK.—First Church of Christ, Sci- irst Reader, John F. Holt — Ser- A.M.; Sunday School, 9.45 A.M.; ay, 8 P.M.—Masonic Temple, Marine d Trolley Way.
g Room open daily, except Sunday ays, 10 A.M. to 4 P.M. 114 Trolley ween Navy and Ozone Avenues.

—Christian Science Society.—First Lucius J. Bumstead.—Services: 11 nday School, 9.45 A.M.; Wednesday, —Church Edifice, West B Street.

GROVE. — First Church of Christ, —First Reader, Mrs. Anna F. Stock- rvices: 11 A.M.; Sunday School, Wed., 8 P.M.—187 Fountain Ave.
g Room, 2 to 4 P.M., except Sunday.

TO.—First Church of Christ, Scien- First Reader, Theophilus Allen, — 11 A.M.; Sunday School, 9.30 A.M.; ay, 8 P.M.—501 Waverly Street.
Room open, except Sundays and holi- 5 and 7.30 to 9 P.M.; same address.

A.—First Church of Christ, Scien- st Reader, Clinton P. McAllaster.— 11 A.M. and 7.45 P.M.; Sunday .30 A.M.; Wednesday, 7.45 P.M.— Avenue, near Colorado Street.
g Room open 9 A.M. to 9 P.M., ex- lay and Wednesday; open Wednes- 6 P.M. Chamber of Commerce Blg.

A. — Christian Science Society. — der, Edwin G. Pound. — Services: Wednesday, 8 P.M.—117 Main St.
g Room, 2 to 4 P.M.; same address.

PLACERVILLE.—Christian Science Society.—First Reader, Mrs. Alice M. Woodward.—Services: 11 A.M.; Wednesday, 8 P.M.

POMONA.—First Church of Christ, Scientist. —First Reader, Mrs. Elizabeth A. Nichols.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Center Street, near Main.
Reading Room open daily, except Sunday, 1.30 to 4.30 P.M. 6 and 7 State Bank Building, corner 2d Street and Garey Avenue.

PORTERSVILLE.—Christian Science Society. —First Reader, Walter Lee Crowe. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.

RED BLUFF. — Christian Science Society. — First Reader, Mrs. Mahala A. Sewell. — Service: 11 A.M.—Opera House, Washington and Oak Streets.

REDLANDS.—First Church of Christ, Scientist. — First Reader, Charles D. Fowler.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Contemporary Club House.
Reading Room, 2 to 5 P.M. 107 Citrus Ave.

REDONDO BEACH. — Christian Science Society.—First Reader, Henry G. Raby.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—229 S. Pacific Avenue.

RICHMOND. — Christian Science Society. — First Reader, Walter F. McCoy. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Nevin Avenue and 15th Street.
Reading Room, 2 to 3 P. M. Monday, Tuesday, Thursday, Friday; same address.

RIVERSIDE.—First Church of Christ, Scientist.—First Reader, Mrs. Laura Edna Somerville.—Services: 10.45 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M. — 6th and Lemon Streets.
Reading Room open daily, except Sundays and holidays, 2 to 4 P.M. Church Edifice.

RIVERSIDE. — Second Church of Christ, Scientist.—First Reader, Alexander M. Greene. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner 11th and Lemon Streets.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

SACRAMENTO.—First Church of Christ, Scientist.—First Reader, Frederick F. Thomson. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 23d St., between K and L Sts.
Reading Room open daily, 10 A.M. to 4 P.M. Rooms 608-9, 6th floor over Peoples Bank, corner 8th and J Streets.

SALINAS.—Christian Science Society.—First Reader, Mrs. Olive A. Wharton Henderson. —Services: 11 A.M.; Wednesday, 8 P.M.—230½ Main Street.
Reading Room, 2 to 4 P.M.; same address.

SAN BERNARDINO.—First Church of Christ, Scientist.—First Reader, J. Clarence Preston. — Services: 11 A.M.; Wednesday, 7.45 P.M.—E Street, between 7th and 8th Sts.
Reading Room, 1 to 4 P.M. 201-202 Chamber of Commerce Building, 4th and E Sts.

SAN DIEGO.—First Church of Christ, Scientist.—First Reader, Mrs. Flora Ellis Kirtland. —Services: 11 A.M., 7.45 P.M.; Sunday School 9.45 A.M.; Wednesday 7.45 P.M.—Church Edifice, corner Second and Laurel Streets.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.; open Saturday until 9 P.M. Scripps Bldg., corner Sixth and C Sts.

SAN FRANCISCO.—First Church of Christ, Scientist.—First Reader, Frank Walter Gale. —Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Sacramento and Scott Sts.
Reading Room open daily, except Sunday, 10 A.M. to 5.30 P.M. and 7 to 9 P.M.—401 Liebes Building, 177 Post Street.

SAN FRANCISCO.—Second Church of Christ, Scientist.—First Reader, Charles A. Davie. —Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Knights of Pythias Castle Hall, 115 Valencia Street.
Reading Room, daily, except Sunday, 11 A.M. to 5 P.M.; also 7 to 9 P.M., except Sunday, Wednesday, 2561 Mission Street.

SAN FRANCISCO.—Third Church of Christ, Scientist. — First Reader, Mrs. Harriett S. Berry.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—630 Shrader Street, near Haight.
Reading Room open daily, except Sunday and holidays, 1 to 6 P.M.; same address.

SAN JOSE.—First Church of Christ, Scientist. —First Reader, R. Cyril Sheppard. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, St. James St. between 1st & 2d Sts. Reading Room, 10 A.M. to 4.30 P.M. First National Bank Building, 27 S. 1st Street.

SAN MATEO.—First Church of Christ, Scientist.—First Reader, Mrs. Helen E. Briggs.— Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Masonic Temple, Ellsworth Av.
Reading Room open 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

SAN PEDRO. — Christian Science Society. — First Reader, Mrs. Florence Pearson Koontz. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Palos Verdes & 14th Sts.
Reading Room, 1 to 5 P.M. Ferl Building, 7th and Beacon Streets.

SAN RAFAEL.—First Church of Christ, Scientist. — First Reader, George Frederick Clifford. — Services: 11 A.M.; Wednesday, 8 P.M.—Red Men Hall, 803 Fourth Street.
Reading Room, 2 to 4 P.M. Friday; same address.

SANTA ANA.—First Church of Christ, Scientist.—First Reader, Miss Margaret C. Von Essen.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 6th and Sycamore Sts. Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA.—First Church of Christ, Scientist.—First Reader, Arthur E. Bingham. —Services: 11 A.M.; Wednesday, 7.45 P.M. —Corner Micheltorena and Anacapa Streets.
Reading Room, 2 to 4.30 P.M.; same address.

SANTA CRUZ.—First Church of Christ, Scientist.—First Reader, Miss Augusta M. Cole. —Services: 11 A.M.; Wednesday, 8 P.M.— Church Edifice, Ocean St. and Dakota Ave.
Reading Room, 2 to 4 P.M. I. O. O. F. Bldg.

SANTA MONICA. — First Church of Christ, Scientist. — First Reader, Miss Lillie Jackman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church, Nevada Avenue, between 2d and 3d Streets.
Reading Room, 2 to 4.30 P.M. 1350 3d St.

SANTA ROSA.—Christian Science Society.— First Reader, Mrs. Mary Maxwell Cummings. —Services: 11 A.M.; Wed., 8 P.M.—K. of P. Hall.

SAWTELLE.—Christian Science Society.—First Reader, Miss Amanda Smith.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—115 N. 2d Street.

STOCKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy Jane Felt.— Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Chapel, corner Center and Flora Streets.
Reading Room open daily, except Sunday and holidays, 1.30 to 4.30 P.M. 523 Yosemite Theater Building.

TAFT. — Christian Science Society. — First Reader, Mrs. Irene H. Ledbetter.—Services: 11 A.M.; Sunday School, 9.45 A.M.—Midway Theater.

TULARE. — Christian Science Society. — First Reader, Mrs. Margaret B. Woodward.—Service: 11 A.M.—Goldmans Hall.

UPLAND — Christian Science Society. — First Reader, Miss Jennie E. Durfee.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Woman's Club Room, 2d and 9th Sts.

VALLEJO.—Christian Science Society.—First Reader, Mrs. Alice Elizabeth Edie.—Services: 11 A.M.; Wednesday, 8 P.M.—Samoset Hall.

VENTURA.—First Church of Christ, Scientist. —First Reader, Mrs. Myrtle Clark Hovey.— Services: 11 A.M.; Wednesday, 7.45 P.M.— Athene Club House, California Street.
Reading Room 2 to 4.30 P.M., except Sunday; same address.

VISALIA. — Christian Science Society. — First Reader, Miss Alice L. Gilliam.—Service: 11 A.M.—Woodmen Hall.

WATSONVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Franklin Kidder McAdam.—Services: 11 A.M.; Wednesday, 7.45 P.M.—14A East Lake Avenue.
Reading Room, 2.30 to 4 P.M.; same address.

WHITTIER. — First Church of Christ, Scientist.—First Reader, Charles R. Gahr.—Services: 11 A.M.; Wed., 8 P.M.—Woman's Club House, Bailey St. and Friends Ave.
Reading Room, 2 to 5 P.M. Mon., Thurs., and Sat. 112½ S. Greenlief Avenue.

Colorado.

ALAMOSA.—Christian Science Society.—First Reader, Mrs. Luella Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Hall.

ASPEN.—First Church of Christ, Scientist.— First Reader, Mrs. Elizabeth R. Beck.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church, 100 W. Main St.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

BOULDER.—First Church of Christ, Scientist. —First Reader, Mrs. Ida J. Rand.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—13th and Hill Sts.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

BRIGHTON.—Christian Science Society.—First Reader, Mrs. Laura Louise Ives.—Service: 11 A.M.—Lodge Room, Opera House.

CANON CITY.—First Church of Christ, Scientist. — First Reader, Herbert D. Avery.— Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—824 Main Street.
Reading Room, 2.30 to 4.30 P.M., except Sundays and holidays; same address.

COLORADO SPRINGS. — First Church of Christ, Scientist.—First Reader, Mrs. Amanda B. Chamberlin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.— Corner of Boulder and Cascade Avenues.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 405 Hagerman Building.

CRIPPLE CREEK.—First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Wilson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, 2 to 4 P.M., Wednesday and Saturday; same address.

DELTA. — Christian Science Society. — First Reader, Mrs. Alice H. Wanee. — Service: 11 A.M.—Pythian Hall.

ER.—First Church of Christ, Scientist. st Reader, Gray Montgomery.—Services: .M., 8 P.M.; Sunday School, 9.30 A.M.; nesday, 8 P.M.—14th and Logan Ave.

ading Room, daily, except Sunday and nesday, 9 A.M. to 9 P.M.; Wednesday 6 P.M. 908 Gas and Electric Bldg.

ER.—Second Church of Christ, Scientist. st Reader, Henry H. Hurley.—Services: .M. and 8 P.M.; Sunday School, 9.30 ; Wednesday, 8 P.M.—Masonic Temple, S. Broadway.
ading Room open daily, except Sunday, .M. to 5 P.M. 8 East 1st Avenue.

ER.—Third Church of Christ, Scientist. st Reader, Mrs. Grace Owens Given.— ices: 11 A.M.; Sunday School, 9.30 A.M.; nesday, 8 P.M.—1720 Colorado Blvd.
ading Room open daily, except Sunday, .M. to 5 P.M. 606-607 Kittredge Building, Street and Glenarm Place.

ER.—Fourth Church of Christ, Scientist. st Reader, Mrs. Addie M. Guesnier.— ices: 11 A.M.; Sunday School, 9.30 A.M.; . 8 P.M.—Clay St. and Dunkeld Pl.
ading Room, 2 to 5 P.M., except Sun- 2789 Dunkeld Place.

NGO.—First Church of Christ, Scien- —First Reader, Mrs. Jennie M. Ball.— ices: 11 A.M.; Sunday School, 12 M.; . 8 P.M.—Public Library, Second Ave.
ading Room open Friday, 3 to 5 and to 9 P.M.; same address.

ENCE.—First Church of Christ, Scien- —First Reader, Miss Mamie A. Woods.— ices: 11 A.M. and 7.45 P.M.; Sunday ol, 9.45 A.M.; Wednesday, 7.45 P.M.— ch Edifice, 312 East Second Street.
ading Room open Thursday, 2 to 4 P.M.; address.

COLLINS.—First Church of Christ, Sci- t. — First Reader, Mrs. Aureli Bonton .—Services: 11 A.M., 8 P.M.; Wednes- 8 P.M.—503 S. College Avenue.
ading Room, 2 to 4 P.M. 153 Linden St.

'A. — Christian Science Society. — First er, Charles Hoffman Barnes.—Service: .M. — Peach Street, opposite Central ol Building.
ading Room, 2 to 4 P.M., except Sun- same address.

WOOD SPRINGS. — First Church of st, Scientist.—First Reader, Mrs. Susie Meadows. — Services: 11 A.M.; Sunday ol, 9.45 A.M.; Wed., 8 P.M.—305 9th St.
ading Room, 2 to 4 P.M. Monday, nesday, and Saturday; same address.

EN.—Christian Science Society.—First er, Mrs. Fannie Lavina Pike. — Ser- : 11 A.M.; Wednesday, 8 P.M.

D JUNCTION.—First Church of Christ, tist.—First Reader, Mrs. Fannie Phillips e.—Services: 11 A.M.; Sunday School, A.M.; Wed., 8 P.M.—Church Edifice.
ading Room, 10 A.M. to 5 P.M., except ay. Church, 652 White Avenue.

LEY.—Christian Science Society.—First er, Mrs. Mary Colgate Elmer.—Services: .M.; Sunday School, 9.30 A.M.; Wednes- 8 P.M.—Farmers Trust Bldg., 8th Ave.

NTA.—Christian Science Society.—First er, Mrs. Leni Leoti Heirgood.—Services: .M.; Wed., 7.30 P.M.—401 Colorado Ave.

LEADVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Katherine R. Wilcox.—Services: 11 A.M.; Wednesday, 8 P.M. 816½ Harrison Avenue.
Reading Room, 2.30 to 4.30 P.M.; same pl.

LITTLETON. — Christian Science Society. — First Reader, Miss Susan E. Goddard.—Service: 11 A.M.—C. S. Hall, Harwood Avenue.

LONGMONT.—First Church of Christ, Scientist.—First Reader, Miss Mary Alice Thorn. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—415 Main St.
Reading Room, 2 to 5 P.M.; same address.

LOVELAND.—Christian Science Society.—First Reader, Miss Clara A. Witte.—Services: 11 A.M.; Wed., 8 P.M.—417 E. 4th Street.

MONTROSE.—First Church of Christ, Scientist. — First Reader, Mrs. Martha Ripley. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—601 S. 2d St.
Reading Room open daily, 2 to 4 P.M.

PALISADES. — Christian Science Society. — First Reader, Mrs. Harriet M. Beauchamp. —Service: 11 A.M.

PUEBLO.—First Church of Christ, Scientist. —First Reader, Bishop D. V. Reeve.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Unity Church Building, corner 9th and Court Streets.
Reading Room, daily, except Sunday and holidays, 12 M. to 5 P.M. 404-6 Central Blk.

ROCKY FORD.—Christian Science Society.— First Reader, Mrs. Stella G. North.—Services: 11 A.M.; Wednesday, 8 P.M.—Walnut and 9th Streets.

SALIDA.—First Church of Christ, Scientist.— First Reader, Herbert G. Hodding. — Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Carnegie Public Library Assembly Room, 4th and E Street.
Reading Room, 3 to 5 P.M. 125 E. 3d St.

STEAMBOAT SPRINGS. — Christian Science Society.—First Reader, Mrs. Laura E. Leckenby.—Services: 11 A.M.; Wednesday, 8 P.M. —Pupke Hall.
Reading Room, 2 to 5 P.M. Saturday; same address.

TELLURIDE. — Christian Science Society. — First Reader, Mrs. Martha Isabelle Bellino. —Services: 8 P.M.; Wednesday, 8 P.M.— Church Edifice.

TRINIDAD.—Christian Science Society.—First Reader, Mrs. Maude Corey Godfrey.—Services: 11 A.M.; 2d and 4th Wed. In each month, 8 P.M.—Elks Hall, East Main St.

VICTOR.—First Church of Christ, Scientist.— First Reader, Mrs. Nettie E. Palsgrove.— Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—117 S. 4th St.
Reading Room, 2 to 4 P.M.; same address.

Connecticut.

BRIDGEPORT.—First Church of Christ, Scientist.—First Reader, Frederic C. Hotchkiss. —Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street.
Reading Room open daily, except Sunday, from 10 A.M. to 1 P.M. and 3 to 5 P.M.; also Friday evening; same address.

DANBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet E. Hawley.— Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—United Bank Building.
Reading Room, 2.30 to 4.30 P.M. Monday, Tuesday, Thursday, and Friday, except holidays; same address.

DERBY. — Christian Science Society. — First Reader, Miss Eda Wrigley.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Derby Public Library.

HARTFORD.—First Church of Christ, Scientist.—First Reader, Joel F. Wright.—Services: 10.45 A.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Chapel, 537 Farmington Avenue, opposite Kenyon Street.
Reading Room open daily, except Sun., 10 A.M. to 5 P.M., Wed., to 7 P.M. Connecticut Mutual Building, 783 Main Street.

HARTFORD.—Second Church of Christ, Scientist.—First Reader, John Carleton Loomis.—Services: 10.45 A.M.; Sunday School, 12.05 P.M.; Wednesday, 7.45 P.M. — 48 Lewis Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

MERIDEN.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel Rogers Wright.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 8, Wilcox Block, Colony St.
Reading Room open daily, 3 to 5 P.M.

MYSTIC.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel E. Williams.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gilbert Block.
Reading Room, 2 to 4 P.M.; same address.

NEW BRITAIN.—First Church of Christ, Scientist.—First Reader, Herbert A. Johnson.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Chapel, West Main St.
Reading Room, 2 to 5 P.M., except Sunday; same address.

NEW HAVEN.—First Church of Christ, Scientist.—First Reader, William Hall Robertson.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner of Winthrop and Derby Avennes.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 5 P.M., also Wednesday evening until 7 and Saturday evening until 9. 601 Malley Bldg., 902 Chapel St.

NEW LONDON.—First Church of Christ, Scientist.—First Reader, Miss Clara Hamilton.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Granite and Hempstead Streets.
Reading Room daily, except Sundays and holidays, from 11 A.M. to 4 P.M.; also Thursday evening, 7.30 to 9. 10 Granite Street.

NORWALK.—Christian Science Society.—First Reader, Mrs. Mary F. L'Hommedieu.—Services: 11 A.M.; Wed., 8 P.M.—59 Wall St.
Reading Room, 2.15 to 4.30 P.M. daily, except Sunday; same address.

NORWICH.—Christian Science Society.—First Reader, Herbert M. George.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—35 Shetucket St.
Reading Room, 4 to 5 P.M.; same address.

STAMFORD.—First Church of Christ, Scientist.—First Reader, Jacob H. Cook.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Prospect Street.
Reading Room, 2 to 5 P.M. Stamford National Bank Building.

WATERBURY.—First Church of Christ, Scientist.—First Reader, Charles R. Manville.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Buckingham Building, Cottage Place entrance.
Reading Room, 2 to 5 P.M., except Sunday. 35 Buckingham Bldg., Bank and Grand Sts.

WINSTED.—Christian Science Society.—First Reader, Guy Parkhurst Estes. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—412 Main Street.
Reading Room, 3 to 5 P.M.; same address.

Delaware.

WILMINGTON.—First Church of Christ, Scientist. — First Reader, G. Harold Pim. — Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Church Edifice, Park Place and Van Buren Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7 to 9. 839 Market Street.

District of Columbia.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Hiram W. Hayes.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 15th and R Streets, N. W.
Reading Room daily, except Sun., Wed., and holidays, 10 A.M. to 9.30 P.M.; open Wed. 10 A.M. to 7 P.M. 601 Colorado Building.

Florida.

COCOANUT GROVE. — Christian Science Society.—First Reader, Mrs. Maude B. Wagner.—Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

DAYTONA.—Christian Science Society.—First Reader, Mrs. Maie Van Buren Shouse.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Palmetto Club House, Orange Avenue.

JACKSONVILLE. — First Church of Christ, Scientist.—First Reader, Edward G. Trenholm.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, S. E. corner Laura and Union Streets.
Reading Room open daily, except Sunday, 9.30 A.M. to 5 P.M. 314 Dyal-Upchurch Building, S. E. corner Bay and Main Streets.

KEY WEST.—First Church of Christ, Scientist.—First Reader, Theodore L. Kinsey.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 7.30 P.M.—Masonic Temple.
Reading Room open daily, except Sunday, 3 to 5 P.M. Masonic Temple, Simonton St.

PALM BEACH (WEST).—First Church of Christ, Scientist.—First Reader, Mrs. Rosa Lewis Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, 3.30 to 5.30 P.M.; same pl.

PENSACOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy L. Johnson.—Services: 11 A.M.; Wednesday, 8 P.M.—12 Masonic Temple.
Reading Room, 3 to 5 P.M.; same address.

ST. AUGUSTINE. — First Church of Christ, Scientist.—First Reader, Mrs. Eugenia Lee.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M. — 28 Granada Street.
Reading Room, 2 to 4 P.M.; same address.

ST. PETERSBURG. — Christian Science Society.—First Reader, Mrs. Sarah F. Moore.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — 406 Third Street, South.

TALLAHASSEE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Lewis.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Masonic Building.
Reading Room, 10 A.M. to 12 M., except Saturday and Sunday; same address.

TAMPA.—First Church of Christ, Scientist.—First Reader, Henry L. Dolive.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Bank of Tampa Building, 508½ Franklin Street, 3d floor.
Reading Room, daily, except Sun., Wed., and holidays, 3 to 5 P.M.; same address.

Georgia.

'US.—First Church of Christ, Scientist.
t Reader, Mrs. Maude H. Smith.—Ser-
11 A.M. and 7.30 P.M.; Wednesday,
.M.—315 Jackson Street.
ling Room, 10 A.M. to 12 M. and 2 to
; same address.

'A.—First Church of Christ, Scientist.
t Reader, Alma P. Norman.—Services:
M.; Wednesday, 8 P.M.—Cable Hall,
84 North Broad Street, near Peach-
treet.
ling Room, 9 A.M. to 5 P.M., except
y. 613 Grand Opera House Building.

'A.—First Church of Christ, Scientist.
t Reader, Miss Minnie Adams. Ser-
11 A.M.; Wednesday, 8 P.M. — 315
Bank Building.
ling Room, 11 A.M. to 1 P.M.; same pl.

BUS. — Christian Science Society. —
Reader, Mrs. Leonora M. Sarling.—
es: 11 A.M.; Wednesday, 8 P.M.—
d Building.

RALD.—Christian Science Society.—
Reader, William J. Jewell.—Services:
: Wednesday, 7 P.M.—Church Edifice,
Main Street.

.—First Church of Christ, Scientist.—
Reader, Mrs. Katie S. Preston.—Ser-
11 A.M.; Wednesday, 8 P.M.—Public
y, Mulberry Street.
ling Room, 9 A.M. to 12 M., except
y; same address.

—First Church of Christ, Scientist.—
Reader, Mrs. Elizabeth C. Clemmons.—
es: 11 A.M.; Wednesday, 8 P.M.—231½
Street.
ding Room, 3 to 5 P.M.; same address.

NAH.—First Church of Christ, Scien-
First Reader, Mrs. May L. Teasdale.
ices: 11 A.M.; Sunday School, 10 A.M.;
sday, 8.30 P.M. — Christian Science
Bull and York Streets.
ding Room daily, except Sunday and
ys, 4 to 7 P.M.; same address.

MAN.—First Church of Christ, Scien-
First Reader, Thomas E. Allen.—Ser-
11 A.M.; Sunday School, 10.30 A.M.;
7.30 P.M.—Church Edifice, Church St.
ding Room, 2 to 5 P.M. Tuesday and
y; same address.

NGTON.—Christian Science Society.—
Reader, Mrs. Janet Paddison Anthony.
ice: 11 A.M.—Res. G. T. Anthony.

Hawaii.

ULU.—First Church of Christ, Scien-
First Reader, Mrs. Catherine D. Lillie.
ices: 11 A.M.; Wednesday, 8 P.M.—
nity Hall, I. O. O. F. Building, Fort St.
ding Room open daily, except Sunday,
A.M. to 12.30 P.M.; same address.

Idaho.

BEAR.—Christian Science Society.—
Reader, Mrs. Mary J. Barger.—Services:
.; Sunday School, 2.15 P.M.; Wed., 8 P.M.

—First Church of Christ, Scientist.—
Reader, Mrs. Lila A. Thomas.—Ser-
11 A.M., 8 P.M.; Wednesday, 8 P.M.;
y School, 12.15 P.M.—Church Edifice,
tate St., between 8th and 9th Sts.
ding Room open daily, except Sunday,
2 to 5 P.M. 417-419 Empire Building,
r Tenth and Idaho Streets.

VELL. — Christian Science Society. —
Reader, Mrs. Daisy F. Vinson.—Ser-
11 A.M.; Wednesday, 8 P.M.—Church.
ding Room open Saturday, 2.30 to 4.30
same address.

CAMBRIDGE. — Christian Science Society. — First Reader, Mrs. Grace Jewell Eckles.—Service: 11 A.M.—Christian Science Hall.

COEUR d'ALENE.—Christian Science Society.—First Reader, Mrs. Minnie T. Jaquith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner Third and Foster Sts.

GRANGEVILLE.—Christian Science Society.—First Reader, Mrs. Esther M. Branscombe.—Services: 11 A.M.; Wednesday, 8 P.M.—Lewis Commercial School Building.

LEWISTON. — First Church of Christ, Scientist.—First Reader, Mrs. Maria R. Stils.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 7th Avenue and Ninth Street.
Reading Room open daily, except Sunday, 1 to 4 P.M. 206 Fifth Street.

MOSCOW.—First Church of Christ, Scientist.—First Reader, Mrs. Maude E. McGuire.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Browne Block, 112 Main Street.
Reading Room open Saturday, 2 to 5 P.M.; same address.

NAMPA. — Christian Science Society. — First Reader, Mrs. Clare Sawin Jenness. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Commercial Building.
Reading Room, 2 to 4 P.M.; same address.

PAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Clara R. Sherwood.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2.30 to 5 P.M. Wednesday; same address.

POCATELLO.—First Church of Christ, Scientist. — First Reader, Mrs. Catherine H. Brooks.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 159 South Main Street.
Reading Room, 2.30 to 4.30 P.M. Church.

ST. ANTHONY.—Christian Science Society.—First Reader, Mrs. Eva Ann Loomis.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church.
Reading Room, 2 to 4 P.M.; same address.

SANDPOINT. — Christian Science Society. — First Reader, Mrs. Nancy Bedwell.—Service: 8 P.M.—K. of P. Hall, 2d and Main Streets.

TWIN FALLS. — Christian Science Society. — First Reader, Cassius M. Loomis.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 230 3d Avenue, East.
Reading Room, 2.30 to 4.30 P.M.; same address.

WALLACE.—Christian Science Society.—First Reader, K. Keith Bailey. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner River and 5th Streets.
Reading Room open Saturday, 2 to 5 P.M.; same address.

WEISER.—Christian Science Society. — First Reader, Mrs. Erma B. Terwilliger.—Service: 11 A.M.—Rm. 15, 2d floor Haas Hardware Blg.

Illinois.

ALTON. — Christian Science Society. — First Reader, Edwin C. Bullis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—317 State Street.

AURORA.—First Church of Christ, Scientist.—First Reader, Mrs. Ruth C. Beaupre.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—G. A. R. Building.
Reading Room, 2 to 5 P.M. G. A. R. Bldg.

AURORA. — Christian Science Society. — First Reader, William W. Walter.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Yeoman Hall, Main and 4th Streets.

BATAVIA.—First Church of Christ, Scientist. —First Reader, Miss Martha Parry.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Van Nortwich Block. Reading Room, 3 to 4 P.M. Wed.; same pl.

BELLEVILLE. — Christian Science Society.— First Reader, Miss Lulu Kell. — Services: 10.45 A.M.; Wed., 8 P.M.—Buchanan Hall.

BELVIDERE. — Christian Science Society. — First Reader, Will J. Craig.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2d floor, 130 N. State Street.

BIGGSVILLE. — Christian Science Society. — First Reader, Miss Dollie Elnora Wiegand.—Services: 11 A.M.; Wed., 8 P.M.—Main St. Reading Room, 3 to 5 P.M.; same address.

BLOOMINGTON.—First Church of Christ, Scientist.—First Reader, Douglas C. Ridgley.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Monroe and Prairie Streets.
Reading Room open from 10 A.M. to 4 P.M., except Sunday; same address.

BLOOMINGTON. — Christian Science Society. — First Reader, Davis Ewing. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Jacoby Building, 513 N. Main Street.

CAIRO. — Christian Science Society. — First Reader, Mrs. Laura R. Pink.—Services: 11 A.M.; Wednesday, 8 P.M.—1105 Commercial Avenue.

CANTON. — Christian Science Society. — First Reader, Mrs. Effie Carlson. — Services: 11 A.M.; Wed., 7.30 P.M.—A. O. U. W. Hall.

CARBONDALE.—Christian Science Society.— First Reader, Mrs. Lizzie L. Douglas.—Services: 10.45 A.M.; Wed., 7.30 P.M.—I. O. O. F. Hall.

CARTERVILLE.—Christian Science Society.— First Reader, Mrs. Emma Krite.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Bank Bldg.

CENTRALIA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Derleth.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Broadway and Maple Street.
Reading Room, 2 to 4 P.M.; same address.

CHAMPAIGN.—First Church of Christ, Scientist.—First Reader, Philip S. Barto.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—New Church Edifice, University Avenue and Elm Street.
Reading Room, 9 A.M. to 5 P.M., daily, except Sunday. Suite 400-401 First National Bank Building, Main and Walnut Streets. All the writings of Mary Baker Eddy and all the publications of The Christian Science Publishing Society on sale.

CHAMPAIGN. — Christian Science Society. — First Reader, George Willis Carothers. — Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Illinois Hall.

CHARLESTON.—Christian Science Society.— First Reader, Mrs. Dot D. Coyle.—Service: 10.45 A.M.—Assembly Room of Library.

CHICAGO.—Ten Churches hold services and maintain separate Reading Rooms, as stated in the following notices. They also unite in one DOWN TOWN Reading Room at 81 E. MADISON STREET (6th floor, Willoughby Building), open daily, except Wednesday and Sunday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M.; Sunday, 1 to 6 P.M.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Millberry H. Lincicome.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — 4017 Drexel Boulevard.
Reading Room open daily, except Sunday, 12 M. to 5.30 P.M.; also 7 to 9 P.M., except Wednesday and Sunday. 768 Oakwood Blvd.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, James A. Hemingway.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Aves.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 8 P.M. 2632 N. Clark Street, near Wrightwood Avenue.

THIRD CHURCH OF CHRIST, SCIENTIST.—First Reader, Frederick Augustus Bangs.—Services: 10.45 A.M.; 7.45 P.M.; Sunday School 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Blvd. and Leavitt St.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Wednesday, 9 A.M. to 7.45 P.M.; open Sunday, 1 to 6 P.M. 2221 W. Madison Street.

FOURTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Andrew V. Louderback.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room open daily, except Sunday, 12 M. to 6 P.M.; open Sunday, 2 to 6 P.M.; also evenings, except Wednesday and Sunday, 7 to 9. 404 West 63d Street.

FIFTH CHURCH OF CHRIST, SCIENTIST.—First Reader, John H. Coulter.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, 9 A.M. to 9 P.M., except Sun. and Wed.; Wed. until 7.45 P.M.; Sun. 12 M. to 7.30 P.M. 1357 E. 47th Street.

SIXTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Alexander G. Jamie. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Streets.
Reading Room open daily, except Sun. and Wed., 2 to 5 and 7 to 9 P.M.; open Wed., 2 to 5 P.M. 11209 Michigan Avenue.

SEVENTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Edward B. Hatch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 5318 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Sunday, 2 to 7 P.M.; open Wednesday, 9 A.M. to 7 P.M. 1054 Wilson Avenue.

EIGHTH CHURCH OF CHRIST, SCIENTIST.—First Reader, John E. Fellers.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday 8 P.M.—Church Edifice, Michigan Boulevard and 44th Street.
Reading Room, daily, except Sunday, 12.30 to 5.30 P.M.; Sunday, 2 to 6 P.M.; also evenings, except Wednesday and Sunday, 7 to 9. 112 E. 44th Street.

NINTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Almon Burtch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Woodlawn Masonic Temple, Lexington Avenue and 64th Street.
Reading Room open daily, 9 A.M. to 9 P.M., except Wednesday and Sunday; open Wednesday, 9 A.M. to 6 P.M.; Sunday, 2 to 6 P.M. 6244 Kimbark Avenue.

CHURCH OF CHRIST, SCIENTIST.—
ader, Gilbert S. Mann. — Services:
l., 7.45 P.M.; Sunday School, 12 M.;
ay, 8 P.M.—5704 Rosalie Court.
g Room, 9 A.M. to 9 P.M., except
nd Wednesday; Sunday, 12 M. to 6
ednesday, 9 A.M. to 7.45 P.M. 1408
Street.

THE.—First Church of Christ, Sci-
First Reader, Moses W. Kahn.—Ser-
.30 A.M.; Wednesday, 7.45 P.M.
g Room open 2 to 4 P.M. Monday,
ay, and Saturday. Kelly Block.

--First Church of Christ, Scientist.—
ider, Mrs. Maud E. Young.—Services:
Wed., 7.45 P.M.—Warner Court.
g Room, 2 to 4 P.M. Wednesday
rday; same address.

E.—First Church of Christ, Scien-
st Reader, Mrs. Lutie W. Pruts-
rvices: 10.30 A.M.; Sunday School,
M.; Wednesday, 7.45 P.M.—7 West
Street.
g Room open daily, except Sunday,
to 4 P.M.; same address.

.—First Church of Christ, Scientist.
leader, Charles F. Cooper.—Services:
Sunday School, 9.30 A.M.; Wednes-
5 P.M.—Church Edifice, 148 West
Avenue.
g Room, 10 A.M. to 12 M., 1.30 to 4
ept Sun. and holidays; same address.

.—First Church of Christ, Scientist.
leader, Mrs. Bertha H. Clark.—Ser-
30 A.M.; Sunday School, 11.40 A.M.;
ay, 7.30 P.M.—Church Edifice.
g Room open Thursday, 3 to 5
urch Edifice, 3d and Oak Streets.

.—Christian Science Society.—First
Mrs. Bertha Jennings Ames.—Ser-
.45 A.M.; Wednesday, 7.30 P.M.—
Church.

First Church of Christ, Scientist.—
ader, Miss Annie E. Hinman. Ser-
A.M.; Sunday School, 9.45 A.M.;
45 P.M.—Second floor, 122 1st St.
g Room, 2 to 4 P.M.; same address.

GROVE.—First Church of Christ,
—First Reader, James M. Davis.—
10.45 A.M.; Sunday School, 12 M.;
ay, 8 P.M.—Thompson Hall, Main
tis Streets.
g Room, 2 to 5 P.M. Tuesday and
same address.

LOUIS.—First Church of Christ,
—First Reader, Alvin Joseph Mote.
s: 10.45 A.M. and 8 P.M.; Sunday
10.40 A.M.; Wednesday, 8 P.M.—
Edifice, corner Summit Avenue and
ton Place.
g Room open daily, except Sunday,
.M.; same address.

SVILLE.—Christian Science Society.
leader, Ralph D. Griffin.—Services:
Wednesday, 8 P.M. — Christian
Kansas Street.

First Church of Christ, Scientist.—
ader, Miss Florence Becker. — Ser-
.30 A.M.; Sunday School, 11.45 A.M.;
ay, 7.45 P.M.—Masonic Hall, Villa

g Room, 2 to 4.30 P.M. daily, except
also Saturday evening from 7 to 9.
Spurling.

N.—First Church of Christ, Scien-
st Reader, Frank H. Edwards.—Ser-
.45 A.M., 7.45 P.M.; Sunday School,
Wednesday, 8 P.M.—Church Edifice,
hicago Avenue and Grove Street.
g Room open daily, except Sunday
holidays, 10 A.M. to 4 P.M.; same

FAIRBURY.—First Church of Christ, Scientist.
—First Reader, Mrs. Jeanette M. Philip.—
Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open from 1 to 4.30 P.M.
Wed. and Sat. Walnut and 5th Streets.

FARMER CITY.—Christian Science Society.—
First Reader, Thomas H. Warren.—Service:
10.30 A.M.—Old Presbyterian Church.

FREEPORT.—First Church of Christ, Scientist.—First Reader, Miss Silena Gransden.—
Services: 11 A.M.; Sunday School, 9.45 A.M.;
Wednesday, 7.45 P.M.—229 Stephenson St.
Reading Room, 3 to 5 P.M. Wednesday
and Saturday; same address.

GALESBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Dodge.—
Services: 10.30 A.M.; Sunday School, 11.45
A.M.; Wednesday, 8 P.M.—Church, corner
Cedar and South Streets.
Reading Room open daily, 12.30 to 4 P.M.,
except Sunday and holidays; same address.

GENEVA.—First Church of Christ, Scientist.
—First Reader, Mrs. Ada J. Fredenhagen.—
Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.
Reading Room open Wednesday, 2 to 4
P.M.; same address.

HARVEY. — Christian Science Society. — First
Reader, Miss Ella Pollock.—Services: 10.30
A.M.; Sunday School, 9.30 A.M.; Wednesday,
7.45 P.M.—Harvey Land Association Bldg.
Reading Room, 2 to 4 P.M. daily; 7.30 to 9
P.M. Mon., Thurs., Sat.; same address.

HAVANA.—Christian Science Society. — First
Reader, Miss Auguste Wolters. — Services:
10.30 A.M.; Wednesday, 7.30 P.M. — 301½
Main Street.
Reading Room, Wed. and Sat. 3 to 5 P.M.

HIGHLAND PARK.—First Church of Christ,
Scientist.—First Reader, George Dole Forrest.—Services: 10.45 A.M.; Sunday School,
12 M.; Wednesday, 8 P.M.—Church Edifice,
Hazel Avenue, near St. Johns.
Reading Room open daily, except Sunday,
9 A.M. to 12 M.; 2 to 6 P.M. Rooms, 5, 6,
and 7, Erskine Bank Building.

HOOPESTON.—First Church of Christ, Scientist.—First Reader, Mrs. Ida O. Sandburg.—
Services: 11 A.M.; Wednesday, 7.30 P.M.—
Church Edifice, Third and Washington Sts.
Reading Room open Wednesday, 2 to 4
P.M.; same address.

JACKSONVILLE. — First Church of Christ,
Scientist. — First Reader, Mrs. Mary R.
Frankenberg. — Services: 11 A.M.; Sunday
School, 10 A.M.; Wednesday, 7.45 P.M.—221
W. Morgan Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

JACKSONVILLE.—Second Church of Christ,
Scientist. — First Reader, Miss Anna M.
Bronson.—Services: 11 A.M.; Sunday School,
10 A.M.; Wednesday, 7.45 P.M.—Huntoon
Building, 333 West State Street.
Reading Room, 2.30 to 4.30 P.M.; same place.

JOLIET.—First Church of Christ, Scientist.—
First Reader, Horace E. Baldwin.—Services:
11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Sherman St. and 2d Ave.
Reading Room open daily, except Sunday,
10 A.M. to 6 P.M.; also Saturday, 7.30 to 9.30
P.M. 511 Joliet National Bank Building.

KANKAKEE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Kenaga. —Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, 2 to 5 P.M., except Sunday. Room 5, Powell Building.

KEWANEE.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah K. Bone.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—Church, 302 S. Main Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LA GRANGE.—First Church of Christ, Scientist.—First Reader, Avery Coonley. — Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M. — Church Edifice, Catherine Avenue and Cossitt Boulevard.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

LINCOLN.—Christian Science Society.—First Reader, Mrs. Adelcia M. Hart. — Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Corner Broadway and Ottawa Sts.
Reading Room, 2.30 to 4.30 P.M. Tuesday and Friday; same address.

LOCKPORT. — Christian Science Society. — First Reader, Miss Lilian M. Lull Freeman. —Services: 10.30 A.M.; Wednesday, 8 P.M.—Alexander Building, 9th Street.
Reading Room, Wednesday from 2 to 4 P.M.; same address.

MACOMB.—Christian Science Society.—First Reader, William H. Morley. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Lutheran Church.

MAQUON.—Christian Science Society.—First Reader, Mrs. Edna L. Hughs. — Service: 10 A.M.—Residence Mrs. Ann Eliza Housh.

MATTOON.—Christian Science Society.—First Reader, Mrs. Cora Kern Henley.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. — 1420 Broadway.
Reading Room, 2 to 4 P.M.; same address.

MOLINE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Unitarian Church, corner 6th Avenue and 16th Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MONMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Myrtle A. Lucas. —Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—402 S. 1st St.
Reading Room, 2 to 4 P.M. Thursday and Saturday; same address.

MORRIS.—Christian Science Society.—First Reader, Mrs. May C. Osmon.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. — Fraternity Hall, Washington Street.

MORRISON.—First Church of Christ, Scientist. — First Reader, Mrs. Minnie Maxfield Sands. — Services: 10.45 A.M. — Universalist Church; Wed., 7.30 P.M.—In Reading Room.
Reading Room open daily, except Sun. and Wed., 2 to 4 P.M. Over Smith's Bank.

NAPERVILLE. — Christian Science Society. — First Reader, Fred Elbert Mather.—Service: 10.45 A.M.—Second floor, 107 Washington St.

NEWMAN.—First Church of Christ, Scientist. —First Reader, Mrs. Etta McCormick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.
Reading Room open 2 to 4 P.M., Monday, Wednesday, and Saturday; same address.

OAK PARK.—First Church of Christ, Scientist.—First Reader, Mrs. Katharine Butler. —Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room, 11 A.M. to 1 P.M. and 3 to 5 P.M. Parkside Building, North Boulevard, east of Marion Street.

OAK PARK.—Second Church of Christ, Scientist.—First Reader, William A. Shepard. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Masonic Hall, New Masonic Bldg., Oak Park Ave. and Lake St.
Reading Room, daily, 1 to 5 P.M.; also Wednesday evening, 9 to 9.30. New Masonic Building, Oak Park Avenue and Lake Street.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Mrs. Vera H. Woolbert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette Street, next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays, from 2.30 to 5 P.M. Chapel, 116 W. Lafayette Street.

PALMYRA.—Christian Science Society.—First Reader, Mrs. Emma F. M. Padget.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First floor, I. O. O. F Building

PANA. — Christian Science Society. — First Reader, Mrs. Ellen A. Marsh. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—205 East 3d Street.
Reading Room, 1 to 4 P.M., Wed. and Sat.

PARK RIDGE AND EDISON PARK. — First Church of Christ, Scientist.—First Reader, Mrs. Melvina Dickinson. — Services: 11.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—People's Church, Edison Park.
Reading Room, daily, except Sunday, 2 to 4 P.M. Gillick Block, Park Ridge.

PEORIA.—First Church of Christ, Scientist. — First Reader, Edward H. Clarke. — Services: 10.45 A.M.; and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Church Edifice, 1001 Hamilton Boulevard.
Reading Room, daily, except Sunday, 9 A.M. to 5 P.M.; Sunday, 2.30 to 5 P.M.; also evenings, except Sunday and Wednesday, 7 to 9. 317-318 New Jefferson Building.

PITTSBOURGH (Fayette Co.).—Christian Science Society. — First Reader, Mrs. Rose Houston.—Services: 10.30 A.M.; Wed., 7.30 P.M.

PITTSFIELD. — Christian Science Society. — First Reader, Samuel Lockwood Crane.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, East Washington Street.

POLO. — First Church of Christ, Scientist. — First Reader, Mrs. Annistine Waterbury.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Franklin St.
Reading Room open Wednesday, 2 to 4 P.M.

PRINCETON. — Christian Science Society. — First Reader, Mrs. Zoe Y. Bushey. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 4 P.M. Wednesday and Saturday. 437 S. Main Street.

PROPHETSTOWN. — Christian Science Society.—First Reader, Mrs. Hattie Gostelow. —Service: 10.45 A.M.—G. A. R. Hall.

QUINCY.—First Church of Christ, Scientist. —First Reader, Miss Emilie Worden.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Vermont and 18th Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., 4th floor, Sterns Building, northwest corner 5th and Hampshire Sts.

RANTOUL.—Christian Science Society.—First Reader, Mrs. Bertha H. Smith.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Trade Palace, over Room 7.

ROCKFORD.—First Church of Christ, Scientist.—First Reader, Nelson R. Carveth.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 9.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 515 N. Main Street.
Reading Room, daily, except Sunday and holidays, 12 M. to 5 P.M.; also Saturday evening until 9. 414 Rockford Trust Bldg.

ROCK ISLAND.—First Church of Christ, Scientist.—First Reader, Charles Knox Mixter. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 823 23d Street.
Reading Room, 2.30 to 4 P.M.; same address.

SHAWNEETOWN.—Christian Science Society. —First Reader, Mrs. Eula L. Lowe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Christian Science Hall.

SHELBYVILLE.—Christian Science Society. —First Reader, Mrs. Clara Lloyd.—Services: 7.30 P.M.; Wed., 7.30 P.M.—Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist. —First Reader, Burnett F. Bliss. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. —Second floor, Unity Building, 5th and Capitol Avenues.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

STERLING.—Christian Science Society.—First Reader, Henry Beucus.—Services: 10.45 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall.

STREATOR.—Christian Science Society.—First Reader, Miss Nellie M. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church of Good Will, Hickory Street.

TAYLORVILLE.—Christian Science Society.—First Reader, Mrs. Anna Retscher.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Anderson Building.
Reading Room open Mon., Wed., and Sat., 2.30 to 5 P.M.; same address.

WAUKEGAN.—First Church of Christ, Scientist. — First Reader, Hugh C. Toelle. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—320 West Street.
Reading Room, 2 to 4 P.M.; same address.

WAUKEGAN.—Second Church of Christ, Scientist.—First Reader, Chauncey J. Guthrie.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—218 Genesee Street.
Reading Room, 2 to 4 P.M., Monday, Wednesday, and Saturday; same address.

WHEATON.—First Church of Christ, Scientist. — First Reader, Fred D. Ewell. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Wesley Street, near Main.
Reading Room, Wed. and Sat., 2 to 5 P.M.; also Wed. 7.30 to 7.55 P.M.; same address.

WILMETTE.—First Church of Christ, Scientist.—First Reader, Henry Yost Sutherland. —Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Central Avenue and 10th Street.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

Indiana.

ALEXANDRIA.—Christian Science Society.—First Reader, Mrs. Minnie D. Plackard.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —I. O. O. F. Building, Room 5.

ANDERSON.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian E. Denny.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. 122 West 8th Street.
Reading Room, 1 to 4 P.M.; same address.

BLOOMINGTON. — First Church of Christ, Scientist.—First Reader, Mrs. Ethel M. Dutton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—121 South Walnut Street.
Reading Room, 1.30 to 4.30 P.M. Friday; same address.

COLUMBIA CITY.—Christian Science Society. —First Reader, Miss Lucy Wilcox.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—German Presbyterian Church, W. Market Street.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Roll Vandegrift.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—526 5th Street.
Reading Room, 2 to 4 P.M.; same address.

CONNERSVILLE.—Christian Science Society. —First Reader, Mrs. Laura Lowe Erb.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Third Floor, I. O. O. F. Building.

CRAWFORDSVILLE.—First Church of Christ, Scientist. —First Reader, Mrs. Elizabeth Wilson.—Services: 11 A.M.; Wednesday, 7.45 P.M. —123½ South Green Street.
Reading Room, 3 to 5 P.M. Tuesday and Friday; same address.

ELKHART.—First Church of Christ, Scientist. —First Reader, John B. Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 117 W. Lexington Ave.
Reading Room, 2 to 4 P.M.; same address.

ELWOOD. —Christian Science Society. — First Reader, Mrs. Christie Millikan.—Services: 11 A.M.; Wed., 7.30 P.M.—1419 W. Main Street.

EVANSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Louise T. Fox. —Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 417 Upper 3d Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FORT WAYNE.—First Church of Christ, Scientist.—First Reader, Thomas E. Ellison.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 916 Harrison Street.
Reading Room open daily, except Sunday and holidays, 1.30 to 5 P.M.; also Saturday evening, 7 to 9. 816-817 Shoaff Building.

FRANKFORT.—First Church of Christ, Scientist.—First Reader, Henry A. Crane.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Room 6, Coulter Block, North Jackson Street.
Reading Room, 1 to 5 P.M.; same address.

FRANKLIN.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth D. Alexander.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Axt Building.
Reading Room, 2 to 5 P.M.; same address.

GARY. — Christian Science Society. — First Reader, Mrs. Katherine D. Coles.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—608 Mass Street.
Reading Room, 2 to 5 P.M.; same address.

GOSHEN.—First Church of Christ, Scientist.—First Reader, Christian E. Blough.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Spohn Block.
Reading Room, 2.30 to 5 P.M.; same address.

HAMMOND.—Christian Science Society.—First Reader, Mrs. Jessie B. Taylor.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 5 P.M.; also 7.30 to 9 Tues. and Fri. evenings. 44 Rimbach Bldg.

HUNTINGTON.—Christian Science Society.—First Reader, Ross K. De Cew.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Warren and Tipton Streets.
Reading Room open Wed., 2 to 4 P.M.

INDIANAPOLIS.—First Church of Christ, Scientist.—First Reader, Clare G. Cameron.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Propylaeum, 17 East North Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Room 15, Lombard Building, 24½ East Washington Street.

INDIANAPOLIS. — Second Church of Christ, Scientist.—First Reader, Audrew J. Cochran. —Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Masonic Temple, corner Illinois and North Streets.
Reading Room, daily, except Sun. and Wed., 9 A.M. to 9 P.M.; Wed., 9 A.M. to 5 P.M.; Sun., 2 to 5 P.M. 611 Odd Fellow Bldg.

KOKOMO.—First Church of Christ, Scientist. —First Reader, Mrs. Anna Tate Selberling. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—402½ N. Main St.
Reading Room, 2 to 4 P.M. daily, except Sunday; also Monday and Saturday evenings, 7 to 9; same address.

LA FAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Rowe Blackburn.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 4 P.M. 703 South St.

LA FAYETTE.—Second Church of Christ, Scientist. — First Reader, Mrs. Elizabeth A. Reser.—Services: 11 A.M.; Wednesday, 7.45 P.M.—U. V. L. Hall, 618 Main Street.
Reading Room, 1 to 4 P.M. daily, except Sunday. 523 Columbia Street.

LA PORTE.—First Church of Christ, Scientist.—First Reader, Arthur Clifford Lay.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Church Edifice, 1008 Michigan Avenue.
Reading Room, 2 to 5 P.M. daily, except Sundays and holidays; same address.

LOGANSPORT.—First Church of Christ, Scientist.—First Reader, John H. Stephens.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room, 9.30 A.M. to 12 M.; 1.30 to 4 P.M. Stettiner Building, Broadway, 2d floor.

MARION.—First Church of Christ, Scientist. —First Reader, Mrs. Zoanna Mary Wigger.—Services: 11 A.M.; Wednesday, 8 P.M.—Conservatory of Music, 7th and Washington Sts.
Reading Room. 2 to 4 P.M.; same address.

MICHIGAN CITY.—First Church of Christ, Scientist.—First Reader, Miss Inez L. Campbell. — Services: 11 A.M.; Wednesday, 7.45 P.M.—7th and Cedar Streets.
Reading Room open Monday, Wednesday, and Friday from 1 to 5 P.M.; same address.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Reister.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Pythian Hall.
Reading Room. 1 to 4 P.M. 331 Upper 2d St.

MUNCIE.—First Church of Christ, Scientist.—First Reader, Greeley Price.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—127 N. Mulberry Street.
Reading Room, 2 to 5 P.M.; same address.

MUNCIE.—Second Church of Christ, Scientist. —First Reader, Mrs. Celia Noland.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—106 W. Washington Street.
Reading Room, 2 to 5 P.M.; same address.

NEW ALBANY.—First Church of Christ, Scientist.—First Reader, Mrs. Evelyn Parker Carr.—Services: 11 A.M.; Wednesday, 8 P.M. —Church Edifice, Main and Bank Streets.
Reading Room. 2 to 4 P.M., except Sunday.

NEW CASTLE.—Christian Science Society.—First Reader, Mrs. Blanche Hunt.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Colonial Building, corner 14th and Race Streets.
Reading Room, 2 to 4 P.M.; same address.

NOBLESVILLE.—Christian Science Society.—First Reader, Mrs. Stella W. Haines.—Services: 11 A.M.; Wed., 7.30 P.M.—Hare Block.
Reading Room, 2 to 4 P.M. Tuesday and Saturday; same address.

PERU. — Christian Science Society. — First Reader, Mrs. Elizabeth M. Goodall. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—30 East 5th Street.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

PLYMOUTH. — Christian Science Society. — First Reader, Mrs. Ida Estella Root Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burkett Hall, N. Michigan Street.

PRINCETON. — Christian Science Society. — First Reader, Mrs. Armitta P. Davidson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. —217 W. Emerson Street.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Hezekiah R. Mariatt.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 9.30 A.M. to 12 M.; 2 to 5 P.M. daily, except Sunday. 10 N. Tenth St.

ROCHESTER.—First Church of Christ, Scientist.—First Reader, Herman M. Vaughan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—121 E. 9th Street.
Reading Room, 2 to 5 P.M. daily, except Sunday; same address.

RUSHVILLE.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Cowing. —Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—238 Main St.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

SEYMOUR.—Christian Science Society.—First Reader, Meedy Shields Bilsh.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Third and Chestnut Streets.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

SHELBYVILLE.—First Church of Christ, Scientist. — First Reader, Harry S. Downey. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 22, Postoffice Block.
Reading Room, Monday, Wednesday, and Friday, 1 to 4 P.M.; same address.

SOUTH BEND.—First Church of Christ, Scientist.—First Reader, John F. Gaylor.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Main and Madison.
Reading Room, 1.30 to 5 P.M., except Sunday, J. M. S. Bldg., Washington and Main Sts.

TERRE HAUTE.—First Church of Christ, Scientist.—First Reader, James Benedict Huntington. — Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Temple, 8th and Walnut Sts.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7.30 to 9.30. 303-304 Tefre Haute Trust Bldg.

VALPARAISO.—First Church of Christ, Scientist. — First Reader, Mrs. Marian Elam Bartholomew.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Armory Hall, Postoffice Bldg.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

VINCENNES. — Christian Science Society. — First Reader, Mrs. Adaline M. Willis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—221 and 222 La Plante Building.
Reading Room, 2 to 5 P.M.; same address.

WABASH.—First Church of Christ, Scientist. —First Reader, Miss Ertha Aukerman.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M. — Corner Maple and Carroll Streets.
Reading Room open Tuesday, Thursday, and Saturday, 3 to 5 P.M.; same address.

\W.—First Church of Christ, Scientist.
st Reader, Frank Adolph Hakes.—Ser-
10.45 A.M.; Wednesday, 7.30 P.M.
ding Room open 3 to 5 P.M. Monday,
esday, and Friday. Main and Detroit Sts.

Iowa.

. — Christian Science Society. — First
r, Mrs. Sarah A. Bly. — Services: 11
Wednesday, 7.30 P.M.—Christian Sci-
Chapel.

— Christian Science Society. — First
r, Mrs. Lillian Oswald.—Services: 11
Wednesday, 8 P.M.—Yeoman Hall,
side of Square.

. — Christian Science Society. — First
r. Mrs. Clara C. Bowers. — Service:
M.

— Christian Science Society. — First
r, Ward M. Jones.—Service: 10.45 A.M.
th Hall.
ding Room open 2 to 5 P.M. Monday
Wednesday. 515 Sixth Street.

)SA.—Christian Science Society.—First
r, Miss Rena Hubbell.—Services: 11
Wednesday, 8 P.M.

.—First Church of Christ, Scientist.—
Reader, Mrs. Ida Ann Blattner.—
ces: 10.45 A.M.; Wednesday, 7.30 P.M.
ding Room, 2 to 5 P.M. Wednesday.
or, Campbell Building, Main Street.

; PLAINE.—Christian Science Society.—
Reader, Miss Leona Wilcoxon.—Ser-
: 11 A.M.; Wed., 7.30 P.M.—624 8th Av., S.

IFIELD.—Christian Science Society.—
Reader, Mrs. Mary Whybrow.—Ser-
11 A.M.—Residence of Mrs. Whybrow.

NGTON.—First Church of Christ, Sci-
t.—First Reader, Mrs. Emma N. Min-
-Services: 10.30 A.M.; Sunday School,
A.M.; Wednesday, 7.45 P.M.—Church
ing, 513 North 3d Street.
ding Room open daily, except Sunday,
2 to 4 P.M.; same address.

t RAPIDS.—First Church of Christ, Sci-
t. — First Reader, Lucian T. Wilcox.—
ces: 11 A.M.; Sunday School, 9.45 A.M.
jestic Theater; Wednesday, 8 P.M.—
ersalist Church, 3d Ave. and 6th St., E.
ding Room, 10 A.M. to 5 P.M. 706-7
ity Savings Bank Building.

:RVILLE.—Christian Science Society.—
Reader, Mrs. Cora E. Whitsell.—Ser-
: 11 A.M.; Wednesday, 8 P.M.—Com-
al Hall, southeast corner square.

:ES CITY.—First Church of Christ, Sci-
t.—First Reader, Mrs. Almyra Dodd.—
ces: 11 A.M.; Wednesday, 7.30 P.M.—
Commercial National Bank.
ding Room open Tuesday, 2 to 4 P.M.

t LAKE.—Christian Science Society.—
Reader, Mrs. Mary Lillian Jones.—Ser-
: 11 A.M.; Wed., 8 P.M.—Woodstock Blg.

ON.—First Church of Christ, Scientist.
st Reader, Mrs. Margaret D. Rixon.—
ces: 10.45 A.M.; Sunday School, 11.45
; Wednesday, 8 P.M.—312 Third Ave.
ding Room, 2 to 4 P.M.; same address.

:IL BLUFFS.—First Church of Christ,
tist.—First Reader, James Baldwin.—
ces: 10.45 A.M.; Wednesday, 8 P.M.—
nic Temple, Broadway and 4th Streets.
ding Room open daily, except Sunday,
A.M. to 4.30 P.M.; same address.

CRESTON.—First Church of Christ, Scientist.—First Reader, Gilbert Judson Ferguson.—Services: 11 A.M.; Wednesday, 8 P.M.—503 W Adams Street.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

DAVENPORT.—First Church of Christ, Scientist.—First Reader, Paul A. Aepli.—Services: 2.30 P.M.; Sunday School, 3.30 P.M.; Wednesday, 7.45 P.M.—Unity Hall, 10th and Perry Streets.
Reading Room open daily, except Sunday and holidays, 11.30 A.M. to 4.30 P.M. Rooms 33 and 34 Masonic Temple.

DENISON.—First Church of Christ, Scientist.—First Reader, John William Miller, Jr.—Services: 10.30 A.M.; Wed., 8 P.M.—Church.
Reading Room, 2 to 4 P.M.; same address.

DES MOINES.—First Church of Christ, Scientist.—First Reader, Harvey L. Denny.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church, 927-29 8th St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 711-713 Citizens National Bank Building, 6th and Walnut Streets.

DOUDS. — Christian Science Society. — First Reader, William W. Jackson.—Service: 10.30 A.M.—Residence W. W. Jackson.

DUBUQUE.—First Church of Christ, Scientist.—First Reader, Francis W. Robinson.—Services: 11 A.M.; Sunday School, 9.45 A.M. —Princess Theater; Wednesday, 8 P.M.—Temple Hall.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M. Bank and Insurance Building, Room 7A. (7th floor).

ESTHERVILLE.—First Church of Christ, Scientist.—First Reader, Raymond H. Wickersham.—Services: 10.45 A.M.; Wed., 7.30 P.M.
Reading Room, 3 to 5 P.M. Wed. and Sat. Church Edifice, Des Moines and 7th Streets.

EXIRA.—First Church of Christ, Scientist.—First Reader, Isaac Statzell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wed., 1 to 4 P.M.

FAIRFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Louise Moorhead.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.
Reading Room, 2.30 to 4.30 P.M., Wednesday and Saturday. Over Fairfield National Bank.

FORT DODGE.—First Church of Christ, Scientist.—First Reader, Bernard M. Joy.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 1st Avenue, N., and 12th Street.
Reading Room open 12 M. to 4 P.M., except Sunday. Room, 615, sixth floor, first National Bank Building.

FORT MADISON.—Christian Science Society.—First Reader, Mrs. Sarah J. Waite.—Service: 10.45 A.M.—809 Front Street.
Reading Room, 2 to 4 P.M., Tuesday, Thursday, and Saturday; same address.

GRINNELL.—Christian Science Society.—First Reader, Mrs. Mary H. Gray.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Stewart Library.

HAMPTON.—Christian Science Society.—First Reader, Mrs. Etta L. Cummings.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Schlesinger Blg.
Reading Room open Mon., Wed., and Sat., 2 to 5 P.M.; same address.

HARTLEY.—Christian Science Society.—First Reader, Mrs. Esther T. Miller.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Messer Bldg.

HOPKINTON. — Christian Science Society. — First Reader, Mrs. Jessie F. Mason. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Res. Mrs. A. L. Martin.

HUMBOLDT.—First Church of Christ, Scientist.—First Reader, Mrs. Jane C. Utley.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Barnes.—Services: 10.30 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 4 P.M. Saturday.

IOWA CITY.—First Church of Christ, Scientist.—First Reader, Miss Katherine Close.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Koza Block, 220½ College Street.
Reading Room, 2 to 4 P.M.; same address.

KEOKUK.—First Church of Christ, Scientist.—First Reader, Miss Sadie Marion Becker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—728 Main St.
Reading Room open 2.30 to 4.30 P.M.; Tues., Thurs., and Fri.; same address.

LAKE MILLS.—Christian Science Society.—First Reader, Mrs. Marguerite Robinson.—Services: 11 A.M.; Wednesday, 7.30 P.M.

LE MARS.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Columbia Hall.
Reading Room open from 3 to 5 P.M. Wednesday. 412 N. Main Street.

LIME SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Roberts.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Opera House Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

MANCHESTER.—Christian Science Society.—First Reader, Mrs. Elizabeth Hoag Barr.—Service: 10.30 A.M.—Carnegie Library.

MAQUOKETA.—Christian Science Society.—First Reader, Mrs. Marietta F. Cannell.—Services: 11 A.M.; Wed., 7.30 P.M.—Rice Bldg.
Reading Room, 2 to 4 P.M. Mon., Tues., Wed.

MARION. — Christian Science Society. — First Reader, Mrs. Stella Z. Harding.—Service: 10.45 A.M.—Wilson Building.
Reading Room, 2 to 5 P.M. Mon. and Tues.

MARSHALLTOWN.—First Church of Christ, Scientist. — First Reader, Eli P. Gale. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Building, Main and 5th Streets.
Reading Room, 2 to 4.30 P.M. 400 Masonic Temple.

MASON CITY.—First Church of Christ, Scientist.—First Reader, Miss Mary A. Fulton.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 5 P.M. 119 W. 8th St.

McGREGOR.—First Church of Christ, Scientist.—First Reader, Mrs. Stella Williams.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.
Reading Room, Wed. 2 to 5 P.M.; same pl.

MITCHELL.—Christian Science Society.—First Reader, Miss Nellie M. Gilbertson.—Service: 10.30 A.M.—G. A. R. Hall.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha E. Dugdale.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, North Jefferson Street.
Reading Room open 2 to 4 P.M. Wednesday. Chapel.

MUSCATINE.—First Church of Christ, Scientist. — First Reader, John A. Stortz. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6th and Walnut Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OELWEIN.—Christian Science Society.—First Reader, Mrs. Eugenia Parmenter Hill.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, 3d Avenue and 2d Street, East.

OSAGE. — Christian Science Society. — First Reader, Mrs. Mary A. Cutler.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—W. R. C. Hall.

OSKALOOSA.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen S. White.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OTTUMWA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

RED OAK.—Christian Science Society.—First Reader, Miss Sarah Palmer.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall.

ROCK VALLEY.—First Church of Christ, Scientist.—First Reader, William Emmerson De Voe.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, Wed., 2 to 4 P.M. Church.

SABULA. — Christian Science Society. — First Reader, Mrs. Martha Day. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Building, Bank and Water Streets.

SHELDON.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Smith.—Services: 11 A.M.; Wed., 7.45 P.M.—Church, 422 9th St.
Reading Room, 2 to 4 P.M.; same address.

SHENANDOAH.—Christian Science Society.—First Reader, Mrs. Emily Oliver Andrews.—Service: 10.30 A.M.—Universalist Church.

SIOUX CITY.—First Church of Christ, Scientist.—First Reader, Miss Adah M. Jandt.—Services: 10.40 A.M.; Wednesday, 7.40 P.M.—10th and Jones Streets.
Reading Room, 9 A.M. to 4 P.M. 212 Farmers Loan and Trust Bldg., 526 4th St.

SPENCER.—Christian Science Society.—First Reader, Mrs. Theresa M. Cuttell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, 2 to 4 P.M. Mon.; same pl.

TIPTON. — Christian Science Society. — First Reader, Mrs. Elizabeth Ellen McBurney.—Service: 10.45 A.M.—Res. W. B. McBurney.

TOLEDO. — Christian Science Society. — First Reader, Miss Gretchen Stiger.—Services: 11 A.M.; Wednesday, 8 P.M.—16 Stiger Bldg.

VILLISCA.—Christian Science Society.—First Reader, Mrs. Zona Berg.—Services: 11 A.M.; Wednesday, 8 P.M.—Boise Building.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Leanna E. McCall.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Iowa and Jefferson Streets.
Reading Room, 2.30 to 4.30 P.M. Mon., Wed., Sat. Northwest corner of Square.

WATERLOO.—First Church of Christ, Scientist. — First Reader, Benjamin Coale. — Services: 10.45 A.M.; Wednesday, 8 P.M.—421 Jefferson Street.
Reading Room, 2 to 5 P.M., also Saturday evening, 7.30 to 9. Room 503, Marsh-Place Bldg.

WEBSTER CITY. — First Church of Christ, Scientist.—First Reader, Mrs. Alice Soule.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel.
Reading Room, 2.30 to 4.30 P.M. daily.

Kansas.

ABILENE.—Christian Science Society.—First Reader, Miss Nellie S. Mitchner. — Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M., except Sunday. Corner 3d and Cedar Streets.

ARKANSAS CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susan Ames Deering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Central Avenue and Second Street.
Reading Room, 2 to 5 P.M. Tuesday and Thursday; same address.

ATCHISON.—First Church of Christ, Scientist.—First Reader, Achilles P. Cochran.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th and Santa Fe.
Reading Room open daily, 10 A.M. to 4 P.M.; also Thurs. and Sat. 7 to 9 P.M. Public Library Bldg., cor. 5th St. and Kansas Ave.

BELOIT.—First Church of Christ, Scientist.—First Reader, Philip G. Chubbic.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 3d and Hersey Avenues.
Reading Room, 2 to 5 P.M. Wednesday; same address.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Julia A. Pilcher.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M. Church.

CALDWELL. — Christian Science Society. — First Reader, Mrs. Mary E. Aument.—Service: 11 A.M.—Over Detrick Trading Co.

CHANUTE. — First Church of Christ, Scientist.—First Reader, Mrs. Mary B. Fritz.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Corner N. Forest Avenue and Elm Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CHANUTE.—Christian Science Society.—First Reader, Miss Grace Bartlett.—Services: 11 A.M.; Wednesday, 8 P.M.—5 E. Elm Street.
Reading Room, 1 to 5 P.M.; same address.

CHETOPA.—Christian Science Society.—First Reader, Mrs. Annie M. Kulberg.—Services: 11 A.M.; Wed., 8 P.M.—Elm and Sixth Sts.

COFFEYVILLE.—Christian Science Society.—First Reader, Mrs. Emma F. Wilson.—Services: 11 A.M.; Wed., 8 P.M.—113½ W. 9th.

COUNCIL GROVE.—Christian Science Society. —First Reader, Mrs. Mary W. Broderson.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Leader Dry Goods Store.

DODGE CITY.—Christian Science Society.—First Reader, Adelbert Smith Harris.—Service: 11 A.M.—I. O. O. F. Hall.

EMPORIA.—First Church of Christ, Scientist. —First Reader, Mrs. Etta B. Richards.—Services: 11 A.M.; Wednesday, 8 P.M.—Holderman Block, West Sixth Street.
Reading Room, 2 to 4.30 P.M.; same address.

EUREKA.—Christian Science Society.—First Reader, Miss Madella Smith.—Service: 11 A.M.—Christian Science Hall.

FORT SCOTT. —First Church of Christ, Scientist. —First Reader, Mrs. Bessie R. Kennedy.—Services: 11 A.M.; Wednesday, 8 P.M. —G. A. R. Hall.
Reading Room, 2 to 5 P.M. daily, except Sunday. Moore Building, 15 S. Main Street.

GALENA. —First Church of Christ, Scientist. —First Reader, Mrs. Oro M. Braun.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. —1102 Short Street.
Reading Room, 2 to 4 P.M.; same address.

GIRARD.—First Church of Christ, Scientist.—First Reader, Miss Mary Z. Buesch.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Ozark Avenue and St. John Street.
Reading Room open Wed. 2 to 5 P.M.

HOLTON. — Christian Science Society. — First Reader, Mrs. Laura A. Kuhn. Service: 11 A.M. —Room 4, Liuscott Building.

HORTON.—First Church of Christ, Scientist. —First Reader, Mrs. Emma Neal Scott.—Services: 11 A.M.; Wed., 8 P.M.—Chapel.
Reading Room open Wednesday from 2.30 to 4.30 P.M.; same address.

HUMBOLDT. — Christian Science Society. — First Reader, Alfred E. Currey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—10 North 9th Street.
Reading Room, 2 to 4 P.M.; same address.

HUTCHINSON. —First Church of Christ, Scientist.—First Reader, Mrs. Nora L. Puterbaugh. Services: 11 A.M.; Wednesday, 8 P.M. Century Hall.
Reading Room, 10 A.M. to 5 P.M. 29 McCurdy Building, Sherman and Main Streets.

INDEPENDENCE. —First Church of Christ, Scientist. —First Reader, Mrs. Ora Aleen Ross. —Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, corner Main and 11th Sts.
Reading Room open daily, except Sunday, 2 to 5 P.M. Kress Building, N. Penn Avenue and Laurel Street.

IOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Ella B. Pepper.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—East and Sycamore Sts.
Reading Room, 2 to 4 P.M.; same address.

JUNCTION CITY. — First Church of Christ, Scientist.—First Reader, George H. Tangeman. — Services: 11 A.M.; Wednesday, 8 P.M.—5th and Jefferson Streets.
Reading Room open daily, 2 to 4 P.M.

KANSAS CITY.—First Church of Christ, Scientist. — First Reader, Miss Mary F. B. Harman.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Auditorium, Sixth St. and Minnesota Ave.
Reading Room, 10 A.M. to 5 P.M. 252-254 Wahlenmaier Bldg., 8th St. and Minn. Ave.

KANSAS CITY.—Christian Science Society.—First Reader, William A. Callahan. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—903 Osage Avenue.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Henry B. Ober. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—F. A. A. Building.
Reading Room open daily, 2 to 5 P.M.

LEAVENWORTH. — First Church of Christ, Scientist.—First Reader, John G. Carpenter. —Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Spruce Streets.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 6, Times Building.

LE ROY.—First Church of Christ, Scientist.—First Reader, Miss Rhoda Ann Lankton.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice. Reading Room, 2 to 5 P.M. Wednesday; same address.

MANHATTAN.—First Church of Christ, Scientist. — First Reader, Mrs. Lillian M. Greene.—Services: 10.30 A.M., 8 P.M.; Sunday School, 11.40 A.M.; Wed., 8 P.M.—German Church, Poyntz Ave. and 8th St. Reading Room, 2 to 4 P.M.; State Bank Bldg.

MARYSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Chaffee.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room, 1 to 5 P.M. White Bldg.

McPHERSON. — Christian Science Society.—First Reader, Miss Ada M. Candle.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Elm and Elizabeth Streets.

MULBERRY. — Christian Science Society. — First Reader, Joshua C. Harris. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Temple.

NEODESHA.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie J. Ratzlaff.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Hale Building, 4th Street. Reading Room, 2 to 5 P.M.; same address.

NEWTON.—Christian Science Society.—First Reader, Mrs. Louisa E. Roehrig.—Services: 11 A.M.; Wednesday, 8 P.M. — Southeast corner room, Masonic Building.

OLATHE. — Christian Science Society. — First Reader, Mrs. Eunice M. French.—Service: 11 A.M.—203 South Walnut Street.

OSWEGO.—Christian Science Society.—First Reader, Mrs. Bertha W. Tiffany.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.

OTTAWA.—Christian Science Society.—First Reader, Miss Claire Estabrook.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room, 2.30 to 4.30 P.M. 401 Main St.

PARSONS.—First Church of Christ, Scientist.—First Reader, Miss Maggie Leonora Pollard.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 1519 Broadway Avenue. Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PITTSBURG. — First Church of Christ, Scientist.—First Reader, Anderson L. Scott.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, northwest corner Euclid Avenue and Walnut Street. Reading Room, 10 A.M. to 5 P.M. 409 Commerce Bldg., corner 4th and Broadway.

RILEY. — Christian Science Society. — First Reader, Mrs. Emma Sumners.—Services: 11 A.M.; Wednesday, 2 P.M.—C. S. Chapel.

SALINA.—First Church of Christ, Scientist.—First Reader, Miss Amy Alice Mitchell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—5th and Mulberry Sts. Reading Room open from 2.30 to 4.30 P.M., except Sunday; same address.

SENECA.—First Church of Christ, Scientist.—First Reader, David R. Thompson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church. Reading Room, daily, except Sunday, 2 to 4 P.M. Marvin Building, Main Street.

TOPEKA.—First Church of Christ, Scientist.—First Reader, Harry L. Rhodes.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Church Edifice, Huntoon and Polk Streets. Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

TOPEKA. — Second Church of Christ, Scientist.—First Reader, Mrs. Jennie Ream Jones.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 600 Harrison Street. Reading Room, 1.30 to 5 P.M., except Sundays and holidays. Rooms 601-2 Mills Bldg.

WATERVILLE.—Christian Science Society.—First Reader, Mrs. L. Ella Preston. — Service: 11 A.M.—Edwards Hall.

WELLINGTON.—First Church of Christ, Scientist.—First Reader, Martin Cary Burton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, 7th Street and Jefferson Avenue. Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

WICHITA.—First Church of Christ, Scientist.—First Reader, Mrs. Adela M. McCune.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Philharmony Hall, 217 N. Lawrence Avenue. Reading Room daily, except Sunday, 9 A.M. to 5 P.M.; also Wednesday evening until 7.30; Saturday evening until 9. 501 Barnes Block. Ind. telephone, Green 1641.

WINFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie Kinne Greer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner 11th Avenue and Millington Street. Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

YATES CENTER.—First Church of Christ, Scientist.—First Reader, John B. Dobyns.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room, Wednesday, 2 to 5 P.M.

Kentucky.

CATLETTSBURG.—Christian Science Society.—First Reader, Mrs. Harriet Park. — Services: 10.30 A.M.; Wednesday, 7 P.M.—Kentucky National Bank Building. Reading Room, 1 to 4 P.M.; same address.

FRANKFORT. — Christian Science Society. — First Reader, Mrs. Lyda H. Sandifer.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 3d and Shelby Streets.

HENDERSON. — Christian Science Society. — First Reader, Robert Bruce Knight.—Services: 11 A.M.; Wed., 7.45 P.M.—9 Main St. Reading Room, 4 to 6 P.M. Tuesday and Thursday; same address.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth F. Breen.—Services: 11 A.M.; Wednesday, 7.30 P.M.—208 West Second Street. Reading Room open 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday; same address.

LOUISVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Jane M. Russell.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Church Edifice, Third Street, between Oak and St. Catherine. Reading Room, daily, except Sun. and holidays, 10 A.M. to 5 P.M. 620 Paul Jones Bldg.

OWENSBORO.—Christian Science Society.—First Reader, Mrs. Susie F. Morrison.—Services: 11 A.M.; Wed., 7.30 P.M.—324½ St.Ann. Reading Room, 2.30 to 5 P.M.; same address.

'AH.—Christian Science Society.—First
er. Charles Williams.—Services: 11 A.M.;
iesday, 7.45 P.M.—Hall in Three Links
ing, 5th Street and Kentucky Avenue.
ding Room, 10 A.M. to 1 P.M.; same pl.

:OND. — Christian Science Society. —
Reader, Mrs. Sallie J. Ward. — Ser-
11 A.M.; Wednesday, 7.30 P.M.—136
d Street.
ding Room, 2 to 4 P.M. Monday,
esday, and Friday; same address.

IESTER.—First Church of Christ, Sci-
.—First Reader, Mrs. Pattie C. Jett.—
ces: 11 A.M.; Sunday School, 10 A.M.;
esday, 7.30 P.M.—I. O. O. F. Building.
ding Room, 1 to 3 P.M. Monday,
esday, and Friday; same address.

Louisiana.

CHARLES.—First Church of Christ, Sci-
.—First Reader, Lilburn L. Cheatham.—
ces: 11 A.M.; Wed., 8 P.M.—325 Broad St.
ding Room open daily, except Sunday,
5 P.M.; same address.

DE. — Christian Science Society. — First
er, Mrs. Laura M. Faulk.—Services: 11
; Wednesday, 8 P.M.—Opera House.
ding Room, 3 to 5 P.M., Tuesday and
y; same address.

ORLEANS.—First Church of Christ, Sci-
t.—First Reader, Miss Catherine Meg-
Services: 11 A.M.; Sunday School, 9.30
; Wednesday, 8 P.M.—Church Edifice,
r Coliseum and Melpomene Streets.
ding Room, 10 A.M. to 5 P.M., except
ay. 1317-8 Whitney Central Bank Bldg.

ORLEANS. — Christian Science Society.
st Reader, Mrs. Lulu Burdeau Espy.—
ces: 11 A.M.; Sunday School, 10.15 A.M.;
, 8 P.M.—Room, 638 Audubon Bldg.
ding Room, 10 A.M. to 5 P.M.; same pl.

/EPORT.—First Church of Christ, Sci-
t.—First Reader, John Rutherford Land.
vices: 11 A.M.; Wednesday, 8 P.M.—
ns 40-42-44 Caddo Club Building, Milan
Marshall Streets.
ding Room, 2.30 to 5 P.M.; same address.

Maine.

RN.—First Church of Christ, Scientist.
st Reader, Reuel F. Gordon.—Services:
A.M.; Sunday School, 10.45 A.M.;
esday, 7.30 P.M.—Odd Fellows Hall,
Pleasant Street.
ading Room open from 1 to 4 P.M.
n 5, Journal Block, Lewiston.

STA.—Christian Science Society.—First
er, Mrs. Mary Emma Ellis.—Services:
.M.; Sunday School, 11 A.M.; Wednes-
7.45 P.M.—C. S. Hall, 223 Water Street.
ding Room, 3 to 5 P.M.; same address.

OR.—First Church of Christ, Scientist.
st Reader, George C. Eames.—Services:
A.M.; Sunday School, 12 M.; Wed.,
P.M.—C. S. Hall, 47 Columbia Street.
ading Room open daily, except Sundays
holidays, 2 to 5 P.M.; same address.

—First Church of Christ, Scientist.—
Reader, Mrs. Lottie D. Gilman.—Ser-
: 10.30 A.M.; Sunday School, 11.45 A.M.;
esday, 7.30 P.M.—Y. M. C. A. Build-
Summer Street.
ading Room, 2 to 4 P.M., except Mon-
and Friday; same address.

AST.—Christian Science Society.—First
er, Mrs. Anna P. Whitten.—Services: 11
; Wednesday, 7.30 P.M.—127 Main St.

BRUNSWICK. — Christian Science Society. — First Reader, Charles T. Richardson.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Maine and Pleasant Streets.
Reading Room, 2 to 5 P.M. Wednesday; same address.

CALAIS.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Haycock.—Services: 10.30 A.M.; Wed., 7 P.M.—McAllister Block, opposite St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMDEN.—First Church of Christ, Scientist.—First Reader, Mrs. Florance Curtis.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Central Street.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

DOVER AND FOXCROFT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Fogler Cushing.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Lincoln Street.
Reading Room open daily, except Sundays and holidays, 2.30 to 4.30 P.M.; same address.

EASTPORT.—Christian Science Society.—First Reader, Miss Eleanor Ferguson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—74 Water St.
Reading Room, 2 to 4.30 P.M. Wednesday and Saturday; same address.

GARDINER.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Lunt Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Avenue.
Reading Room, 2 to 4 P.M. Monday, Wednesday, Saturday; same address.

KENNEBUNK. — Christian Science Society. — First Reader, Miss Florence Jane Ovens.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Ross Block, Main Street.
Reading Room, Saturday, 2.30 to 4.30 P.M.

LIVERMORE FALLS. — Christian Science Society.—First Reader, Carroll L. Pomeroy.—Service: 10.30 A.M.—I. O. O. F. Block.

PORTLAND.—First Church of Christ, Scientist.—First Reader, George W. Foster—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 61 Neal Street.
Reading Room open daily, except Sundays and legal holidays, 10 A.M. to 1 P.M., 2 to 5 P.M. 502 Baxter Block, 562 Congress St.

ROCKLAND.—First Church of Christ, Scientist.—First Reader, Fred S. Libby.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Cedar and Brewster Streets.
Reading Room, 2 to 5 P.M. Thorndike and Hix Building, School Street.

SANFORD. — Christian Science Society. — First Reader, Miss Bertha E. Perkins.—Services: 10.45 A.M.; Sunday School, 11 A.M.—S. of V. Hall, over Public Library.

SKOWHEGAN.—Christian Science Society.—First Reader, Mrs. Nellie Wade Flynt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

VINALHAVEN.—First Church of Christ, Scientist.—First Reader, Benjamin L. Lane.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, 2 to 4 P.M. Tuesday and Thursday; same address.

WATERVILLE.—Christian Science Society.—First Reader, Miss M. Fannie Whitney. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Savings Bank Building.
Reading Room, 2 to 5 P.M.; same address.

WILTON. — Christian Science Society. — First Reader, Miss Jennie A. Tucker. — Service: 10.45 A.M.—Residence R. B. Knapp.

Maryland.

BALTIMORE.—First Church of Christ, Scientist.—First Reader, Walter S. Cross. — Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—I. O. H. Hall, Cathedral and Preston Streets; Sunday School, 11 A.M. in the Chapel, Mt. Royal Plaza.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 8 to 10 P.M., except Sun. and Wed. Chapel, Mt. Royal Plaza, opposite Mt. Royal Station B. & O. R. R. and three squares from Penn. R. R. Station.

BALTIMORE.—Second Church of Christ, Scientist. — First Reader, Frank W. Kroh. — Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Mount Royal Ave. and St. Paul St.
Reading Room open daily, except Sunday, 10 A.M. to 2 P.M. Fourth floor, Macht Building, 11 East Fayette Street.

CUMBERLAND.—Christian Science Society.—First Reader, C. Gerard Dodge.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—7 South Centre Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

HAGERSTOWN.—Christian Science Society.—First Reader, Miss Mary L. Miller.—Services: 11 A.M.; Wed., 8 P.M.—First National Bank.

SANDY SPRING.—Christian Science Society. —First Reader, Samuel S. Bond.—Service: 3.45 P.M.—Residence C. E. Bond.

Massachusetts.

AMESBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. McAyeal. —Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Auditorium Free Baptist Church, Spring St. Reading Room, 3 to 5 P.M.; same address.

ATHOL.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Gorton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.
Reading Room, 3 to 5 P.M. 387 Main St.

BOSTON.—The First Church of Christ, Scientist.—First Reader, John C. Lathrop.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—In the New Church Edifice, Norway, Falmouth, and St. Paul Streets.

READING ROOMS.

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Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BUZZARDS BAY.—Christian Science Society. —First Reader, Mrs. Eugenie Jefferson.—Services: 11.15 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7.15 P.M.—Franklin Hall.
Reading Room, 2.30 to 5 P.M. Wednesday; same address.

CAMBRIDGE.—First Church of Christ, Scientist. — First Reader, G. Leonard McNeill.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room open daily, except Sundays and holidays, 12 M. to 6 P.M.; also Monday and Saturday evenings, 7.30 to 9. 11 Dunster Street, Harvard Square.

CHELSEA.—First Church of Christ, Scientist. —First Reader, Richard Leon Rice.—Services: 10.45 A.M.; Sunday School, 10.45 A.M., Wednesday, 7.45 P.M.—Church Edifice, Reynolds Avenue.
Reading Room, 3 to 5 P.M. daily, except Saturdays, Sundays, and holidays; same place.

CLINTON.—Christian Science Society.—First Reader, Mrs. Hattie M. Field. — Services: 10.30 A.M.; Wed., 7.30 P.M.—Music Hall.

CONCORD.—First Church of Christ, Scientist. —First Reader, I. Pierce Sewell.—Services: 10.30 A.M. Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Insurance Hall, Monument Sq.
Reading Room, 2.30 to 5.30 P.M., except Sundays and holidays; same address.

COTUIT.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen L. Coleman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, open Friday, 2 to 5 and 7 to 9 P.M.; same address.

FALL RIVER.—First Church of Christ, Scientist.—First Reader, Joshua F. Packard.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Rock and Pine Streets.
Reading Room, 3 to 5 P.M. 335 Pine St.

FITCHBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Mae Stevens. —Services: 10.40 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Wallace Hall, 387 Main St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Tuesday, 7.30 to 9 P.M. Room 15, Park Building, 117 Main Street.

FRANKLIN. — Christian Science Society. — First Reader, Mrs. Aletha Tella Johnson.—Service: 10.45 A.M.—I. O. O. F. Hall.

GLOUCESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Eva T. Cook.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.; same place.

GLOUCESTER.—Second Church of Christ, Scientist.—First Reader, Miss Allison P. Douglass.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Bradford Building, 209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

GREENFIELD.—Christian Science Society.—First Reader, Mrs. Lillian F. Aiken. — Services: 10.30 A.M.; Wed., 7.45 P.M.—Washburn Library Building, Main and Franklin Sts.
Reading Room, 3 to 5 P.M.; same address.

HAVERHILL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella F. Patch.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—6 Pleasant Street.
Reading Room, 2.30 to 4.30 P.M. daily; also Mon. and Fri. 7.30 to 9 P.M.; same address.

HAVERHILL.—Second Church of Christ, Scientist.—First Reader, Mrs. Lottie W. S. Tarbox.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M. — The Bartlett, 50 Main Street.
Reading Room, 2.30 to 4.30 P.M., except Sundays and holidays; same address.

ARK.—First Church of Christ, Scien-
irst Reader, Wilfred Carter. — Ser-
).30 A.M.; Sunday School, 11.45 A.M.;
day, 7.45 P.M. — Waverly Building,
t River Street.
ng Room, Wed. and Sat. 3 to 5 P.M.,
ch evening, except Sun. and legal
s, 7.30 to 9; same address.

CE.—First Church of Christ, Scien-
irst Reader, Ernest W. McAllister.—
s: 10.30 A.M.; Wednesday, 7.45 P.M.
h Edifice, Green Street.
ing Room open daily, except Sunday,
5 P.M.; also Saturday evening, 7.30
oom 402, Bay State Building, Essex St.

TON.—First Church of Christ, Scien-
irst Reader, Abbott Leach.—Services:
.M.; Wednesday, 7.45 P.M.—Christian
Hall, Forest Street, foot of Muzzey.
ing Room open daily, except Sunday
lidays, 2.30 to 5.30 P.M. Bank Build-
assachusetts Avenue.

.—First Church of Christ, Scientist.
Reader, Albert R. Honig. — Ser-
10.45 A.M.; Sunday School, 12 M.;
l Hall, Pollard Building, Palmer St.;
7.45 P.M.—Middlesex Hall, same Bldg.
ing Room open daily, except Sunday,
5 P.M.; also Monday and Saturday
gs, 7 to 9. Room 4, Pollard Building.

First Church of Christ, Scientist.—
Reader, Frank Lyman Arey.—Services:
A.M.; Sunday School, 10.45 A.M.;
sday, 7.45 P.M.—Women's Club House,
Nahant and Broad Streets.
ing Room, daily, except Sundays and
's, 11.30 A.M. to 5 P.M., Saturday
P.M. and Monday evening from 7.30
Room 2, Wolcott Building, Munroe and
Streets.

N.—First Church of Christ, Scientist.
Reader, Louis R. Müller.—Services:
A.M.; Sunday School, 10.30 A.M.;
sday, 7.45 P.M.—Reception Hall, Audi-
Building, Pleasant Street.
ing Room, daily, except Sun., Wed.,
lidays, 2.30 to 5 P.M. and 7.30 to 9
Wed., 2.30 to 5 P.M. 527 Main St.

ORO.—First Church of Christ, Scien-
First Reader, George A. Stacy.—Ser-
10.45 A.M.; Sunday School, 11.45 A.M.;
sday, 7.45 P.M.—G. A. R. Hall.
ing Room open daily, except Sunday,
5 P.M. Room 10, Corey Building.

BORO.—Christian Science Society.—
Reader, Miss Grace G. Pierce.—Ser-
11 A.M.; Sunday School, 9.45 A.M.;
sday, 7.45 P.M.—Room 2, Briggs Blk.

AM.—First Church of Christ, Scien-
First Reader, Henry A. T. Dow.—Ser-
10.45 A.M.; Sunday School, 12 M.;
7.45 P.M.—Christian Science Hall.
ing Room, 3 to 5 P.M., except Sun.;
to 9 P.M. Sat. Great Plain Avenue.

DFORD.—First Church of Christ, Sci-
—First Reader, Mrs. Fannie C. Low-
ervices: 10.45 A.M.; Sunday School,
Wednesday, 8 P.M.—Vesta Hall, 16
Street.
ing Room open daily, except Sunday,
P.M.; also Saturday evening, 7.30 to
hing Building, 36 Pleasant Street.

RYPORT. — First Church of Christ,
st. — First Reader, Henry Francis
er. — Services: 10.30 A.M.; Sunday
11.30 A.M.; Wednesday, 7.30 P.M.—
and Lunt Block, Pleasant Street.
ing Room, 2 to 4 P.M.; same address.

NORTH ADAMS.—First Church of Christ, Scientist — First Reader, Miss Josephine E. Fuller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.
Reading Room open 7.30 to 9 P.M. Mon.; 2.30 to 4.30 P.M. Wed. and Sat.; same address.

NORTHAMPTON. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Harris.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Center Street.
Reading Room, 3 to 5 P.M.; same address.

ORANGE.—Christian Science Society.—First Reader, Mrs. Henrietta M. Davis. — Services: 11 A.M.; Wednesday, 8 P.M.—Memorial Hall, High Street.

PITTSFIELD.—First Church of Christ, Scientist.—First Reader, Rev. Cornelius C. Cook. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Church Edifice, 131 South Street.
Reading Room, 3 to 5 P.M.; same address.

PLYMOUTH.—First Church of Christ, Scientist.—First Reader, George Wendell Adams. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—5 Lothrop St.
Reading Room, 3 to 5 P.M.; same address.

QUINCY.—First Church of Christ, Scientist.—First Reader, John Elliott Sprague.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Alpha Hall, corner Hancock Street and Cottage Avenue.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

READING.—First Church of Christ, Scientist. — First Reader, Everett H. Hall. — Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; also every week day evening, except Wed., from 7 to 9. 185 Main St.

ROCKLAND.—First Church of Christ, Scientist. — First Reader, Mrs. Evaleen E. Eldridge.—Services: 11 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Franklin Avenue.
Reading Room open Wed., 2.30 to 4.30 P.M.

ROXBURY.—First Church of Christ, Scientist. — First Reader, Elisha B. Seeley. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Room 3, Bradlee Building, 54 Warren Street, corner Dudley.

SALEM.—First Church of Christ, Scientist.—First Reader, Benjamin G. Ingalls. — Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M. — Church Edifice, 16 Lynde Street.
Reading Room daily, except Sunday and legal holidays, 3 to 5 P.M.; same address.

SHARON.—Christian Science Society.—First Reader, Ezra W. Reid. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. — Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Charles Henry Cram. —Services: 11 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel, State and Orleans Streets.
Reading Room open daily, except Sunday and legal holidays, from 10 A.M. to 6 P.M. and Saturday from 10 A.M. to 9 P.M. Rooms 503-504, 356 Main Street.

TAUNTON.—First Church of Christ, Scientist. —First Reader, Mrs. Amelia M. Crossman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room, 3 to 5 P.M.; same address.

WELLESLEY. — Christian Science Society. — First Reader, Mrs. Elizabeth M. Dunham.—Service: 10.45 A.M.—Wellesley Town Hall, Lower Hall; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Odd Fellows Hall, Wellesley Square.

WINCHENDON.—Christian Science Society.—First Reader, Mrs. Frances A. M. Gay.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 3 to 5 P.M. Rooms 2 and 3, Merrill Block, Central Street.

WINCHESTER.—First Church of Christ, Scientist. — First Reader, Edward S. Foster. —Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WOBURN.—First Church of Christ, Scientist. —First Reader, Miss Alice F. Reed.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Savings Bank Bldg.
Reading Room open daily, except Sundays and holidays, 2.30 to 4.30 P.M.; same address.

WORCESTER. — First Church of Christ, Scientist.—First Reader, Burt Le Roy Knowles. —Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Worcester Woman's Club House, Salisbury Street.
Reading Room open daily, 2 to 5 and 7 to 9 P.M., except Sunday, Wednesday, and holidays; Wednesday, 2 to 5 P.M. Room 718, Slater Building.

Michigan.

ADRIAN.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Cleveland.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, South Main Street.
Reading Room, 2 to 4 P.M.; same address.

ALBION.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Sturtevant.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Corner Erie and Clinton Streets.
Reading Room, 2 to 4 P.M.; same address.

ALLEGAN. — Christian Science Society. — First Reader, James C. Leggett.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Doelker Block.

ALMA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Brown.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—K. of P. Hall.
Reading Room, 2 to 4 P.M. Saturday.

ALPENA.—First Church of Christ, Scientist.—First Reader, Mrs. Laura W. Blake.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Beebe Block, up-stairs, South 2d Avenue.
Reading Room, 2 to 4 P.M. Wednesday and Friday; same address.

ANN ARBOR.—First Church of Christ, Scientist.—First Reader, Miss Margaret Evelyn Waples.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ladies Library, 324 E. Huron St.
Reading Room open daily, except Sunday, 11 A.M. to 5 P.M. National Bank Building.

BANGOR. — Christian Science Society. — First Reader, Mrs. Mabel Bennett Church. — Service: 10.30 A.M.—Church of Seventh Day Adventists.

BATTLE CREEK.—First Church of Christ, Scientist.—First Reader, Alfred H. Hulscher. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Maple and Adams Streets.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; same address.

BAY CITY.—First Church of Christ, Scientist. First Reader, Mrs. Minerva S. Miller.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wed., 7.45 P.M.—Root Bldg., Center Ave.
Reading Room, 2 to 4 P.M.; same address.

BELLEVUE. — Christian Science Society. — First Reader, Mrs. Jennie B. Vaughan.—Services: 11 A.M.; Wed., 7.30 P.M.—Citizens Bank Building.
Reading Room, 2.30 to 4.30 P.M. Saturday.

BENTON HARBOR.—First Church of Christ, Scientist.—First Reader, John O. Parker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Auditorium, Carnegie Library.
Reading Room, 2 to 5 P.M., except Sun.; 7 to 9 P.M., except Sun. and Wed. Room 6, Benton Harbor State Bank Building.

BOYNE CITY.—Christian Science Society.—First Reader, Mrs. Elizabeth Bryant.—Services: 10.30 A.M.; Wed., 7.30 P.M.—306½ S. Lake St.

BUCHANAN. — Christian Science Society. — First Reader, Albert A. Wood. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

CADILLAC. — First Church of Christ, Scientist. — First Reader, Mrs. Nancy L. Van Vranken. — Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Spruce and Shelby Streets.
Reading Room, 2 to 5 P.M. 132 Spruce St.

CARO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. E. Tipper.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 5 P.M. Wed. Church.

CHARLEVOIX.—Christian Science Society.—First Reader, Mrs. Cassie Hart.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Van Pelt Hall.

CHARLOTTE.—First Church of Christ, Scientist.—First Reader, George H. Spencer.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Lovett and Washington Streets.
Reading Room, 2.30 to 5 P.M. Munger Blk.

COLDWATER.—Christian Science Society.—First Reader, Mrs. Belle W. Stowe.—Services: 10.30 A.M.; Wed., 7.30 P.M.—3 Grand St.

CONSTANTINE.—First Church of Christ, Scientist.—First Reader, Miss Ida S. Glaze.—Services: 10 A.M.; Wed., 8 P.M.—Church.
Reading Room, 2 to 5 P.M. Church.

DECATUR.—Christian Science Society.—First Reader, Mrs. Mollie W. Moulton.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Universalist Church.

DETROIT.—First Church of Christ, Scientist. —First Reader, Frank C. Colby.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.45 P.M. — Church Edifice, West Alexandrine Avenue, near Woodward Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. Room 310, The Palmer Building, 70 Washington Boulevard.

DETROIT.—Second Church of Christ, Scientist.—First Reader, Henry W. Hoyt.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Stoepel Building, 1045 Jefferson Avenue.
Reading Room open daily except Sunday, 10 A.M. to 6 P.M.; also 7 to 9 P.M., except Sunday and Wednesday, Room 310, The Palmer Building, 70 Washington Boulevard.

FENNVILLE. — Christian Science Society. — First Reader, Mrs. Wilhelmina C. Young.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

—First Church of Christ, Scientist.—
Reader, Mrs. Susanna Frise.—Services:
A.M.; Sunday School, 12 M.; Wednes-
.45 P.M.—Ward Building, 526 S. Sagi-
Street.
ding Room open daily, except Sunday,
P.M.; also Tuesday and Friday even-
rom 7.30 to 9.30; same address.

ING. — Christian Science Society. —
Reader, Miss Lena Dagg. — Service:
A.M.—Maccabee Hall.

NT.—Christian Science Society.—First
r, Aaron P. Reber. — Services: 10.45
Sunday School, 9.45 A.M.—Grange Hall.
ding Room, 2 to 4 P.M. Wednesday and
lay; same address.

HAVEN.—Christian Science Society.—
Reader, John Worsfold.—Services: 10.45
Wednesday, 7.30 P.M.—Avery Build-
28 Washington Street.

RAPIDS.—First Church of Christ,
ist.—First Reader, Luman A. Field.—
es: 10.45 A.M. and 7.45 P.M.; Sunday
l, 12 M.; Wednesday, 8 P.M.—Church
e, Washington and Lafayette Streets.
ding Room open daily, except Sunday
olidays, 10 A.M. to 6 P.M., also Tues-
Thursday, and Saturday evenings, 7 to
om 419, Houseman Building, Pearl St.

VILLE.—First Church of Christ, Sci-
. — First Reader, Mrs. Mary E. S.
h. — Services: 10.45 A.M.; Wednesday,
P.M.—328 S. Lafayette Street.
ding Room, 2 to 5 P.M. Wed.; same pl.

NGS.—Christian Science Society.—First
r, Mrs. Genevieve Morrill. — Services:
A.M.; Wednesday, 7.30 P.M.—110 Jef-
Street.
ding Room, 2 to 5 P.M. Wednesday
Saturday; same address.

DALE. — Christian Science Society. —
Reader, Mrs. Charlott S. Osborn.—Ser-
: 10.30 A.M.; Wednesday, 7.30 P.M.—
5, Opera House Block.
ding Room, 2 to 4 P.M. Tuesday,
day, and Saturday; same address.

ETON. — Christian Science Society. —
Reader, Mrs. Mary G. Stockly.—Ser-
: 10.45 A.M.; Wednesday, 8 P.M.—92
en Street.

ON. — Christian Science Society. — First
er, Mrs. Florence M. Maynard. — Ser-
: 10.30 A.M.; Wednesday, 7.30 P.M.—
s Block, Main Street.

OOD. — Christian Science Society. —
Reader, Mrs. Maude E. Cole. — Ser-
10.45 A.M.—Christian Science Chapel,
ast Aurora Street.

ON.—First Church of Christ, Scientist.
st Reader, William J. Dowsett.—Ser-
: 10.30 A.M. and 7.30 P.M.; Sunday
l, 11.45 A.M.; Wednesday, 7.30 P.M.
ding Room adjoins the Church, west
City Park; open 2 to 5 and 7 to 9 P.M.

VILLE.—First Church of Christ, Sci-
t.—First Reader, Mrs. Ida M. Schell.—
ces: 10.30 A.M.; Wednesday, 7.30 P.M.
ding Room open week days, 3 to 5 P.M.

MAZOO.—First Church of Christ, Scien-
—First Reader, Miss Catherine Severens.
rvices: 11 A.M.; Wednesday, 7.45 P.M.—
er Park and South Streets.
ding Room open daily, except Sunday,
.M. to 5 P.M., Sunday, 2.30 to 5 P.M.;
Saturday evening, 7 to 9. 803 Kala-
o National Bank Building.

LANSING.—First Church of Christ, Scientist.
—First Reader, Mrs. Edith C. Baker.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Allegan and Walnut Streets.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

LUDINGTON.—First Church of Christ, Scientist. — First Reader, Charles W. Sifton. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Corner Delia and Filer Streets.
Reading Room open daily, except Sunday, 2 to 4.30 P.M. 1st Nat. Bank Bldg, Room 12.

MARQUETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie L. Mathews. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Opera House Block.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

MARSHALL.—First Church of Christ, Scientist. — First Reader, Mrs. Jennie Fisher. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street.
Reading Room, 3 to 5 P.M.; same address.

MONROE.—Christian Science Society.—First Reader, Miss Katharine V. Ilgenfritz.—Services: 10.15 A.M.; Wednesday, 7.30 P.M.—Chamber of Commerce Building, Rooms 14-16.

MT. CLEMENS.—Christian Science Society.—First Reader, Mrs. Harriett Skinner Rutter. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —G. A. R. Hall.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Vernie I. Hunter. —Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Normal Avenue and Wisconsin Street.
Reading Room, 2 to 4 P.M.; side entrance.

MUSKEGON.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie E. Newell. —Services: 10.45 A.M.; Wednesday, 8 P.M. —Woman's Club Bldg., Webster Av. & 2d St.
Reading Room open daily, except Sunday, 2 to 5 P.M. 75 W. Western Avenue.

NILES. — Christian Science Society. — First Reader, Harry O. Parker. — Services: 10.45 A.M.; Wednesday, 7.30 P.M. — Auditorium, Carnegie Library.

OTSEGO. — Christian Science Society. — First Reader, Miss Alta E. Cook.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Strutz Block.
Reading Room, 3 to 5 P.M. Monday, Wednesday, and Saturday; same address.

OWOSSO.—First Church of Christ, Scientist. —First Reader, Mrs. Bertha M. Baker.—Services: 10.15 A.M.; Wednesday, 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD.—First Church of Christ, Scientist. — First Reader, Mrs. Kate Carmer. — Services: 10 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 5 P.M. Saturday. Washington Avenue.

PETOSKEY. — First Church of Christ, Scientist.—First Reader, Mrs. Ida J. Mesick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Corner Michigan St. and Waukazoo Ave.
Reading Room open 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

PLYMOUTH.—First Church of Christ, Scientist. — First Reader, Miss Lina Durfee. — Services: 10 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7 P.M.—Church Edifice.
Reading Room, 1 to 3 P.M.; same address.

PORT HURON.—First Church of Christ, Scientist.—First Reader, Herbert Will Ernst.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Society Hall, White Building, Water St.
Reading Room, open daily, except Sunday, 2 to 5 P.M. 614-615 Meisel Block.

ian Science Society. — sabel Lambert. — Ser- ednesday, 7.30 P.M.— M. Beecher.

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urch of Christ, Scien- Charles Porter Ander- A.M.; Wednesday, 7.45 corner Warren Ave- et.

y, 10 A.M. to 4 P.M.; 7 to 9 P.M. Welch- ling, . Jefferson Avenue.

irst of Christ, Scientist.— ler, a A. Fitzgerald.—Ser- M. ... 7 P.M.—Nissly Bldg. oom, 2 4 P.M.; same address.

STE. MARIE.—Christian Science So- —First Reader, Mrs. Bertha F. Web- Services: 10.30 A.M.; Wednesday, 7.30 Church, corner Division and Spruce Sts. ding Room, 2 to 4 P.M., except Sun- same address.

HAVEN.—First Church of Christ, Sci- —First Reader, William Andrus.—Ser- 10.45 A.M.; Sunday School, 12 M.; ...day, 8 P.M.—Scott Club Building. Room open daily, except Sunday, Hale Building, Center Street.

TRAVERSE CITY. — Christian Science So- ciety.—First Reader, Mrs. Anna Harrison.— Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Masonic Block, Front and Union Streets.
Reading Room, 2 to 4 P.M. Room 9, Ma- sonic Block.

YPSILANTI. — Christian Science Society. — First Reader, Mrs. Ida B. Lamkin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—125 Con- gress Street, 2d floor.
Reading Room, 2 to 5 P.M. Tuesday, Thurs- day, and Saturday; same address.

Minnesota.

ALBERT LEA.—First Church of Christ, Sci- entist.—First Reader, Mrs. Mary Rue Rolf- son.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Syndicate Block, 244 S. Broadway.
Reading Room, 3 to 5 P.M.; same address.

AUSTIN.—First Church of Christ, Scientist.— First Reader, Mrs. Etta M. Ousley.—Ser- vices: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. — Church Edifice, 133 Maple Street, West.
Reading Room open from 2 to 5 P.M., ex- cept Sunday; East wing of Church Building.

BRAINERD.—Christian Science Society.—First Reader, Mrs. Grace A. Thayer.—Services: 11 A.M.; Wed., 8 P.M.—Cales Hall, Front St.

DULUTH.—First Church of Christ, Scientist. —First Reader, Robert Rankin. — Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—In Church Building, southeast corner 9th Avenue and E. 1st Street.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 411, Alworth Build- ing, 306 W. Superior Street.

EXCELSIOR.—First Church of Christ, Scien- tist.—First Reader, Mrs. Hattie L. Wright. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—First and Center Sts.
Reading Room, Wednesday, 3 to 5 P.M.; same address.

FAIRMONT.—First Church of Christ, Scien- tist. — First Reader, Miss Julia Isabella Wade.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 8 P.M.—Church.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday; same address.

HIBBING.—Christian Science Society.—First Reader, Mrs. Lulu R. Pellenz. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. — Model Hall, 211 Pine Street.

LUVERNE.—Christian Science Society.—First Reader, Mrs. Harriet M. Armstrong.—Ser- vices: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Workmen Hall.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Ophelia Hayden.— Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Wed., 2 to 5 P.M.

MANKATO.—First Church of Christ, Scientist. —First Reader, Mrs. Dora B. Salisbury.— Services: 10.45 A.M.; Wednesday, 8 P.M.— Richards Block, second floor.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MILACA. — Christian Science Society. — First Reader, Mrs. Roba Dockstader.—Service: 11 ....—Residence A. C. Wilkes.

MINNEAPOLIS.—Five Churches hold services ... maintain separate Reading Rooms, as ...ed in the following notices. They also ...e in Central Reading Rooms at 1006-1010 ...nouth Building, Hennepin Avenue and ... Street. These rooms are open daily, ex- ... Wednesday and Sunday, from 9 A.M. ... P.M.; Wednesday, 9 A.M. to 6 P.M.; ...day, 2.30 to 5.30 P.M.

...EAPOLIS.—First Church of Christ, Sci- ...st.—First Reader, John W. R. Winter.— ...ices: 10.45 A.M., 8 P.M.; Sunday School, ...; Wednesday, 8 P.M.—15th Street, near ...land Avenue.
...ading Room, 9 A.M. to 9 P.M., except ...days, Wednesdays, and holidays; open ...nesday, 9 A.M. to 5 P.M. 736 Andrus Bldg.

...EAPOLIS. — Second Church of Christ, ...ntist.—First Reader, Elbert E. Stevens.— ...ices: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 2d Avenue, South, and 11th Street.
Reading Room, 10 A.M. to 5 P.M., except Sundays and holidays; also 7 to 9 P.M., ex- cept Sunday and Wednesday. 200 S. 11th St.

MINNEAPOLIS.—Third Church of Christ, Sci- entist.—First Reader, William Young Chute. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Lake Street and Holmes Avenue.
Reading Room, 2 to 5 P.M.; same address.

MINNEAPOLIS.—Fifth Church of Christ, Sci- entist.—First Reader, Charles H. Dennison.— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Vestry, corner University and 12th Avenues, S. E.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday; same address.

MINNEAPOLIS.—Sixth Church of Christ, Sci- entist.—First Reader, William E. Bogert.— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Vestry of new Church Edifice, Summit and Bryant Avenues, South.
Reading Room daily, except Sunday, 10 A.M. to 5 P.M. Church Edifice, entrance on Bryant Avenue.

MONTEVIDEO.—First Church of Christ, Sci- entist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wednes- day, 8 P.M.—2d Street entrance, Chippewa County Bank Building.
Reading Room open 2 to 5 P.M. Tuesday and Saturday; same address.

PAYNESVILLE.—Christian Science Society.— First Reader, Mrs. Hattie Latterell.—Ser- vices: 11 A.M.; Wednesday, 8 P.M.—Church Building.

NE. — Christian Science Society. — eader, Mrs. Hattie A. Fish. — Ser- 11 A.M.; Wednesday, 7.30 P.M— te Block.

IG.—Christian Science Society.—First Miss Grace Thoburn.—Services: 10.45 unday School, 12 M.; Wednesday, 8 01 West 3d Street.
ng Room, 2 to 5 P.M.; same address.

'D.—Christian Science Society.—First Walter Scott Day.—Services: 2.30 'ednesday, 8 P.M.—Unitarian Church.
ng Room, 3 to 5 P.M.; same address.

.—First Church of Christ, Scientist. Reader, Eugene L. Grimm.—Services: M.; Sunday School, 12 M.; Wednes- P.M.—New Masonic Temple, Smith and Sixth Street.
ng Room open daily, except Sunday, to 5.30 P.M. 606 Pittsburg Building.

- Christian Science Society. — First Mrs. Ella M. Perry.—Service: 10.45 hurch.

A.—Christian Science Society.—First Orlando Bigelow Wood.—Services: .; Wednesday, 8 P.M.—North Pole

— Christian Science Society. — First Justin E. Stiles. — Services: 10.45 Vednesday, 8 P.M.—Post Office Bldg.

R.—First Church of Christ, Scien- irst Reader, Odmund A. Sandven.— : 10.45 A.M.; Sunday School, 12 M.; day, 8 P.M.—Church Edifice.
ng Room open Monday, Wednesday, day, 2 to 4 P.M.; same address.

—First Church of Christ, Scientist. Reader, Mrs. Kate B. Kinney.— : 11 A.M.; Sunday School, 9.45 A.M.; day, 8 P.M.—213 Johnson Street.
ng Room, 2 to 4 P.M.; same address.

Mississippi.

— Christian Science Society. — First Rensselner B. Bentley.—Services: 11 Vednesday, 8 P.M.—Chapel, Howard .l Avenues.

.—First Church of Christ, Scientist. Reader, Philip Stevens Merrill.— : 11 A.M.; Sunday School, 9.45 A.M.; day, 8 P.M.—Church Edifice, N. State rtification Streets.
ng Room, 3.30 to 5.30 P.M.; same pl.

— Christian Science Society. — First Mrs. Jessie Carter. — Services: 11 Vednesday, 8 P.M.—Church Edifice.
ng Room open daily, except Sunday ldays, 2 to 4 P.M.; same address.

.N.—Christian Science Society.—First Eugene J. Harris.—Services: 11 A.M.; School, 9.45 A.M.; Wednesday, 8 Uein Bldg., 23d Ave. and 7th St.
ng Room, 3 to 5 P.M. Monday, day, and Friday; same address.

IRG. — Christian Science Society. — eader, Miss Josephine Howe. — Ser- 1 A.M.; Wednesday, 8 P.M.
ng Room open daily, except Sunday, 5.30 P.M. First National Bank Bldg.

Missouri.

IELD.—Christian Science Society.— eader, Miss Carrie E. Reams.—Ser- A.M.—314 Linn Street.

CAPE GIRARDEAU. — Christian Science Society.—First Reader, Mrs. Ida C. Vance.— Services: 11 A.M.; Wednesday, 8 P.M.— Sturdivant Bank Building.
Reading Room open Thursday, 2.30 to 4.30 P.M.; same address.

CARTHAGE.—First Church of Christ, Scientist. — First Reader, Scott A. Fones. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Maple Streets.
Reading Room, 2 to 5 P.M., except Sunday; same address.

COLUMBIA.—Christian Science Society.—First Reader, Mrs. Frances E. Poore.—Service: 11

EXCELSIOR SPRINGS. — Christian Science A.M.—Virginia Building, S. 9th Street.
Society. — First Reader, Eben H. Wear. — Services: 11 A.M.; Wednesday, 8 P.M.—Polk Building, 109 East Excelsior Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Adolphus W. Stevenson.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Masonic Bldg.
Reading Room, 2 to 4 P.M.; same address.

JEFFERSON CITY.—First Church of Christ, Scientist. — First Reader, Mrs. Kate M. Henry. — Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JOPLIN.—First Church of Christ, Scientist.— First Reader, Ernest Campbell Price.—Services: 11 A.M., 8 P.M.; Wed., 8 P.M.—Church Edifice, corner 16th and Wall Streets.
Reading Room, 9 A.M. to 5 P.M. Suite 403-404 Bartlett Building, Main Street.

JOPLIN.—Second Church of Christ, Scientist. —First Reader, Mrs. Juanita W. Porter.— Services: 11 A.M.; Wednesday, 8 P.M.— Church Edifice, Moffet Ave. and 6th St.
Reading Room, daily, except Sun. and holidays, 9.30 A.M. to 1 P.M. 216 Miners Bnk. Blg.

KANSAS CITY.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M. — Church Edifice, 9th Street and Forest Avenue.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 712-714 Commerce Bldg., 10th and Walnut Sts.

KANSAS CITY. — Second Church of Christ, Scientist.—First Reader, Elmore W. Murray. — Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.— Church Edifice, 31st St. and Troost Ave.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 712-714 Commerce Bldg., 10th and Walnut Sts.

KANSAS CITY.—Third Church of Christ, Scientist.—First Reader, Albert E. Lombard.— Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Morton Hall, corner Westport Avenue and Main Street.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 712-714 Commerce Bldg., 10th and Walnut Sts.

KIRKSVILLE.—First Church of Christ, Scientist.—First Reader, Miss Minnie Gibson.— Services: 10.45 A.M.; Wednesday, 8 P.M.— Trust Building.
Reading Room, Wed. and Sat., 1 to 4 P.M.

KIRKWOOD.—First Church of Christ, Scientist.—First Reader, Richard H. Calkins.—Services: 10.45 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8.15 P.M.—Church Edifice, northwest corner Washington and Clay Aves.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. 406-407 Equitable Building, Sixth and Locust Streets, St. Louis; also local Reading Room in Church Edifice, 2 to 5 P.M.

LEBANON.—Christian Science Society.—First Reader, Mrs. Anna M. Warner.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapter House.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Post Office Building.
Reading Room, 2 to 4 P.M. Tues. and Sat.

MAPLEWOOD.—Christian Science Society.—First Reader, Buren Holmes.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maple Hall, 7314 Manchester Avenue.

MARSHALL.—First Church of Christ, Scientist.—First Reader, Mrs. Annie R. Herndon.—Services: 11 A.M.; Wednesday, 8 P.M.—Methodist Church, Marion Street.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

MARYVILLE.—First Church of Christ, Scientist. — First Reader, Mrs. Mary Wyatt Moore.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Maryville Conservatory of Music.
Reading Room, 2 to 5 P.M. Michau Bldg.

MEXICO.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie Rowland.—Services: 10:45 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—223 E. Promenade St.
Reading Room, 2 to 5 P.M.; same address.

MOBERLY.—Christian Science Society.—First Reader, Charles L. Leitch. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Goetze Auditorium.

NEVADA.—Christian Science Society.—First Reader, Mrs. Mary Luna Hoss.—Services: 11 A.M.; Wed., 8 P.M.—Hotel Mitchell Annex.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

OSBORN. — Christian Science Society. — First Reader, Thomas O'Neill. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.

RICH HILL.—First Church of Christ, Scientist.—First Reader, Wellington S. Montgomery.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 3 to 5 P.M. Wed.; same pl.

ST. JOSEPH.—First Church of Christ, Scientist. — First Reader, William Alan McCulloch.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and Felix Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday, 42-44 Ballinger Building, 7th and Edmond Streets.

ST. JOSEPH.—Second Church of Christ, Scientist.—First Reader, Frederick E. Ernst.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 910 Edmond Street.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 710½ Felix Street.

ST. LOUIS.—First Church of Christ, Scientist.—First Reader, John Randall Dunn.—Services: 10.45 A.M., 8 P.M.; Sunday School, 9.30 and 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Kingshighway and Westminster Place.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. Suite 406-7, Equitable Building, Sixth and Locust Streets. Local Reading Room, 4929 Delmar Avenue, 9.30 A.M. to 6.30 P.M.; also Tuesday, Thursday, and Saturday evenings, 7.30 to 10.

ST. LOUIS.—Second Church of Christ, Scientist.—First Reader, Joseph A. Garrett.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 4234 Washington Blvd.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 406-7, Equitable Building, Sixth and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 4 P.M. Church Edifice.

ST. LOUIS.—Third Church of Christ, Scientist.—First Reader, Frank Evans Stevens.—Services: 11 A.M.; Wednesday, 8 P.M.—Temple of the B'nai El Congregation, Flad and Spring Avenues.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 406-7, Equitable Building, Sixth and Locust Sts. Local Reading Room, Monday, Thursday, Saturday, 2 to 8 P.M.; Tuesday, Wednesday, Friday, 2 to 6 P.M. 3546-48 Shenandoah Ave.

ST. LOUIS.—Fourth Church of Christ, Scientist.—First Reader, Arthur Thornton Morey.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Page Blvd., near Montclair Place.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 407, Equitable Building, Sixth and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 2 to 5 P.M. 5618 Page Boulevard.

SEDALIA.—First Church of Christ, Scientist.—First Reader, Miss Jessie A. Knowles.—Services: 11 A.M.; Wednesday, 8 P.M.—114 East 5th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 211-212 Odd Fellow Building.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, John M. Orr.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, East Walnut Street.
Reading Room, 12.30 to 4 P.M.; same place.

WARRENSBURG.—Christian Science Society.—First Reader, Mrs. Maggie Cassingham.—Services: 11 A.M.; Wednesday, 8 P.M.—2d floor, Faulkner Building.

Montana.

ANACONDA.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Daigler.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

BILLINGS.—First Church of Christ, Scientist.—First Reader, John Howard Park.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor, Masonic Temple, N. 27th Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

BOZEMAN.—First Church of Christ, Scientist.—First Reader, Clyde Corbly.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Under Gallatin State Bank.
Reading Room, open daily, except Sunday, 2 to 4.30 P.M.; same address.

—First Church of Christ, Scientist.—
Reader, Mrs. Alice C. Patterson.—Ser-
11 A.M., 8 P.M.; Wednesday, 8 P.M.—
vest corner Montana and Quartz Sts.
ling Room open daily, except Sunday,
d. to 4 P.M. 86-87 Owsley Block.

— Christian Science Society. — First
r, Mrs. Lucy Grannis Brannan.—Ser-
11 A.M. and 8 P.M.; Sunday School,
P.M.; Wednesday, 8 P.M.—Woman's
Building, Park and Columbia Streets.
ling Room open daily, except Sunday,
d. to 4 P.M., also 7 to 9 P.M., except
sday and Friday; open Sunday, 2 to
. 432-434 Phoenix Building.

FALLS.—First Church of Christ, Sci-
—First Reader, Albert E. Schwingel.
ices: 11 A.M., 8 P.M.; Sunday School,
P.M.; Wednesday, 8 P.M.—Valeria Li-
Hall, 209 3d Street, North.
ling Room, 10 A.M. to 12 M., 2 to 5
Conrad Bank Building, Room 12.

TON. — Christian Science Society.—
Reader, Harve Ferbrache. — Service:
d.

A.—First Church of Christ, Scientist.
t Reader, Mrs. L. June Ide.—Services:
.; Sunday School, 1.50 P.M.; Wednes-
P.M.—Unitarian Church.
ling Room, 10 A.M. to 5 P.M.; also
9 P.M., except Wed. Rm. 9, Bailey Blk.

'ELL.—First Church of Christ, Scien-
- First Reader, John G. Gates. — Ser-
11 A.M.; Sunday School, 12 M.;
sday, 8 P.M.—133 First Avenue, E.
ling Room, 2 to 4 P.M. daily, except
y; same address.

— Christian Science Society. — First
r, Mrs. Christine Hutton.—Services:
.; Sunday School, 12.15 P.M.; Wednes-
.30 P.M.—Church Edifice, South Libby.

STON. — Christian Science Society. —
Reader, Mrs. Grace Sagle Esler.—Ser-
11 A.M.; Wed., 8 P.M.—Electric Blk.

LA. — First Church of Christ, Scien-
First Reader, Mrs. Kate H. Elliott.—
es: 11 A.M.; Sunday School, 12 M.;
sday, 8 P.M.
ling Room open daily, except Sunday,
2 to 4 P.M. Christian Science Church
Pine and Pattee Streets.

SULPHUR SPRINGS.—Christian Sci-
Society.—First Reader, Mrs. Hattie E.
—Service: 11 A.M.

Nebraska.

OFT — Christian Science Society. —
Reader, Mrs. Abbie A. Ward.—Service:
d.—Christian Science Hall.

ICE.—First Church of Christ, Scien-
First Reader, Miss Edna Mae Brad-
—Services: 10.30 A.M.; Wednesday, 8
800 Ella Street.
ling Room, 2 to 4 P.M.; same address.

FIELD.—Christian Science Society.—
Reader, William H. Harm.—Service:
A.M.—Odd Fellows Hall.

N BOW.—Christian Science Society.—
Reader, Mrs. Frances J Eddy.—Ser-
10.45 A.M.; Wednesday, 7.30 P.M.

ON.—First Church of Christ, Scientist.
t Reader, Walter L. Best.—Services: 11
Wednesday, 8 P.M.—Church Edifice,
d Anne Streets.
ling Room, 1 to 4 P.M. Saturdays.

CRAWFORD. — Christian Science Society.—
First Reader, Lewis N. Freeman.—Service:
11 A.M.—4 Adams Block.
Reading Room, 1 to 4 P.M. Saturday;
same address.

EXETER.—First Church of Christ, Scientist.
—First Reader, Mrs. Mary E. Craven.—Ser-
vices: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room open 2 to 4 P.M., Wednes-
day and Saturday; same address.

FAIRBURY. — Christian Science Society.—
First Reader, Mrs. Cora M. Jones.—Services:
11 A.M.; Sunday School, 10 A.M.; Wednes-
day, 8 P.M.—McClosky Hall.

FIRTH. — Christian Science Society. — First
Reader, Mrs. Alice V. Losee.—Services: 10.30
A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 2 to 4 P.M.: first Wednes-
day in each month; same address.

FREMONT.—Christian Science Society.—First
Reader, Mrs. Olive A. Wright.—Services: 11
A.M.; Sunday School, 10 A.M.; Wednesday,
8 P.M.—Public Library Auditorium.

GRAND ISLAND. — First Church of Christ,
Scientist. — First Reader. Arnold Fehren-
kamp.—Services: 11 A.M.; Sunday School,
10 A.M.; Wednesday, 8 P.M.—Odd Fellows
Hall, S. Pine Street.
Reading Room open daily, except Sunday,
2 to 5 P.M. 40-41 Hedde Building.

HASTINGS.—First Church of Christ, Scien-
tist. — First Reader, Mrs. Awana H. K.
Slaker.—Services: 10.45 A.M.; Wednesday,
8 P.M.—Carnegie Library Auditorium.
Reading Room, 2.30 to 5 P.M.; same address.

KEARNEY.—First Church of Christ, Scien-
tist. — First Reader, Mrs. Sophia Abrams.
—Services: 11 A.M.; Wednesday, 8 P.M.—
Christian Science Hall, 1st Ave. and 23d St.
Reading Room, 2 to 4 P.M.; same address.

LINCOLN.—First Church of Christ, Scientist.
—First Reader, George S. Barnes.—Services:
11 A.M.; Wednesday, 8 P.M.—Church Edi-
fice, corner 12th and L Streets.
Reading Room, 10 A.M. to 5 P.M. 210
Ganter Building.

McCOOK. — Christian Science Society. — First
Reader, Charles H. Meeker.—Services: 11 A.M.;
Wed., 8 P.M.—Basement of Court House.
Reading Room, 3 to 5 P.M.; same address.

MINDEN.—Christian Science Society.—First
Reader, Joseph Sylvester Canaday.—Services:
11 A.M.; Wed., 8 P.M.—One blk. east of P. O.

NEBRASKA CITY. — First Church of Christ,
Scientist.—First Reader, Mrs. Theresa Eloise
Ireland.—Services: 11 A.M.; Sunday School,
9.45 A.M.; Wednesday, 8 P.M.—Church Edi-
fice, corner 12th Street and 1st Avenue.
Reading Room, 2 to 4 P.M. Wed. and Sat.

NELIGH.—First Church of Christ, Scientist.—
First Reader, Mrs. Effa May Lawson Nash.—
Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Tues., Sat., 3 to 4 P.M.

NORTH PLATTE.—Christian Science Society.
—First Reader, Mrs. Mary T. Bare.—Ser-
vice: 11 A.M.—K. of P. Hall.

OMAHA.—First Church of Christ, Scientist.—
First Reader, John Forbes. — Services: 11
A.M. and 8 P.M.; Wednesday, 8 P.M.—Au-
ditorium Hall, Chambers Building, 25th and
Farnam Streets.
Reading Room open daily, except Sunday,
10 A.M. to 5 P.M. Suite 888, Brandeis Bldg.

st Church of Christ,
, John C. Petersen.—
dnesday, 8 P.M.—9th

Wednesday and Sat-
ne address.
n Science Society. —
G. Ward.—Services:
Commercial Club Rms.
5 P.M. Wednesday
dress.
ch of Christ, Scien-
harles H. Karnes.—
Sunday School, 11.45
M.—Auderton Bldg.
open Wednesday and Sat-
d.; same address.
—First Church of Christ,
Read , Dietrich Köster.—
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Nevada.

ELKO. — Christian Science Society. — First Reader, Mrs. Alice F. Means.—Services: 11 A.M.; Sunday School, 12.30 P.M.; Wednesday, 7.30 P.M.—Dotta Building, Idaho Street, near 5th Street.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

ELY. — Christian Science Society. — First Reader, Mrs. Grace Kridler Haff.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8.15 P.M.—Christian Science Hall.
Reading Room open daily, except Saturday, 2 to 4 P.M. Murry Street, near High Street.

GOLDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Georgina A. Yankee.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Northeast corner Euclid and Myers Avenues.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

RENO.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret A. Corser.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—I. O. O. F. Hall, 4th floor.
Reading Room, daily, 1 to 5 P.M. Rooms 303-304 3d floor, same building.

New Hampshire.

BERLIN. — Christian Science Society. — First Reader, Edwin Leslie Jewell. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Steinfeld Block, Main Street.

CLAREMONT. — Christian Science Society. — First Reader, Mrs. Marion C. Hatch.—Services: 10.45 A.M.; Wed. 7.45 P.M.—Union Blk.
Reading Room, 3 to 5 P.M.; same address.

CONCORD.—First Church of Christ, Scientist. —First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State and School Streets.
Reading Room, 2 to 5 P.M., except Sundays and holidays. School Street entrance.

DOVER.—First Church of Christ, Scientist.—First Reader, Albert E. J. Hurd.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wed., 7.45 P.M.—Union Block, Washington Street.
Reading Room, 2 to 5 P.M. Mon., Wed., Sat.

EXETER.—First Church of Christ, Scientist. —First Reader, Harry Thompson Burbank.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Center Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

GROVETON.—Christian Science Society.—First Reader, Mrs. Nellie Kent Cushing.—Service: 11 A.M.—Precinct Hall.

KEENE. — Christian Science Society.—First Reader, Miss Sarah Elizabeth Bradley.—Services: 10.45 A.M.; Sunday School, 12 M.—Wildey Hall.

LACONIA.—First Church of Christ, Scientist. —First Reader, Miss Florence M. Elsam. —Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 7.30 P.M.—Unitarian Church.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M.; also Sat. 7 to 9 P.M. 664 Main St.

LANCASTER. — Christian Science Society.—First Reader, Mrs. Bella S. Wark.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Block.
Reading Room, 3 to 5 P.M.; same address.

LEBANON.—Christian Science Society.—First Reader, Daniel E. Bridgman.—Service: 11 —5 Bank Building.

L ON. — Christian Science Society. — First ader, Mrs. Martha C. Jackman.—Services: 5 A.M.; Wed., 7.45 P.M.—C. S. Hall.
Reading Room, 3 to 5 P.M. Tues. and Fri.

ETON. — Christian Science Society.— Reader, Miss Lydia A. Cobb.—Services: A.M.; Wednesday, 7.30 P.M.—Rounsevel Block, Jackson Street.

M HESTER.—First Church of Christ, Sci- . — First Reader, Harry Porter Rey- .—Services: 11 A.M.; Wed., 8 P.M.— h Edifice, Harrison Street, near Elm. ding Room open daily, except Sunday, 2 5 P.M.; same address.

MILFORD.—First Church of Christ, Scientist. st Reader, Mrs. Amanda J. Beach.— es: 11 A.M.; Wednesday, 7.30 P.M.— tian Science Chapel, South Street. ding Room open Wednesday and Friday, 3 to 5 P.M.; same address.

NASHUA.—First Church of Christ, Scientist. —First Reader, Daniel A. Davis.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

NORTH CONWAY.—Christian Science Society. —First Reader, Miss Elizabeth H. Hanson.—Service: 10.30 A.M.—Champney Studio.

PORTSMOUTH.—Christian Science Society.—First Reader, Mrs. Effie R. Parker.—Services: 10.45 A.M.; Wed., 7.45 P.M.—2 Market St.
Reading Room, 2 to 4 P.M.; same address.

TAMWORTH. — Christian Science Society.—First Reader, Mrs. Maud Griffith Potter.—Service: 11 A.M.—Tamworth Village.

WHITE MOUNTAINS, FABYAN. — Christian Science Society.—First Reader, Charles Daniel Reynolds.—Service: 10.45 A.M.—Church Edifice, near White Mountain House.

WOLFEBORO. — Christian Science Society.—First Reader, Mrs. Hannah M. Evans.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Brewster Memorial Building.
Reading Room, 3 to 5 P.M. Monday, Wednesday, and Friday; same address.

New Jersey.

ASBURY PARK.—Christian Science Society.—First Reader, Mrs. Elizabeth Hooper.—Services: 11 A.M.; Wednesday, 8 P.M.—Park Hall, Summerfield Avenue, Park Hall Place.
Reading Room open daily, 2 to 4 P.M. Appleby Building.

ATLANTIC CITY.—First Church of Christ, Scientist.—First Reader, Edward R. Donnelly.—Services: 11 A.M.; Wednesday, 8 P.M. —Church Edifice, Brighton Avenue, between Atlantic and Pacific Avenues, Chelsea.
Reading Room, where Christian Science literature may be obtained, open daily, except Sunday and holidays, from 10 A.M. to 12 M., 2 to 4 P.M.—4 S. Brighton Avenue.

CAMDEN.—First Church of Christ, Scientist. —First Reader, H. Melvin Dutcher.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M. — Northwest corner Cooper Street and Friends Avenue.
Reading Room, 1.30 to 6 P.M.; same address.

CRANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Etta D. Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Springfield Avenue and Miln Street.
Reading Room, open daily, except Sunday, 10 A.M. to 12 M.; same address. All Christian Science literature on sale.

DOVER. — Christian Science Society. — First Reader, Mrs. Georgetta Wilson Fritz.—Services: 11 A.M.; Wed., 8 P.M.—24 Blackwell St.
Reading Room, Mon. and Fri., 2 to 5 P.M.; Thurs. evening, 7.30 to 9; same address.

EAST ORANGE.—First Church of Christ, Scientist.—First Reader, Christian Brüns.—Services: 11 A.M.; Wednesday, 8 P.M.—380 Main Street.
Reading Room open daily, except Sundays and holidays, 12 M. to 5 P.M.; same address.

ENGLEWOOD.—First Church of Christ, Scientist.—First Reader, De Forest A. Drake.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Engle St. and Spring Lane.
Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 5 P.M.; same address.

HACKENSACK.—First Church of Christ, Scientist. — First Reader, Mrs. Lottie M. Scotcher.—Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open daily, 3 to 4.30 P.M.

HOBOKEN.—Christian Science Society.—First Reader, John G. Axtman.—Services: 11 A.M.; Wednesday, 8 P.M.—234 Washington Street.
Reading Room, 3 to 5 P.M. daily, except Sunday and holidays; same address.

JERSEY CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine W. Lüders. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hasbrouck Institute, Harrison and Crescent Avenues.
Reading Room open daily, except Sunday and holidays, from 2 to 5 P.M.; same address.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret M. Buttenheim. —Services: 11 A.M.; Wed., 8 P.M.—James Blg.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M., also Tuesday and Friday evenings, 8 to 9; same address.

MONTCLAIR.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia F. Benjamin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, S. Fullerton Avenue, near Bloomfield Avenue.
Reading Room open daily, 10 A.M. to 12 M., 2 to 5 P.M.; same address.

MORRISTOWN.—Christian Science Society.—First Reader, William Henry P. Day.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—85 South Street.
Reading Room, 2 to 5 P.M.; same address.

NEWARK.—First Church of Christ, Scientist. —First Reader, Herbert L. Fritz. — Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Hill Street, near Broad Street.
Reading Room daily, except Sunday, 10.30 A.M. to 5 P.M. 905 Wiss Bldg., 671 Broad St.

NEWARK.—Second Church of Christ, Scientist. —First Reader, John F. Potter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Berkley Hall, 516 Clinton Ave.
Reading Room, 2 to 4 P.M.; same address.

ORANGE.—First Church of Christ, Scientist. —First Reader, Carrington Hening. — Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Cleveland Street, near Main Street.
Reading Room, 10 A.M. to 5 and 7.30 to 9.30 P.M., except Sunday and Wednesday; open Wednesday, 10 A.M. to 5 P.M. Decker Building, 222 Main Street. Tel. Orange 451.

PASSAIC.—First Church of Christ, Scientist. —First Reader, Mrs. Lillian C. Lord.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—58 Prospect Street.
Reading Room open Tuesday and Friday, 2 to 4 P.M.; same address.

PATERSON.—First Church of Christ, Scientist. — First Reader, Miss Daisy S. Modemann.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Orpheus Hall, Broadway and Carroll Streets.
Reading Room, 12 M. to 5 P.M. Colt Building, corner Colt and Ellison Streets.

PLAINFIELD.—First Church of Christ, Scientist. — First Reader, Miss Susan Corey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Babcock Building.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M.; same place.

RIDGEWOOD.—First Church of Christ, Scientist.—First Reader, Harold D. Hartley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — First National Bank Building.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

RUTHERFORD.—First Church of Christ, Scientist. — First Reader, Mrs. Ida Kate L. Schultze.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Franklin Building, 37 Park Avenue.
Reading Room, 2 to 4.30 P.M.; same address.

SEWAREN.—Christian Science Society.—First Reader, Mrs. Helen B. Ames.—Services: 10.50 A.M.; Wednesday, 7.50 P.M.—Residence Gorham L. Boynton.

SUMMIT.—First Church of Christ, Scientist. —First Reader, William Death.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. Room 2, 13 Beechwood Road.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

TRENTON.—First Church of Christ, Scientist. —First Reader, Miss Saidee Vere Milne.—Services: 11 A.M.; Wednesday, 8 P.M.—578-580 E. State Street.
Reading Room, 11 A.M. to 5 P.M., except Sundays and holidays. Commonwealth Bldg.

VINELAND.—Christian Science Society.—First Reader, Lewis B. Mason.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Erickson Building, southeast corner 6th and Landis Streets.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

New Mexico.

ALBUQUERQUE.—Christian Science Society. —First Reader, Octave B. Clarke.—Services: 11 A.M.; Wednesday, 8 P.M.—Woman's Club Building, W. Gold Avenue and S. 7th Street. Reading Room open daily, except Sunday, 2 to 4 P.M. 17 Stern Building, W. Central Avenue and S. 4th Street.

AZTEC.—Christian Science Society.—First Reader, Mrs. Jennie H. Walker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Green Bldg.

LAS VEGAS (East).—Christian Science Society.—First Reader, James M. Ireland.—Services: 11 A.M.; Wednesday, 8 P.M.—O. R. C. Hall, Pioneer Bldg., Douglas Ave.

ROSWELL.—First Church of Christ, Scientist. —First Reader, Mrs. Delia T. Irwin.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Stockard Hall, Richardson and 2d Streets. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

New York.

ALBANY.—First Church of Christ, Scientist. —First Reader, Emory Irving Wendell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, Madison Avenue and Quail Street. Reading Room, 2 to 5 P.M., except Sunday; also Fri. evening, 8 to 10; same address.

AMSTERDAM.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Vought. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—9 Mohawk Place. Reading Room, 3 to 5 P.M.; same address.

AUBURN.—First Church of Christ, Scientist. —First Reader, Mrs. Jennie S. Richey.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—193 Genesee Street. Reading Room, 3 to 5 P.M.; same address.

BALLSTON SPA.—Christian Science Society. —First Reader, William T. Gray.—Service: 10.45 A.M.—Res. W. T. Gray, 20 Blood St.

BATAVIA.—First Church of Christ, Scientist. —First Reader, Miss May L. McKenzie.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room, 3 to 5 P.M. 217 E. Main St.

BATH.—First Church of Christ, Scientist.—First Reader, Charles B. Madden. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Room 3, Shannon Building, Liberty Street. Reading Room, 2 to 4 P.M. Monday, Tuesday, and Thursday; same address.

BELMONT.—Christian Science Society.—First Reader, Mrs. Gladys Hosley.—Service: 10.45 A.M.—Ward Hall parlors.

BINGHAMTON.—First Church of Christ, Scientist.—First Reader, Mrs. Louise C. Benedict.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—62 Exchange St. Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 2.30 to 4.30 P.M.; same address.

BUFFALO.—First Church of Christ, Scientist. —First Reader, James F. Foster.—Services: 9.30 A.M., 11 A.M., and 7.45 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, Jersey St., near Prospect Ave. Reading Room, 9 A.M. to 5 P.M., except Sun.; also 7 to 9.30 P.M. Tues., Fri. 9-10 German Insurance Bldg., Main St. and Broadway. Tels. Bell Seneca 3073; Frontier 14591.

CANAJOHARIE.—Christian Science Society.—First Reader, Albert M. Klock.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Street. Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

DUNKIRK.—Christian Science Society.—First Reader, Charles M. W. Smith.—Services: 11 A.M.; Wed., 8 P.M.—419 Washington Ave.

EAST AURORA.—Christian Science Society.—First Reader, Mrs. Clara B. Emery.—Services: 10.45 A.M.; Wed., 8 P.M.—307 Main St. Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, Saturday; same address.

ELMIRA.—First Church of Christ, Scientist.—First Reader, Fred B. Dickey. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—214 West Gray Street. Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FT. EDWARD.—Christian Science Society.—First Reader, Mrs. Sarah B. Clark.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—120 Broadway. Reading Room, 3 to 5 P.M. Tuesday and Thursday; 7 to 9 P.M. Friday; same address.

GENEVA.—Christian Science Society.—First Reader, Mrs. Ella M. Fairfield.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Prouty Block, Seneca St. Reading Room, Tues., Thurs., 2.30 to 4 P.M.

GLENS FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Eleanor W. Higley.—Services: 10.45 A.M.; Wed., 8 P.M. Reading Room, open daily, except Sunday and holidays, 2 to 5 P.M. Warren and Jay Sts.

GLOVERSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Newell Van Brocklin.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—8 and 10 East Fulton St., 2d floor. Reading Room, 3 to 5 P.M. daily; same address.

HAMBURGH.—First Church of Christ, Scientist.—First Reader, William R. McConnell. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hawkins Avenue. Reading Room, open Wednesday, 2 to 4 P.M.; same address.

HEMPSTEAD.—Christian Science Society.—First Reader, Mrs. Harriette Stent Clark.—Service: 11 A.M.—Hempstead Bank Bldg. Reading Room, 1.30 to 5 P.M.; same place.

HERKIMER.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah Wheeler.—Services: 11 A.M.; Wednesday, 8 P.M.—312 N. Main Street. Reading Room open daily, 2.30 to 5 P.M.

HORNELL.—First Church of Christ, Scientist. —First Reader, Alson A. Covill. — Services: 10.45 A.M. Wednesday, 8 P.M.—26 Center St. Reading Room, 2.30 to 4.30 P.M., Monday, Wednesday, and Friday; also Sunday evening, 7.30 to 9; same address.

HORNELL.—Second Church of Christ, Scientist.—First Reader, Mrs. Henrietta H. Barker.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Chapel, 48 West Genesee Street. Reading Room, 2.30 to 4.30 P.M.; same pl.

HUDSON FALLS.—First Church of Christ, Scientist.—First Reader, William Baker Minton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—4th floor, Masonic Temple. Reading Room, 2.30 to 5 P.M.; same address.

ITHACA.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe A. Gowling.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Cascadilla Park, at the foot of University Avenue. Reading Room open daily, except Sunday and holidays, 2 to 4.30 P.M.; same address.

JAMESTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Gibson Lay. —Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Prendergast Ave. and East 4th St. Reading Room open daily, except Sunday and holidays, 11 A.M. to 5 P.M. and 7.30 to 9 P.M.; open Sunday and holidays, 2 to 5 P.M. 317 Cherry Street.

WN. — Christian Science Society.—
ader, Mrs. Margaret D. Hanes.—Ser-
45 A.M.—38 West Main Street.

N.—First Church of Christ, Scien-
rst Reader, Carl Abram Reinwardt.—
: 11 A.M.; Sunday School, 12 M.;
lay, 7.30 P.M.—Chapel, Sterling St.
g Room open daily, except Sunday,
P.M.; same address.

—Christian Science Society. — First
Mrs. Della A. Hughson.—Service:
Residence J. Edgar Hughson.

T.—Second Church of Christ, Scien-
First Reader, Miss Julia Warner
—Services: 10.45 A.M.; Wed., 8 P.M.
ian Science Chapel, 36 East Avenue.
g Room, 3 to 5 P.M.; same address.

E. — Christian Science Society. —
eader, Mrs. Mary Gray Barrett.—
11 A.M.—350 State Street.

- Christian Science Society. — First
Miss Bertha M. Smith.—Services:
M.; Wed., 8 P.M.—Sturges Block.

— Christian Science Society. — First
Mrs. Olive F. Humphreys. — Ser-
30 A.M.; Wednesday, 7.30 P.M.
g Room, 3 to 5 P.M. 159 E. Main St.

NECK.—Christian Science Society.—
eader, Mrs. Evelyn W. Nolte.—Ser-
1 A.M.; Wednesday, 8 P.M.—145
neck Avenue.
g Room, open Tuesday and Friday,
P.M.; same address.

'OWN.—Christian Science Society.—
eader, Mrs. Ida M. Hill.—Services:
; Wed., 7.45 P.M.—150 North St.

NON.—First Church of Christ, Scien-
rst Reader, Mrs. Marie Twidy.—Ser-
1 A.M.; Sunday School, 9.45 A.M.;
lay, 8 P.M.—Church Edifice, corner
e Street and North 9th Avenue.
g Room, 2 to 5 P.M.; same address.

.—Christian Science Society.—First
Mrs. Clementine Helfer Cowles.—
10.30 A.M.—Dubois Block.

GH.—First Church of Christ, Scien-
rst Reader, Miss Melvina Wood.—
: 10.45 A.M.; Wednesday, 7.45 P.M.—
lway.
g Room, 2 to 5 P.M.; same address.

'HELLE.—First Church of Christ, Sci-
First Reader, George De V. Clark.
es: 11 A.M.; Sunday School, 9.45
Vednesday, 8 P.M.—19 Locust Ave.
ag Room, 10 A.M. to 12 M., 2 to 4
ime address.

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BOROUGH OF BRONX.

TIAN SCIENCE SOCIETY.—First Reader,
rie A. Roberts.—Services: 11 A.M.;
School, 9.45 A.M.; Wednesday, 8
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BOROUGH OF BROOKLYN.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Harry W. Groesbeck.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, S. W. corner Dean Street and New York Ave.
Reading Room, open daily, except Sunday and Wednesday, 1 to 10 P.M.; open Wednesday, 1 to 5 P.M. 26 Arlington Place.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, Llewellyn C. Morley.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8.15 P.M.—Church Edifice, 86th Street and Fort Hamilton Avenue.
Reading Room, daily, except Sunday and holidays, 1 to 5 P.M.; same address.

BOROUGH OF MANHATTAN.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Virgil O. Strickler.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, West at 96th Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and Tuesday and Friday evenings from 7.30 to 9.30. 1 W. 96th Street.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, William W. Porter.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, West at 68th Street.
Reading Room open daily, except Sunday, from 9.30 A.M. to 5 P.M. 206 Broadway, corner Fulton Street.

THIRD CHURCH OF CHRIST, SCIENTIST.—First Reader, J. Allen Barris.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.; also Tuesday and Friday evenings, 7.30 to 10. 35 E. 125th Street.

FOURTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Mrs. J. Laura J. Starke.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 82d Street, between Broadway and West End Avenue.
Reading Room open daily, except Sunday, from 1 to 5 P.M.; also Saturday evening from 8 to 9; same address.

FIFTH CHURCH OF CHRIST, SCIENTIST.—First Reader, William Nelson Burritt.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Berkeley Theater, 19 West 44th Street.

SIXTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Mrs. Laura M. Schneider.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Southeast corner Park Avenue at 61st Street.
Reading Room open daily, except Sunday, 12 M. to 4 P.M.; also evenings, except Wed. and Sat., 7 to 9; same address.

BOROUGH OF QUEENS.

CHRISTIAN SCIENCE SOCIETY, FLUSHING, L. I.—First Reader, Edgar J. Wright.—Services: 11.15 A.M.; Wednesday, 8.15 P.M.—Post Office Building, Amity Street, near Main.
Reading Room open daily, except Sunday, from 1 to 5 P.M.; same address.

CHRISTIAN SCIENCE SOCIETY, RICHMOND HILL, L. I.—First Reader, Mrs. Mary W. Haring.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Arcanum Hall, Jamaica and Jefferson Avenues.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

BOROUGH OF RICHMOND (S. I.)

FIRST CHURCH OF CHRIST, SCIENTIST.—STATEN ISLAND.—First Reader, Mrs. Lorina Josephine Nilson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 67 Stuyvesant Place, St. George.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

NIAGARA FALLS.—First Church of Christ, Scientist.—First Reader, Edgar A. Barber.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Room 100A Gluck Building.
Reading Room open Tuesday, Thursday, Friday, and Saturday, 2.30 to 4.30 P.M.; same address.

NYACK.—First Church of Christ, Scientist.—First Reader, Miss Bessie D. Patterson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sat. and Sun., 2 to 4.30 P.M.; same address.

OLEAN.—First Church of Christ, Scientist.—First Reader, Fred Willet Burdick.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner E. State and Barry Streets.
Reading Room daily, except Sunday, 2.30 to 4.30 P.M.; same address.

ONEIDA.—First Church of Christ, Scientist.—First Reader, Edwin Park.—Services: 10.45 A.M.; Wed., 7.45 P.M.—25 Spring Street.
Reading Room, 3 to 5 P.M. daily; also Friday evening, 7.30 to 9; same address.

ONEONTA.—First Church of Christ, Scientist.—First Reader, Thomas Waldo Stevens.—Services: 10.30 A.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room, 2 to 5 P.M.; same address.

OSSINING.—Christian Science Society.—First Reader, Mrs. Alice Hapgood Kipp.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Rooms, 168 Main Street.

OSWEGO.—First Church of Christ, Scientist.—First Reader, Mrs. Belle McCall. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second St.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

PALMYRA.—Christian Science Society.—First Reader, Miss Alice E. Gifford. — Service: 10.45 A.M.—I. O. O. F. Room, Main Street.

PEEKSKILL. — Christian Science Society.—First Reader, James M. Reynolds.—Services: 11 A.M.; Wednesday, 8 P.M.—Flatiron Bldg.
Reading Room, 3 to 5 P.M. Mon., Wed., Fri.; also Sat. evening, 7.30 to 9; same place.

PORT JERVIS.—Christian Science Society.—First Reader, Miss Marie Louise Gumaer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Room 8, Hubbard Building.
Reading Room, 1 to 5 P.M. daily; also 7.30 to 9.30 P.M. Friday; same address.

POTSDAM.—Christian Science Society.—First Reader, Mrs. Helen B. Mann.—Services: 11 A.M.; Wednesday, 8 P.M.—56½ Market St.
Reading Room, 3 to 5 P.M.; same address.

POUGHKEEPSIE. — First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Market St. opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

ROCHESTER. — First Church of Christ, Scientist.—First Reader, Herbert C. Jeffery.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Alexander and Cobb Sts.
Reading Room daily, except Sunday and Wednesday, 10 A.M. to 9 P.M.; also Wednesday, 10 A.M. to 7 P.M. 734-736 Granite Building, corner Main and St. Paul Streets.

ROME.—First Church of Christ, Scientist.—First Reader, Miss Mabel A. Gorton.—Services: 11 A.M.; Sunday School, 12.10 P.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 2 to 4 P.M.; same address.

SALAMANCA.—First Church of Christ, Scientist.—First Reader, Miss Grace E. Farman.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 5 S. Main Street.
Reading Room, 2 to 4 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Mrs. Katherine Blanchard Bailey.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 2, Citizens Bank Building.
Reading Room, 3 to 5 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Mrs. S. Isabella Harrison.—Services: 11 A.M.; Wednesday, 8 P.M. The Athenaeum, 344 Broadway.
Reading Room, daily, except Sun., 10 A.M. to 12 M.; 2.30 to 4.30 P.M.; same address.

SCHENECTADY.—First Church of Christ, Scientist.—First Reader, Mrs. Lucille Preston Diller.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rugby Road and Parkwood Boulevard.
Reading Room, 3 to 5 P.M.; also Friday evening, 7.30 to 9. 48 Parkwood Boulevard.

SEA CLIFF, L. I.—Christian Science Society.—First Reader, George M. Lloyd.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Sea Cliff Bank Building.

SENECA FALLS.—Christian Science Society.—First Reader, Miss Jane K. Weatherlow.—Services: 10.45 A.M.; Wednesday, 8 P.M.—69½ Falls Street.

SILVER CREEK. — First Church of Christ, Scientist.—First Reader, Mrs. Cora Newton Kaiser.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SPRINGVILLE.—Christian Science Society.—First Reader, Mrs. Ella A. Dinsmore.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—27 Central Avenue.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Friday; same address.

SYRACUSE.—First Church of Christ, Scientist.—First Reader, Edward S. Gaylord.—Services: 10.45 A.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 118 East Jefferson Street.

TONAWANDA. — Christian Science Society. — First Reader, Mrs. Elizabeth Wundes.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Chapel, 26 Delaware Avenue.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

TROY.—First Church of Christ, Scientist.—First Reader, Mrs. Marie H. Crockett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, north.
Reading Room, 10 A.M. to 5 P.M., except Sundays and holidays. 15 Second Street.

.—First Church of Christ, Scientist.—
Reader, Mrs. Charlotte M. Weston.—
ces: 10.45 A.M.; Sunday School, 12.15
; Wednesday, 8 P.M.—New Century
torium, Hopper Street.
ading Room open from 10 A.M. to 5 P.M.

RTOWN.—First Church of Christ, Sci-
t.—First Reader, John A. Reese.—Ser-
: 11 A.M.; Sunday School, 12.20 P.M.;
esday, 8 P.M.—120 Park Street.
ading Room, 2 to 5 P.M.; same address.

SVILLE.—Christian Science Society.—
Reader, Aberdeen R. King.—Services:
A.M.; Wednesday, 8 P.M. — Church
ling, Jefferson Street.

E PLAINS.—First Church of Christ, Sci-
t.—First Reader, Mrs. Georgia Clark
n.—Services: 11 A.M.; Sunday School,
A.M.; Wednesday, 8 P.M.—First Na-
l Bank Building, 112 Railroad Avenue.
ading Room open daily, 10 A.M. to 5
: same address.

ERS.—First Church of Christ, Scientist.
st Reader, Seymour Conover.—Services:
.M.; Sunday School, 9.45 A.M.; Wed., 8
—Church Edifice, Greenvale Avenue.
ading Room daily, except Sunday and
holidays, 10 A.M. to 5 P.M.; also Friday
ings, 7.30 to 9.30. 2 Hudson Street.

North Carolina.

VILLE.—First Church of Christ, Scien-
—First Reader, Mrs. Grace L. Keeler.—
ices: 11 A.M.; Sunday School, 9.45 A.M.;
nesday, 8.15 P.M.—64 N. French Broad
ue, near Haywood Street.
ading Room, 11 A.M. to 1 P.M. and 4
P.M. 62 Patton Avenue, Room 29.

LOTTE.—First Church of Christ, Scien-
—First Reader, Mrs. Mary Lou Temple-
—Services: 11 A.M.; Sunday School, 12
Wednesday, 8.30 P.M.—22½ West 5th St.
ading Room, 3 to 5 P.M.; same address.

TEVILLE.—Christian Science Society.
st Reader, James Benson Rozier.—Ser-
: 11 A.M.; Sunday School, 10 A.M.;
, 8 P.M.—McCaskill Bldg., Hay St.
ading Room, 3.30 to 5.30 P.M.; same
ss.

SBORO. — Christian Science Society.—
Reader, Mrs. Ella B. Borden.—Services:
.M.; Wed., 7.15 P.M.—W. Center St.

ON.—First Church of Christ, Scientist.
st Reader, Mrs. Emma Redd Wade.—
ces: 11 A.M. and 7.30 P.M.; Wednesday,
M.—Whitaker Building.
ading Room, 3 to 5 P.M.; same address.

BERN.—First Church of Christ, Scien-
—First Reader, Mrs. Amy Everette King.
rvices: 11 A.M., 7.30 P.M.; Sunday
ol. 12 M.; Wed., 7.30 P.M.—Church.
ading Room open daily, except Sunday,
5 P.M. Church Edifice, 147 Middle St.

SVILLE.—Christian Science Society.—
Reader, Mrs. Lula P. Connelly.—Ser-
11 A.M.—Room 3, Mills Building, West
d Street.

North Dakota.

S LAKE.—First Church of Christ, Sci-
t.—First Reader, Edgar La Rue.—Ser-
: 11 A.M.; Wed., 7.30 P.M.—Church.
ading Room, 2 to 4 P.M. Tues., Thurs.,
Kelly Ave., between 6th and 7th Sts.

O.—First Church of Christ, Scientist.—
t Reader, Mrs. Lizzie E. Watson.—Ser-
s: 10.45 A.M.; Sunday School, 12 M.;
nesday, 7.45 P.M. — Unitarian Church,
er 2d Avenue and 9th Street, S.
ading Room open daily, except Sunday,
5 P.M. Edwards Building.

GRAND FORKS.—First Church of Christ,
Scientist.—First Reader, S. Arthur Saunder-
son.—Services: 10.45 A.M.; Sunday School,
12.20 P.M.; Wednesday, 8 P.M.—Church Edi-
fice, Belmont and 4th Avenues, S.
Reading Room, 2 to 4 P.M., except Sun; 3
to 5 P.M. Sun. 8 Clifford Annex, De Mers Av.

WILLISTON. — Christian Science Society. —
First Reader, Seneca Brownell.—Service: 11
A.M.—170 West Second Street.

Ohio.

AKRON.—First Church of Christ, Scientist.—
First Reader, Mrs. Metta E. Wolcott.—Ser-
vices: 10.45 A.M.; Sunday School, 9.15 A.M.;
Wed., 7.45 P.M.—Walsh Block, Main St.
Reading Room, 1.30 to 4.30 P.M. daily, ex-
cept Sun.; also Sat., 7 to 8.30 P.M.; same pl.

ALLIANCE.—Christian Science Society.—First
Reader, Hubert K. Smith.—Services: 10.30
A.M.; Wed., 7.30 P.M.—223 E. Main St.
Reading Room, 2 to 4 P.M.; same address.

ASHLAND.—Christian Science Society—First
Reader, Mrs. Emma Myers.—Services: 10
A.M.; Wednesday, 7.30 P.M.—Freer Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

ASHTABULA.—First Church of Christ, Scien-
tist.—First Reader, Mrs. Alta L. Seymour.—
Services: 10.30 A.M.; Sunday School, 11.45
A.M.; Wednesday, 7.30 P.M.—18 Elm Street.
Reading Room open daily, except Sunday,
2 to 4 P.M.; same address.

BELLEVUE.—Christian Science Society.—First
Reader, Mrs. Anna Eliza Mowry.—Services:
10.30 A.M.; Wed., 7.30 P.M.—222 W. Main St.

BUCYRUS.—First Church of Christ, Scientist.
—First Reader, Mrs. Stella D. Cary.—Ser-
vices: 10.30 A.M.; Sunday School, 9.30 A.M.;
Wed., 7.30 P.M.—First Nat. Bank Bldg.
Reading Room, 2 to 4 P.M. Monday,
Wednesday, and Saturday; same address.

CANTON.—First Church of Christ, Scientist.
—First Reader, Edward Schilling. — Ser-
vices: 10.30 A.M.; Sunday School, 9.30 A.M.;
Wednesday, 7.30 P.M.—Ervin Block, Cleve-
land Avenue and 7th Street.
Reading Room, daily, except Sun., 2 to 5
P.M.; also Sat. from 7 to 8.30 P.M.; same pl.

CAREY. — Christian Science Society. — First
Reader, Mrs. Grace Lytle Phelps.—Services:
10.15 A.M.; Wednesday, 7.45 P.M.—Newhard
Block, North Vance Street.

CHILLICOTHE.—Christian Science Society.—
First Reader, Jacob Brehmer. — Services:
10.30 A.M.; Wed., 7.30 P.M.—59 Foulke Blk.
Reading Room, 2 to 5 P.M. Monday,
Wednesday, and Friday; same address.

CINCINNATI.—First Church of Christ, Scien-
tist.—First Reader, Albert J. Thorne.—Ser-
vices: 11 A.M., 8 P.M.; Sunday School, 10
A.M.; Wednesday, 8 P.M.—Church Edifice,
Park Avenue, South, Walnut Hills.
Reading Room, daily, except Sun., Wed.,
and holidays, 9 A.M. to 9 P.M.; Wed., 9 A.M.
to 5 P.M. 1608 First National Bank Bldg.

CINCINNATI.—Second Church of Christ, Sci-
entist.—First Reader, Walter Farr McGar-
vey.—Services: 11 A.M.; Sunday School, 10
A.M.; Wednesday, 8 P.M.—25 East 8th St.
Reading Room, 10 A.M. to 4 P.M. daily,
except Sunday. Room 414 Provident Bank
Building, 7th and Vine Streets.

CLEVELAND.—First Church of Christ, Scientist. — First Reader, Wayne C. Jones. — Services: 11 A.M., 4 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, East 46th Street and Cedar Avenue.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 29 Taylor Arcade. All Christian Science literature on sale.

CLEVELAND.—Second Church of Christ, Scientist.—First Reader, Louis A. Heller.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 9 A.M. to 4 P.M. 206 Euclid Point Building, 1272 Euclid Avenue.

CLEVELAND.—Third Church of Christ, Scientist.—First Reader, Colby F. Whipple.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—West 25th Street, corner Mapledale Avenue.
Reading Room, 10 A.M. to 4 P.M. Ohio Bank Bldg., Bridge Ave., corner W. 25th St.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Charles H. Fearn.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, Broad, corner Grant Avenue.
Reading Room, 9 A.M. to 5 P.M., except Sunday, 1032-1035 Columbus Savings and Trust Building, High and Long Streets.

CONNEAUT.—First Church of Christ, Scientist. — First Reader, William H. Dewey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Church Edifice, State Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

DAYTON.—First Church of Christ, Scientist. —First Reader, Albert E. Fischman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 9 A.M. to 1 P.M., 2 to 5 P.M., except Sunday and legal holidays. 1001 Commercial Building.

DAYTON.—Second Church of Christ, Scientist.—First Reader, Mrs. Ella Richardson.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M. — Church, 1st St., between Jefferson and St. Clair Sts.
Reading Room, daily, except Sunday and holidays, 10 A.M. to 5 P.M. 117 E. 1st St.

EATON.—First Church of Christ, Scientist.—First Reader, Miss Maggie M. Haper.—Services: 2.30 P.M.; Wed., 7.30 P.M.—Main St.
Reading Room, 1 to 4 P.M.; same address.

ELYRIA.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Andrus.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—309 East Avenue.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday; same address.

FINDLAY.—Christian Science Society.—First Reader, J. Frank Axline. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Adams Bldg.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

FOSTORIA.—Christian Science Society.—First Reader, Arthur W. Geere.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—175 Sandusky Street.
Reading Room open Thurs., 2.30 to 4.30 P.M. and 7.30 to 9 P.M.; same address.

FREMONT.—First Church of Christ, Scientist. —First Reader, Mrs. Daisy Lutz. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Colonial Hall, over The Colonial Bank, Front Street.
Reading Room, 1.30 to 4.30 P.M. Thursday; same address.

GALION. — Christian Science Society. — First Reader, Mrs. Susan Everett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—First National Bank Building, Public Square.

GENEVA. — Christian Science Society. — First Reader, Mrs. Carrie M. Bartholomew.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ford and Tibbitts Block.
Reading Room, 1.30 to 4 P.M., except Sunday; same address.

GREENVILLE.—Christian Science Society.—First Reader, Miss Sophie E. Rehling.—Service: 2.30 P.M.—Universalist Church.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Edgar H. Baker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church, 2d Street, between Dayton and High Streets.
Reading Room open daily, 10 A.M. to 4 P.M. Rentschler Bldg., 2d and High Sts., 5th floor.

KENTON.—Christian Science Society.—First Reader, Miss Emma L. Brechelsen.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Republican Bldg.

LAKEWOOD.—First Church of Christ, Scientist.—First Reader, Frank L. Thurber.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Corner Belle and Detroit Aves.
Reading Room, 11 A.M. to 4 P.M.

LANCASTER.—First Church of Christ, Scientist. — First Reader, Mrs. Clara Ellen Lee. —Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—329 N. Broad Street.
Reading Room, 1 to 4 P.M.; same address.

LEETONIA.—Christian Science Society.—First Reader, John R. Williams.—Services: 10.15 A.M.; Wednesday, 7 P.M.

LIMA.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie A. Meek.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Masonic Temple.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address. Take elevator.

LORAIN. — First Church of Christ, Scientist. —First Reader, Mrs. Gertrude Haight.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —224 9th Street, corner Reid Avenue.
Reading Room daily, except Sunday, 1 to 4 P.M.; same address.

MANSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mina F. Hamlin.—Services: 10.30 A.M., 7.30 P.M.; Wed., 7.45 P.M.—46 W. 3d Street, opposite Carnegie Library.
Reading Room, 2 to 4 P.M.; same address.

MARIETTA. — Christian Science Society. — First Reader, Mrs. Ethel Albee Wilson.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Weber Block, 3d St.
Reading Room, 2 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

MARION.—First Church of Christ, Scientist. —First Reader, Miss Ida Annetta Shoots.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—East Church Street, corner of Baker Street.
Reading Room open daily, except Sunday, 1 to 4 P.M.; same address.

MASSILLON.—First Church of Christ, Scientist.—First Reader, Theodore H. Focke.—Services: 10.30 A.M.; Sunday School, 9.30 A.M., Wed., 7.30 P.M.—Main and East Sts.
Reading Room, 2 to 4.30 P.M.; also Saturday evening, 7 to 8.30. Main St. & Lincoln Av.

ICSBURG.—First Church of Christ, t. — First Reader, Mrs. Jeannette —Services: 10.30 A.M.; Wed.,7.30 P.M. ag Room open Wednesday, 2 to 4 East Sandusky Street.

AD. — Christian Science Society. — eader, Mrs. Sarah T. Albach.—Ser- 0.30 A.M.; Wednesday, 7.30 P.M. ag Room, 2 to 4 P.M. Wed. and Sat.

)N. — Christian Science Society. — eader, Miss Ivah Blanche Lemert.— : 10.45 A.M.; Wednesday, 7.30 P.M. Army Hall.

.—First Church of Christ, Scientist. Reader, David W. Winter. — Ser- 0.30 A.M.; Sunday School, 9.30 A.M.; 30 P.M.—Hudson Ave. & Wyoming St. ag Room open daily, except Sunday, 0 P.M.; same address.

ILADELPHIA. — Christian Science —First Reader, Miss Susie Wiley Al- — Services: 10.30 A.M.; Wednesday, f.—Miller-Brown Block.

K.—Christian Science Society.—First Miss Rae M. Somers.—Services: 10.30 'ednesday, 7.30 P.M.—4 S. Hester St. ag Room open daily, except Sunday, 4.30 P.M.; same address.

.—Christian Science Society.—First Anson A. Dulmage.—Service: 10.30 quire Block.

ILLE.—First Church of Christ, Sci- First Reader, Mrs. Alice Muzzy Mac- -Services: 10.30 A.M.; Wednesday, f.—Church. ng Room, 10 A.M. to 4 P.M. daily, Sunday. 311 Main Street.

ALA. — Christian Science Society.— eader, Frank B. Headley.—Service: -Residence George Albright.

First Church of Christ, Scientist.— eader, William M. Knox.—Services: M.; Wed., 7.30 P.M.—431 W. High St. ag Room, 2 to 4 P.M. Wed.; same pl.

)UTH.—First Church of Christ, Sci- First Reader, Frank Baker Moore.— : 10.30 A.M.; Wednesday, 7.30 P.M. 2d Street. ng Room open daily, except Sunday, P.M.; same address.

A.—Christian Science Society.—First Miss Cora B. Collins.—Services: M.; Wed., 7.30 P.M.—610 W. Main St.

CY.—First Church of Christ, Scien- irst Reader, Mrs. Mary M. G. Lock- Services: 10.30 A.M.; Wednesday, f.—Carnegie Library Building. ng Room, 2 to 5 P.M. Stone Block.

IELD.—First Church of Christ, Sci- First Reader, Mrs. Harriet S. Cowan. es: 10.45 A.M.; Sunday School, 9.30 Wednesday, 7.45 P.M.—Union Hall, 15 South Fountain Avenue. ng Room, daily, except Sunday, 9 12 M., 2 to 5 P.M.; same address.

-First Church of Christ, Scientist.— eader, Miss Gertrude E. Opt.—Ser- 0.45 A.M.; Sunday School, 9.30 A.M.; day, 7.30 P.M.—31½ Court Street. ng Room open Tuesday and Friday, 4 P.M.; same address.

TOLEDO.—First Church of Christ, Scientist. —First Reader, Clarence B. Hadden.—Services. 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Monroe Street and Lawrence Avenue.
Reading Room, 9.30 A.M. to 4.30 P.M., except Sun. and holidays. 625-6 The Ohio Blg.

TOLEDO.—Second Church of Christ, Scientist. —First Reader, William L. Rowland.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets.
Reading Room, 9.30 A.M. to 4.30 P.M.; also Sat. evening, 7 to 9. 833 Nicholas Bldg.

WARREN.—Christian Science Society.—First Reader, Mrs. Anna M. Sommers.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Opera House.

WAUSEON.—Christian Science Society.—First Reader, Leroy H. Deyo.—Service: 10.45 A.M. —Miley Block.

XENIA. — Christian Science Society. — First Reader, Mrs. Ada Baker Baggott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Northwest corner Detroit and Market Streets.
Reading Room, 1.30 to 4.30 P.M., except Sunday; same address.

YOUNGSTOWN.—First Church of Christ, Scientist. — First Reader, Harry K. Filler. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M. — Church Edifice, corner Spring and Bryson Streets.
Reading Room daily, except Sunday, 12 M. to 4 P.M., standard time; same address.

ZANESVILLE. — Christian Science Society.— First Reader, Elmer E. Lorimer.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — Room 2, Schultz Opera Block, N. Fifth Street.
Reading Room, 1 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

Oklahoma.

ALTUS. — Christian Science Society. — First Reader, Mrs. Bertha Viola Eddleman.—Services: 11 A.M.; Wednesday, 8 P.M.

ARDMORE.—Christian Science Society.—First Reader, Mrs. Jeannette M. Moore.—Services: 11 A.M.; Wed., 8 P.M.—W. Broadway.

BARTLESVILLE.—Christian Science Society. —First Reader, Mrs. Ethel T. Jones.—Services: 11 A.M.; Wednesday, 8 P.M.—2d floor of building at corner of 3d and Keeler Sts.

CHANDLER. — Christian Science Society.— First Reader, Miss Edith Wise Holland.— Service: 11 A.M.—Feuqua Building.

CHICKASHA. — Christian Science Society.— First Reader, Mrs. Annie Dinsmore McClure. —Services: 11 A.M.; Wednesday, 8 P.M.— Carnegie Library.
Reading Room, 2 to 5 P.M., except Sunday. 421½ Chickasha Avenue.

EL RENO. — First Church of Christ, Scientist.—First Reader, Mrs. Bluma Smith.— Services: 11 A.M.; Wednesday, 8 P.M.— Hoff Avenue and London Street.
Reading Room, 2 to 4.30 P.M., except Sunday. Room 1, McClung Building.

ENID.—First Church of Christ, Scientist.— First Reader, Mrs. Jessie L. Strickler.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner West Maine and Van Buren Streets.
Reading Room, 1.30 to 5 P.M.; same address.

GUTHRIE.—First Church of Christ, Scientist. —First Reader, David Hetsch. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 North Broad Street.
Reading Room open daily from 2 to 5 P.M. In rear of Church.

HOBART.—Christian Science Society.—First Reader, Mrs. Ursula Eveline Haydon.—Services: 11 A.M.; Wednesday, 8 P.M.—201 Main Street.

LAWTON. — First Church of Christ, Scientist. —First Reader, Mrs. Eva B. Parmenter.—Services: 11 A.M.; Wed., 7.45 P.M.—622 B Av.
Reading Room, 2 to 5 P.M., except Sunday. Room 223, Benbow-Horton Bldg., 406 C Ave.

McALESTER.—First Church of Christ, Scientist.—First Reader, Harry T. Kyle.—Services: 11 A.M.; Wednesday, 8 P.M.—221 East Choctaw Avenue, up-stairs.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MIAMI. — Christian Science Society. — First Reader, Mrs. Myrtle Peck.—Services: 3 P.M.; Wednesday, 7.30 P.M.—Church Edifice, Oak Street, between 4th and 5th Streets.

MUSKOGEE.—First Church of Christ, Scientist. — First Reader, Gordon J. Murray. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner 7th and Court Sts.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M. 615 Flynn-Ames Building.

NORMAN.—Christian Science Society.—First Reader, (Mrs. Delphine Hodgson Link.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—First National Bank Bldg.

OKLAHOMA CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Mina Rushmore.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Robinson Avenue and 11th Street.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 5.30 P.M. and 7.30 to 9.30 P.M.; open Wednesday, 9.30 A.M. to 5.30 P.M. 502-503 Colcord Building, Grand and Robinson Avenues.

PERRY.—Christian Science Society. — First Reader, William S. Missemer.—Services: 11 A.M.; Wednesday, 8 P.M.—Episcopal Church.

PONCA. — Christian Science Society. — First Reader, Mrs. Lola White Seybold.—Services: 11 A.M.; Wednesday, 7.30 P.M.—College of Music, Kyger Building.

SAPULPA.—Christian Science Society.—First Reader, Mrs. Alice L. Dornblaser. — Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—5 and 6, 105½ N. Main St.

SHAWNEE.—First Church of Christ, Scientist.—First Reader, Mrs. Eugenia L. Reasor. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. — Carnegie Library Building, North Broadway.
Reading Room, 2 to 5 P.M.; same address.

STILLWATER.—First Church of Christ, Scientist.—First Reader, Arlington P. Little.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 9 A.M. to 5 P.M., except Sunday and holidays. 107 E. 9th Avenue.

STROUD. — Christian Science Society. — First Reader, Mrs. Anna H. Newton.—Service: 11 A.M.—Opera House.

TULSA.—First Church of Christ, Scientist.—First Reader, Miss Mabel Hollis.—Services: 11 A.M.; Wednesday, 8 P.M.—Fox Building, 205A North Main Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M. 216 Central Nat. Bank Bldg.

WAGONER.—First Church of Christ, Scientist.—First Reader, Mrs. Florence Palmer Dodge.—Services: 11 A.M.; Wednesday, 8 P.M.—Development Building, Room H.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

Oregon.

ALBANY. — Christian Science Society.—First Reader, Mrs. Lydia Gould. — Services: 11 A.M.; Wednesday, 8 P.M.—4th and Ferry Sts.

ASHLAND. — First Church of Christ, Scientist. — First Reader, August J. Biegel.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall.
Reading Room, 2 to 4 P.M.; same address.

ASTORIA.—Christian Science Society.—First Reader, Percy Willis.—Services: 11 A.M.; Sunday School, 10 A.M.—Rooms 5 and 6 Odd Fellows Building.
Reading Room, 2 to 5 P.M.; same address.

BAKER CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susie S. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—City Hall, second floor.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

CENTRAL POINT. — Christian Science Society.—First Reader, Mrs. Lena L. Davis.—Service: 11 A.M.—G. A. R. Hall.

COBURG.—First Church of Christ, Scientist. —First Reader, Mrs. Arabell Leonard.—Services: 11 A.M.; Wed., 8 P.M.—Church Bldg.
Reading Room, 2 to 4 P.M. Thursday.

CORVALLIS. — Christian Science Society. — First Reader, Mrs. Mary Osburn Houck.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Room 11, First National Bank Building.

COTTAGE GROVE.—Christian Science Society. —First Reader, Mrs. Sarah R. Woods.—Service: 11 A.M.—Christian Science Hall.

EUGENE.—First Church of Christ, Scientist. —First Reader, Josiah W. Maltman. —Services: 11 A.M.; Wednesday, 7.30 P.M.—W. O. W. Hall, 8th and Lincoln Streets.
Reading Room, 2 to 4 P.M., except Sunday; also 7.30 to 9 P.M., except Wed. Cherry Bldg., 6th and Willamette Sts., upstairs.

FOREST GROVE.—Christian Science Society. —First Reader, Miss Sylva L. Baker.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GRANTS PASS.—Christian Science Society.—First Reader, Peter Allen de Geneault.—Services: 11 A.M.; Wed., 8 P.M.—W. O. W. Hall.
Reading Room, 2 to 4 P.M. Room 5, same building.

HOOD RIVER.—Christian Science Society.—First Reader, Mrs. Inez H. Dabney.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Room 6, Davidson Building.
Reading Room, 9 A.M. to 9 P.M.; same pl.

MARSHFIELD.—Christian Science Society.—First Reader, Miss Nellie A. Montgomery.—Service: 11 A.M.—Christian Science Hall.

McMINNVILLE.—Christian Science Society.—First Reader, Miss Mary E. Smith.—Services: 11 A.M.; Wed., 7.30 P.M.—Union Block.
Reading Room, 2.30 to 4 P.M. Tuesday and Saturday; same address.

MEDFORD.—First Church of Christ, Scientist. —First Reader, Mrs. Mary J. Alsdorf.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 212 N. Oakdale Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

I CITY.—First Church of Christ, Sci-
—First Reader, Mrs. Alma E. Freel.
ices: 11 A.M. Sunday School, 12 M.;
sday, 8 P.M.—9th and Center Streets.
ing Room open daily, except Sunday,
P.M.; same address.

CTON. — Christian Science Society.—
Reader, Mrs. Lora Daye Idleman.—
s: 11 A.M.; Wednesday, 8 P.M.—
Webb and Johnson Streets.
ling Room, 2 to 4 P.M.; same address.

ND.—First Church of Christ, Scien-
First Reader, Mrs. Percie Proctor.—
s: 11 A.M. and 8 P.M.; Sunday
12 M.; Wednesday, 8 P.M.—Church
, Everett Street, between 18th and
treets.
ling Room open daily, except Sunday,
10 A.M. to 5 P.M. (Wed. until 7.30
evenings, except Sun. and Wed. from
9. 404 Fenton Building, 84 6th St.

ND.—Second Church of Christ, Sci-
—First Reader, Miss Mary Elizabeth
.—Services: 11 A.M., 8 P.M.; Sunday
11 A.M.; Wednesday, 8 P.M.—Wood-
lall, E. 6th and E. Alder Streets.
ling Room, 10 A.M. to 5 P.M.; same pl.

RG. — Christian Science Society.—
Reader, Mrs. Mora N. Frear. — Ser-
11 A.M.; Wednesday, 8 P.M.—Corner
and Lane Streets.
ling Room open daily, except Sunday,
P.M.; same address.

NS.—Christian Science Society.—First
, Mrs. Susan Boyle. — Services: 11
Wednesday, 8 P.M. — Christian Sci-
lall, Holbrook Block.

—First Church of Christ, Scientist.—
Reader, Robert W. Cram.—Services:
.; Sunday School, 12 M.; Wednesday,
M.—Church Edifice, 440 Chemeketa St.
ling Room open daily, except Sunday
olidays, 2 to 5 P.M.; same address.

Pennsylvania.

A.—First Church of Christ, Scientist.
Reader, Mrs. Amanda Bell.—Services:
.; Sunday School, 10 A.M.; Wednes-
P.M.—1017½ Chestnut Avenue.
ling Room, 2 to 4 P.M.; same address.

S.—Christian Science Society.—First
, Mrs. Mary I. Harden. — Service:
.M.—106 Elm Street.

T FALLS.—First Church of Christ, Sci-
—First Reader, Mrs. Mary A. Powell.
ices: 11 A.M.; Wednesday, 7.45 P.M.—
th Avenue.
ing Room open Wednesday, Thursday,
iday, 2 to 4 P.M.; same address.

ONTE.—Christian Science Society.—
Reader, Mrs. Jennie O. Canfield.—Ser-
10.45 A.M.; Wed., 8 P.M.—9½ E. High.

HEM.—First Church of Christ, Sci-
— First Reader, Mrs. Elizabeth W.
h.—Services: 11 A.M.; Wednesday, 8
133 East Broad Street.
ling Room open daily, except Sunday
lidays, 2 30 to 4.30 P.M.; same address.

BURG.—Christian Science Society.—
Reader, Mrs. Mary Scott Worthington.
ice: 11 A.M.—155 W. Fifth Street.

ORD.—First Church of Christ, Scien-
First Reader, Mrs. Mary A. Titus.—
s: 10.45 A.M.; Sunday School, 12 M.;
sday, 7.45 P.M.—18 Kennedy Street.
ling Room open 3 to 5 P.M., except
r; same address.

BUTLER. — Christian Science Society. — First Reader, Ralph Herriott.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. 310 N. McKean Street.
Reading Room open Tuesday, Thursday, and Saturday, 3 to 5 P.M.; same address.

CAMBRIDGE SPRINGS. — Christian Science Society.—First Reader, Mrs. Mary M. Townsend.—Services: 2.45 P.M.; Wednesday, 7.45 P.M.—115 Spring Street.

CHAMBERSBURG.—Christian Science Society. —First Reader, Miss Harriet S. Hoke.—Services: 11 A.M.; Wed., 8 P.M.—302 Trust Bldg.
Reading Room, 2 to 4 P.M. Wed. and Sat.

CHESTER.—First Church of Christ, Scientist. —First Reader, Mrs. Ruth H. Stokes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—619 Edgmont Avenue.
Reading Room open Tuesday and Thursday, 3 to 5 P.M.; Monday and Friday evenings from 8 to 9; same address.

CORRY. — Christian Science Society. — First Reader, Mrs. A. Ella King. — Services: 11 A.M.; Wednesday, 8 P.M.—Johnson Block.
Reading Room, 2 to 5 P.M., except Sunday; also 7.30 to 9 P.M. Tuesday, Thursday, and Saturday; same address.

DU BOIS.—Christian Science Society.—First Reader, Miss Florence Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Bldg.

EASTON.—First Church of Christ, Scientist.—First Reader, Mrs. Isabella F. Baker.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Pomfret Building.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

ELLWOOD CITY.—Christian Science Society. —First Reader, Harry H. Wood.—Service: 11 A.M.—Odd Fellow Hall, Dambach Block.

ERIE.—First Church of Christ, Scientist.—First Reader, James Russell. — Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unitarian Church, West 9th Street, between Peach and Sassafras.
Reading Room, 10 A.M. to 5 P.M.; also Thursday and Saturday, 7 to 9 P.M. 208 Masonic Temple.

FRANKLIN.—First Church of Christ, Scientist. — First Reader, Frederick W. Mann. —Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily, 2 to 4.30 P.M., also Friday, 7.30 to 9.30 P.M.; same address.

FREDONIA. — Christian Science Society. — First Reader, Mrs. Martha C. Lee.—Service: 11.30 A.M.

GREENSBURG.—First Church of Christ, Scientist. — First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, 2 to 4 P.M.; same address.

HARRISBURG.—First Church of Christ, Scientist.—First Reader, Aaron E. Brandt.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Board of Trade Hall.
Reading Room, 2 to 4.30 P.M. Cameron Building. Second and Walnut Streets.

JOHNSTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Florence L. Giffin. —Services: 11 A.M; Sunday School, 11 A.M.; Wednesday, 8 P.M.—512 Main Street.
Reading Room, 1 to 4 P.M.; same address.

JOHNSTOWN. — Christian Science Society. — First Reader, W. DeWitt Manning.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Jordan Bldg., 424 Main St.
Reading Room, 2 to 4 P.M.; same address.

LANCASTER.—First Church of Christ, Scientist.—First Reader, J. Ellsworth Herr.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—110 N. Prince Street.
Reading Room, 1 to 4 P.M.; same address.

LOCK HAVEN.—Christian Science Society.—First Reader, Mrs. Helena Wilson. — Services: 11 A.M.; Wednesday, 7.45 P.M.—I. O. O. F. Block, E. Main Street.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

McKEESPORT. — Christian Science Society.—First Reader, Dan E. Carpenter.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—Masonic Temple, Room 308.
Reading Room open Tuesday, Wednesday, and Thursday, 2 to 4 P.M.; same address.

MEADVILLE.—First Church of Christ, Scientist.—First Reader, Edward H. Callahan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—361 Sherman Street.
Reading Room open daily, except Sunday, 12 M. to 2 P.M.; same address.

MEADVILLE. — Christian Science Society.—First Reader, Mrs. Elizabeth C. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Mrs. Porter's Organ Studio, Water Street.
Reading Room, 2 to 5 P.M. 942½ Water St.

MONONGAHELA.—Christian Science Society.—First Reader, James D. Holzinger.—Service: 11.15 A.M.—Ideal Theater.

NEW CASTLE.—Christian Science Society.—First Reader, Miss Leslie M. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor, Patterson Building, E. Washington St.
Reading Room, 2 to 4 P.M.; same address.

NORRISTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie F. Kimmens.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Franklin Avenue and Lafayette Street.
Reading Room, daily, except Sundays and holidays, 3 to 5 P.M.; same address.

OIL CITY.—Christian Science Society.—First Reader, Joshua V. Guthrie.—Services: 11 A.M.; Wednesday, 8 P.M.—Levi Block.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, Friday; same address.

PHILADELPHIA. — First Church of Christ, Scientist.—First Reader, Ethelbert Nimelton.—Services: 11 A.M., 3.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Walnut Street, west of 40th Street.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Wednesday until 7 P.M. 504 Perry Building, southeast corner 16th and Chestnut Streets.

PITTSBURG.—First Church of Christ, Scientist.—First Reader, Roy A. Mather.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde Street, near 5th Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1414 Keenan Building, Liberty Avenue and 7th Street.

PITTSBURG.—Second Church of Christ, Scientist.—First Reader, H. Percival Allcott.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, North and Grant Avenues, North Side.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1414 Keenan Bldg., Liberty Ave. and 7th St.

PITTSTON (WEST). — Christian Science Society.—First Reader, Mrs. Sarah D. Brune.—Services: 11 A.M.; Wednesday, 8 P.M.—Carr Building, Wyoming and Luzerne Aves.

POTTSVILLE —First Church of Christ, Scientist.—First Reader, Mrs. Ida L. Gardner.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Merchants Nat. Bank Bldg.
Reading Room, 2 to 4 P.M.; same address.

PUNXSUTAWNEY.—First Church of Christ, Scientist.—First Reader, Mrs. Blanche S. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Christian Science Hall, Fackiner Bldg., 107 S. Findley St.
Reading Room open daily, except Sunday, 3 to 5 P.M.; also 7.30 to 9 P.M. Saturday; same address.

READING.—First Church of Christ, Scientist.—First Reader, William H. Ibach. — Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, North 5th Street, near Buttonwood.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M.; also 8 to 9 P.M., except Wednesday. Colonial Trust Building.

SCRANTON.—First Church of Christ, Scientist.—First Reader, Laurence H. Watres.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—520 Vine Street.
Reading Room open daily from 10 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SHARON.—First Church of Christ, Scientist.—First Reader, Miss Ethel V. Carley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner Irvine Avenue and A Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 6 S. Water Street.

STROUDSBURG.—Christian Science Society.—First Reader, Mrs. Belle Snover Weaver.—Service: 11 A.M.—Malta Temple, Main St.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

TOWANDA.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte D. Holcombe.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Ontario Building.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

WARREN.—Christian Science Society. — First Reader, Fred J. Shepard. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—137 Conewango Avenue.
Reading Room, Tuesday and Thursday, 2 to 5 P.M.; same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Alice B. Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Assembly Room, Court House.
Reading Room open daily, except Sunday, 2 to 4 P.M. 401 Washington Trust Building.

WELLSBORO. — Christian Science Society.—First Reader, Miss Eva Fischler.—Service: 11 A.M.—Harden Block.

WEST CHESTER.—First Church of Christ, Scientist.—First Reader, Miss Edith S. Darlington.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Church, N. High St.
Reading Room, Tues., Thurs., Sat., 3 to 5 P.M.; Mon., Fri., 7 to 9 P.M.; same address.

WILKES BARRE.—Christian Science Society.—First Reader, Eugene T. Smith. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Universalist Church, 453 S. Main Street.

WILLIAMSPORT. — First Church of Christ, Scientist. — First Reader, Miss Lucy C. Evans.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Maynard and Third Sts.
Reading Room open daily, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

YORK. — Christian Science Society. — First Reader, Mrs. Alice Baker Le Feyre.—Services: 11 A.M.; Wed., 8 P.M.—125 W. Market St.
Reading Room, 2 to 4 P.M.; same address.

Rhode Island.

NEWPORT. — First Church of Christ, Scientist.—First Reader, Mrs. Margaret Foster.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.
Reading Room open daily, 2 to 4.30 P.M.; same address.

PROVIDENCE.—First Church of Christ, Scientist.—First Reader, Warren O. Evans.—Services: 10.45 A.M. and 4 P.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—250 Bowen St.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE.—Second Church of Christ, Scientist.—First Reader, Frederick A. Manley.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

South Carolina.

CHARLESTON.—First Church of Christ, Scientist.—First Reader, Miss Virginia L. Williams.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wed., 8 15 P.M.—145 Meeting St.
Reading Room open Tues., Thurs., and Sat., 5 to 6.30 P.M.; same address.

South Dakota.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Cornelia A. Bennett.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, 3 to 5 P.M., Wednesday and Saturday. 109 4th Avenue, S. E.

BROOKINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Rila L. Ziegler.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—G. A. R. Hall.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.; same address.

DEADWOOD. — Christian Science Society.—First Reader, Miss Pearl H. Cook.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Martin and Mason Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

FLANDREAU. — Christian Science Society.—First Reader, Mrs. Helen M. Locke.—Services: 11 A.M.; Wednesday, 8 P.M.—Few Block.

HURLEY.—First Church of Christ, Scientist.—First Reader, Miss Emma Grace Carr.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

LEAD. — Christian Science Society. — First Reader, Mrs. Helen Bard Clark.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Corner Main and Selver Streets.

MITCHELL.—Christian Science Society.—First Reader, Hercules McCormick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—310 Main St.
Reading Room, except Sunday, 2 to 4.30 P.M. 408 Western National Bank Building.

RAPID CITY.—First Church of Christ, Scientist. — First Reader, Mark Ehle, Jr. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, 6th Street.
Reading Room open Saturday from 1.30 to 5 P.M.; same address.

REDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Alexander.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Damuth Building.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.; same address.

SIOUX FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia Shepard Carr.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Dakota Avenue and 8th Street.
Reading Room, 2 to 5 P.M. 411 Boyce Greeley Building.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn B. Way.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner of Maple Street and 1st Avenue.
Reading Room open daily, 2 to 4 P.M. Church Edifice, Maple Street entrance.

WATERTOWN. — Second Church of Christ, Scientist.—First Reader, Irvin H. Myers.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Oak Street and 3d Avenue, N. W.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M.; same address.

WEBSTER.—Christian Science Society.—First Reader, Carson K. Maxwell.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Fireman Hall, east room.
Reading Room, 2 to 5 P.M. Wed.; same pl.

YANKTON.—First Church of Christ, Scientist.—First Reader, Ephraim A. Snider.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, 2 to 5 P.M. Saturday; same address.

Tennessee.

CHATTANOOGA. — First Church of Christ, Scientist.—First Reader, Samuel D. Cole.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday from 10 A.M. to 5 P.M. 1220-21 James Bldg.

KNOXVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred Seckner Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Lyceum Bldg., Walnut and Cumberland Sts.
Reading Room, 2 to 5 P.M. daily, except Sunday. 501 Van Deventer Building.

McKENZIE.—First Church of Christ, Scientist.—First Reader, Miss Myrtle Pierce.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Thursday, 2 to 4 P.M.

MEMPHIS.—First Church of Christ, Scientist.—First Reader, John M. Dean.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Dunlap Street and Monroe Avenue. (Opposite Forrest Park.)
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 1408-9 Exchange Bldg., corner Madison and N. 2d Streets.

MILAN. — Christian Science Society. — First Reader, Mrs. Lizzie Stone.—Service: 11 A.M.

NASHVILLE.—First Church of Christ, Scientist.—First Reader, Earl Edwin Roach.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Seventh Avenue and Commerce Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 1013 First National Bank Building.

Texas.

ABILENE.—Christian Science Society.—First Reader, Miss Emma H. Sayles. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Pine Street.

AMARILLO.—First Church of Christ, Scientist.—First Reader, Judge Joe L. Peury.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—315 Polk Street, upstairs.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

AUSTIN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Maverick Sammons.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—112 East 9th St.
Reading Room open daily, except Sunday, 2 to 5 P.M. Austin National Bank Building, 509 Congress Avenue.

BEAUMONT.—First Church of Christ, Scientist.—First Reader, William Durr Gordon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Temple, corner Pearl and Cedar Streets.
Reading Room, 12 M. to 6 P.M.; same place.

BOWIE. — Christian Science Society. — First Reader, Mrs. Jennie Hinton.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CANYON. — Christian Science Society. — First Reader, Mrs. Edna Henson.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. Tues. and Fri.

CLEBURNE. — Christian Science Society.—First Reader, Mrs. Lulu N. West.—Services: 11 A.M.; Wed., 8 P.M.—812 N. Main Street.
Reading Room, 9 A.M. to 5 P.M.; same pl.

CORSICANA. — Christian Science Society. — First Reader, Mrs. Mary J. Wilson.—Services: 11 A.M.; Wednesday, 4.30 P.M.—15th Street, between 5th and 6th Avenues.

DALLAS.—First Church of Christ, Scientist. —First Reader, Fred W. Indermille.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church, Temple Emanu-El, corner Ervay and St. Louis Streets.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 502 Wilson Building, Main Street.

DEL RIO. — Christian Science Society. — First Reader, Mrs. Matilda C. Gibbons.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Perry Street.

EAGLE PASS.—Christian Science Society.—First Reader, Mrs. Irnetta C. Gibbs.—Services, 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Cooper Bldg., Jackson St.
Reading Room, 5 to 6 P.M., except Sunday; same address.

EASTLAND.—Christian Science Society.—First Reader, Mrs. Sinie J. Schmick.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Yoeman Hall.

EL PASO.—First Church of Christ, Scientist. —First Reader, Mrs. Mary B. Gleason.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M. Wednesday, 8 P.M.—Church Edifice, Montana and Stanton Streets.
Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 1 to 5 P.M. 509 Mills Building.

FORT WORTH.—First Church of Christ, Scientist.—First Reader, William L. Hagman.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 502 Lamar Street, corner Fourth.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. Room 905, 9th floor, First National Bank Building.

GAINESVILLE.—Christian Science Society.—First Reader, Mrs. Ella Lanius.—Services: 11 A.M.; Wednesday, 7.30 P.M.—S. Dixon St.
Reading Room, 4 to 6 P.M. Monday, Wednesday, and Saturday; same address.

GALVESTON.—First Church of Christ, Scientist.—First Reader, Miss Anna Wilkens.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner Ball Avenue and 22d Street.
Reading Room, 3 to 5 P.M.; same address.

HOUSTON.—First Church of Christ, Scientist, —First Reader, Nathaniel Colyer.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Travis and McKinney Avenues.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 7 to 9 P.M. Tuesday and Friday. Room 703, S. F. Carter Building.

LAMPASAS.—First Church of Christ, Scientist.—First Reader, Miss May Alexander.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday and Saturday, 3 to 5 P.M. Church Edifice.

MARSHALL. — First Church of Christ, Scientist.—First Reader, Mrs. Clara Clapp Starr. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Bldg., N. W. corner Houston Ave. and Lafayette St.
Reading Room open Tuesday, Thursday, and Friday, 2 to 4 P.M.; same address.

NEW BRAUNFELS. — Christian Science Society.—First Reader, Mrs. Lottie Faust.—Services: 11 A.M.; Wednesday, 8 P.M.—Simon Building.

PALESTINE. — Christian Science Society. — First Reader, Mrs. Willie Mae Colley.—Services: 8 P.M.; Wednesday, 8 P.M.—Brown Building, Oak Street.
Reading Room open Wednesday and Saturday, 3 to 5 P.M.; same address.

PARIS.—First Church of Christ, Scientist.—First Reader, William Henry Upton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. — 115 South side of Square.
Reading Room, 2 to 5 P.M.; same address.

SAN ANTONIO.—First Church of Christ, Scientist.—First Reader, Judge William Merritt Pardue. — Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.
Reading Room, 2 to 5 P.M.; same address.

SHERMAN.—First Church of Christ, Scientist. —First Reader, Edward B. Caraway.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Crockett and Jones Streets.
Reading Room, 2 to 5 P.M.; same address.

TEMPLE. — Christian Science Society. — First Reader, George W. Wilson. — Services: 11 A.M.; Sunday School, 10 A.M.—Second floor, Sherrill Building, Central Avenue.
Reading Room, 1.30 to 3.30 P.M.; same pl.

TEXARKANA.—Christian Science Society.—First Reader, Mrs. Maggie H. Munson. —Services: 11 A.M.; Wednesday, 8 P.M.—102 West 7th Street.
Reading Room open daily, except Sunday and Monday, 2 to 4 P.M.; same address.

TYLER. — Christian Science Society. — First Reader, Mrs. Lola Verner Reese.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Carnegie Library Auditorium.

VICTORIA.—Christian Science Society.—First Reader, Frederick Dewitt Peters.—Service: 11 A.M.—Alden Building, opposite City Hall.

WACO.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy J. King.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Carnegie Library.
Reading Room open daily, except Sunday, 3 to 5 P.M. 311 Times-Herald Building.

Utah.

MILFORD.—First Church of Christ, Scientist. —First Reader, Mrs. Annie J. Atkin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, 2 to 4 P.M. Corner 1st Ave. and McKeon St.

OGDEN.—First Church of Christ, Scientist.—First Reader, Miss Pearl M. Dallimore.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 10 A.M. to 1 P.M. and 2 to 5 P.M. 511-512 First National Bank Bldg.

PARK CITY. — Christian Science Society. — First Reader, Russell T. Mason.—Services: 7.30 P.M.; Wednesday, 7 P.M.—Society Hall.

PROVO.—First Church of Christ, Scientist.—First Reader, William E. James.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—42 East Center Street.
Reading Room, 2 to 4 P.M.; same address.

SALT LAKE CITY.—First Church of Christ, Scientist.—First Reader, Henry A. Teasdel. —Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 East Third South St.
Reading Room, 10 A.M. to 9 P.M., except Sun. and Wed.; open Wed. 10 A.M. to 7 P.M. 505-6-7-8 Scott Bldg., 168 Main St.

SALT LAKE CITY.—Second Church of Christ, Scientist.—First Reader, Alfred G. Potts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Unitarian Hall, 138 South 2d East Street.
Reading Room, 10 A.M. to 9 P.M., except Sun. and Wed.; Wed., 10 A.M. to 7 P.M. 505-6-7-8 Scott Building. 168 Main Street.

Vermont.

BARNARD. — Christian Science Society. — First Reader, Adelbert Goss.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence Adelbert Goss.
Reading Room, 3 to 5 P.M. Fri.; same pl.

BARRE.—First Church of Christ, Scientist.—First Reader, Mrs. Rose F. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—7 Summer Street.
Reading Room, Tues. and Fri. 2 to 4 P.M.

BENNINGTON.—Christian Science Society.—First Reader, Mrs. Gertrude E. Moseley Babcock.—Service: 11 A.M.—Park and Scott Sts.

BRATTLEBORO. — First Church of Christ, Scientist. — First Reader, Mrs. Fanny G. Miles.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—Emerson Building, Elliot Street.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

LYNDONVILLE. — Christian Science Society. —First Reader, Miss Cora W. Frasier.—Services: 10.45 A.M.; Sunday School, 11.45 A.M. —Masonic Block.

MONTPELIER. — Christian Science Society.—First Reader, Charles H. Shipman.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—141 Main Street.
Reading Room, 3 to 5 P.M. Tues. and Fri.

RANDOLPH.—First Church of Christ, Scientist. — First Reader, Primus P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Avenue.
Reading Room, 3 to 5 P.M. Wed. and Fri.

RUTLAND.—First Church of Christ, Scientist. First Reader, Mrs. Alice E. Carpenter.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. —87 West Street, corner Cottage Street.
Reading Room, 2 to 5 P.M.; same address.

ST. ALBANS. — Christian Science Society.—First Reader, Mrs. Anna B. Hale.—Service: 10.30 A.M.—12 Kingman Street.
Reading Room, 3 to 5 P.M. Wed.; same pl.

ST. JOHNSBURY.—First Church of Christ, Scientist. — First Reader, Charles E. Peck. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Pythian Bldg.
Reading Room open daily, except Sunday, from 2.30 to 5 P.M.; same address.

WILMINGTON. — Christian Science Society.—First Reader, William N. Bassett.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Wheeler Block, S. River Street.

Virginia.

DANVILLE.—Christian Science Society.—First Reader, Mrs. Mattie Enright.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 9 A.M. to 5 P.M.; same address.

LYNCHBURG.—Christian Science Society.—First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

NORFOLK.—First Church of Christ, Scientist. —First Reader, Miss Hattie P. Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason Street.
Reading Room, 10 A.M. to 3 P.M., except Sunday; same address; entrance on Boush St.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Bernard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Church Edifice, corner Park Avenue and Meadow Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 207½ North 6th Street.

ROANOKE.—Christian Science Society.—First Reader, Mrs. Ruby S. Tinsley. — Services: 10.45 A.M.; Wed., 8 P.M.—3d floor, National Business College Building, 11 Church Ave.

Washington.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie Anderson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—1st Street, near Broadway.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. 231 Finch Building.

BELLINGHAM.—First Church of Christ, Scientist.—First Reader, Miss Sophia A. Barbo. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Aftermath Club House, Broadway and Holly Street.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 222 Exchange Building.

BLAINE. — Christian Science Society. — First Reader, Mrs. Lucy A. Wells.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Prendergast Bldg., Washington Ave.
Reading Room, 2 to 4 P.M.; same address.

BREMERTON. — Christian Science Society. — First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 4th and Warren Streets.

CENTRALIA. — Christian Science Society. — First Reader, Mrs. Jessie H. Thompson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Andrews Hall, 106 South Tower Avenue.

COLFAX.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret L. Larue.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, 2 to 4 P.M.; same address.

COLVILLE.—Christian Science Society.—First Reader, Mrs. Grace Lincoln Burnam.—Services. 11 A.M.; Wed., 8 P.M.—C. S. Chapel.

EVERETT.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie Pendleton Sheridan.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner 33d St. and Colby Ave.
Reading Room, daily, except Sunday, 12 M. to 3 P.M. Rm. 7, the Eclipse Bldg., Colby Av.

HOQUIAM.—First Church of Christ, Scientist. —First Reader, Franklin D. Arnold.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 7th and L Streets.
Reading Room, 2 to 5 P.M.; same address.

KENNEWICK. — Christian Science Society. — First Reader, Mrs. May Trimble.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, Third Street.

NORTH YAKIMA.—First Church of Christ, Scientist. — First Reader, Richard Winsor, Jr.—Services: 11 A.M.; Wed., 8 P.M.—Church.
Reading Room, 12 M. to 4 P.M. daily, except Sunday. Church parlors, 107 N. 3d St.

PORT ANGELES. — First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Lewis. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.—8th and Laurel Streets.
Reading Room, 2 to 4 P.M., except Sunday. Front and Laurel Sts., over Clallam Co. Bnk.

PORT TOWNSEND. — Christian Science Society.—First Reader, Mrs. Martha J. Hinds. —Services: 11 A.M.; Wednesday, 8 P.M.

PROSSER.—Christian Science Society.—First Reader, Mrs. Margretta B. Wells.—Services: 11 A.M.; Sunday School, 12.10 P.M.—Odd Fellows Hall.

PULLMAN.—Christian Science Society.—First Reader, Mrs. Blanche R. Nessly.—Services: 11 A.M.; Wednesday, 3 P.M.—Masonic Hall.

PUYALLUP.—First Church of Christ, Scientist. — First Reader, Mrs. Luella Lee. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

RAYMOND.—Christian Science Society.—First Reader, John Joseph Haggerty.—Service: 11 A.M.—Lodge Hall, Philbrick Building.

SEATTLE.—First Church of Christ, Scientist. —First Reader, Edwin W. Craven. — Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner 16th Avenue and Denny Way. (Take Madison Street or Capitol Hill cars.)
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7.30 P.M. 923-924 Alaska Big.

SEATTLE. — Second Church of Christ, Scientist.—First Reader, Miss Edith Coates.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—2011 W. 58th Street, Ballard.
Reading Room, 1 to 4 P.M.; same address.

SEATTLE.—Fourth Church of Christ, Scientist. — First Reader, Charles W. Ireland.— Services: 11.15 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Arcade Hall, Arcade Bldg., 2d Ave. between Union and University Sts.
Reading Room daily, except Sunday and Wednesday, 10 A.M. to 9 P.M.; Wednesday until 7.30 P.M.—1152-3 Empire Building.

SNOHOMISH.—First Church of Christ, Scientist.—First Reader, Winfred E. Bakeman.— Services: 11 A.M.; Wednesday, 7.45 P.M.— Corner Aveune D and 4th Street.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

SPOKANE.—First Church of Christ, Scientist. —First Reader, John MacNeil Henderson.— Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 4th Avenue and Post Street.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M. 616 Hutton Building, corner Sprague Avenue and Washington Street.

SPOKANE.—Second Church of Christ, Scientist.—First Reader, Arthur D. Barker.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Christian Science Chapel, corner Post Street and Spofford Avenue.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 616 Hutton Building.

TACOMA.—First Church of Christ, Scientist. —First Reader, James F. Hiatt.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Masonic Temple, 736 St. Helens Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday until 7.30 P.M. Rooms 600-610 Fidelity Building, corner 11th and C Streets.

VANCOUVER. — Christian Science Society.— First Reader, William H. Medaris.—Services: 11 A.M.; Wed., 8 P.M.—711 Washington St.
Reading Room, 2 to 4 P.M.; same address.

WALLA WALLA.—First Church of Christ, Scientist.—First Reader, Norman C. Wilson. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner 3d and Poplar Streets.
Reading Room, daily, except Sun., 10 A.M. to 12 M., 1.30 to 4.30 P.M.; same address.

WENATCHEE. — Christian Science Society.— First Reader, Mrs. Mary Cornelia Hoppock. —Services: 11 A.M.; Wednesday, 8 P.M.— Washington St., between Douglas and King Sts.
Reading Room open daily, 2 to 5 P.M. Columbia Valley Bank Building.

WINLOCK.—Christian Science Society.—First Reader, Charles H. Eyerley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

West Virginia.

CHARLESTON.—First Church of Christ, Scientist.—First Reader, Frank Conklin.—Services: 11 A.M.; Wednesday, 8 P.M.—808½ Quarrie Street.
Reading Room, 2 to 5 P.M.; same address.

CLARKSBURG. — Christian Science Society.— First Reader, Mrs. Effie Grace Bailey.—Services: 8 P.M.; Wednesday, 8 P.M.—Room 901, Golf Building.

HUNTINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Gerlach. —Services: 11 A.M.; Wednesday, 8 P.M.— 1100½ Third Avenue (upstairs).
Reading Room open daily, 2 to 5 P.M.; same address.

PARKERSBURG. — First Church of Christ, Scientist.—First Reader, Mrs. Margaret R. Bailey. — Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—203 Union Trust Bldg.
Reading Room, 2 to 4.30 P.M.; same address.

WHEELING.—First Church of Christ, Scientist.—First Reader, George Albert Blackford. —Services: 11 A.M.; Wednesday, 8 P.M.— Room 401, Schmulbach Building.
Reading Room open daily, except Sunday and holidays, 1 to 4 P.M.; same address.

Wisconsin.

ANTIGO. — Christian Science Society. — First Reader, Mrs. Alice Jackson.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—I. O. O. F. Hall, 5th Av. and Clermont St.
Reading Room, 2 to 4 P.M. Mon., Tues., Wed.; 7.45 to 9.30 P.M. Thurs. same address.

APPLETON.—First Church of Christ, Scientist.—First Reader, Mrs. Olive B. Russell.— Services: 10.30 A.M.; Wednesday, 8 P.M.— 687 Franklin Street.
Reading Room, 2 to 4 P.M.; same address.

BELOIT.—First Church of Christ, Scientist. —First Reader, John E. Sargent.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Bluff Street and Garden Lane.
Reading Room, 2 to 4 P.M.; same address.

BERLIN.—Christian Science Society. — First Reader, Mrs. Eva H. Huntington.—Services: 11 A.M.; Wed., 8 P.M.—Public Library Bldg.
Reading Room open daily, 2.30 to 4.30 P.M.; same address.

CHILTON.—Christian Science Society.—First Reader, Miss Agnes N. Goff.—Service: 10.45 A.M.—Church.

DELAVAN.—First Church of Christ, Scientist. —First Reader, Mrs. Clara J. Gregory.—Services: 10.45 A.M.; Wed., 8 P.M.—Church.
Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

EAU CLAIRE.—First Church of Christ, Scientist.—First Reader, Rev. Martin Sindell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Streets.
Reading Room, 2 to 4 P.M. Church Parlor.

ELKHORN.—Christian Science Society.—First Reader, Mrs. Ruth A. Eames. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

ELROY. — Christian Science Society. — First Reader, Glen W. Searles. — Service: 10.30 A.M.—Residence of Mrs. A. R. Searles.

FOND DU LAC.—First Church of Christ, Scientist.—First Reader, Miss Magdalena Flater. —Services: 10.30 A.M.; Wed., 7.45 P.M.—142 S. Main Street, between 2d and 3d Streets.
Reading Room, 2 to 5 P.M.; same address.

GRAND RAPIDS.—Christian Science Society. —First Reader, Joseph W. Fitch.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.

GRANTON.—Christian Science Society.—First Reader, Mrs. Clara Zwick.—Service: 11 A.M. —Union Church.

GREEN BAY.—First Church of Christ, Scientist.—First Reader, Wilbert K. Bartels.—Services: 11 A.M.; Wednesday, 7.45 P.M. —Church Edifice, Cherry St. and Monroe Ave.
Reading Room, 2 to 4 P.M.; same address.

JANESVILLE. — First Church of Christ, Scientist.—First Reader, Mrs. Jessie A. Fifield. —Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Phoebus Block, W. Milwaukee Street.
Reading Room, 2 to 4 P.M., except Sunday.

JEFFERSON. — Christian Science Society.—First Reader, Miss Ellen Rebecca Garfield.—Services: 10.30 A.M.; Wed., 8 P.M.—Main St

KENOSHA.—First Church of Christ, Scientist. —First Reader, Miss Elizabeth Evans Clarkson. — Services: 10.45 A.M.; Wednesday, 8 P.M.—165-167 Park Street.
Reading Room, 2.30 to 4.30 P.M., Tuesday, Thursday, and Saturday.

LA CROSSE.—First Church of Christ, Scientist. — First Reader, Mrs. Selma Miller.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Church, 530 King Street, between 5th and 6th Streets.
Reading Room open from 2 to 5 P.M.; same address.

LAKE GENEVA.—Christian Science Society.—First Reader, Samuel M. Brown.—Service: 10.45 A.M.—Library Hall.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Adele J. Barker.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Woman's Building, 240 West Gilman Street.
Reading Room, daily, except Sunday, 10 A.M. to 12 M.; 2.30 to 4.30 P.M.; open Sunday, 2.30 to 4.30 P.M. 306, Wisconsin Bldg.

MANITOWOC.—First Church of Christ, Scientist.—First Reader, Mrs. Camilla Thrall. —Services: 10.30 A.M.; Wednesday, 8 P.M. —Bank Building, 8th and Jay Streets.
Reading Room open Tuesday, Thursday, and Friday from 2 to 4 P.M.; same address.

MARINETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Eden Longfellow.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Stephenson and Liberty Streets.
Reading Room, 2 to 4 P.M. Rear of Church.

MENOMONIE. — Christian Science Society.—First Reader, Mrs. Mary E. Seely.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Wilson-Weber Building.

MILWAUKEE.—First Church of Christ, Scientist.—First Reader, James Phelps.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Prospect Avenue and Keene Street.
Reading Room open daily, except Sun. and legal holidays, 9.30 A.M. to 5.30 P.M. 413-416 Wells Bldg., Wisconsin and Milwaukee Sts.

MILWAUKEE.—Third Church of Christ, Scientist.—First Reader, Leberecht J. Klug.—Services: 10.45 A.M.; Wednesday, 8 P.M.—John Plankinton Hall, Milwaukee Auditorium.
Reading Room, 9.30 A.M. to 5.30 P.M. daily, except Sunday. 413-416 Wells Bldg.

MILWAUKEE.—Fourth Church of Christ, Scientist.—First Reader, William C. Jones.—Services: 10.45 A.M.; Wednesday, 8 P.M.—470 Farwell Avenue.

MILWAUKEE. — Christian Science Society.—First Reader, Mrs. Jennie E. Sawyer.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Church Edifice, Van Buren St., between Juneau Av. and Martin St.

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These organizations are formed and maintained in accordance with Article XXIII., Sect. 8, of The Mother Church Manual.

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y, Mrs. Maud, C.S. 10 A.M. to 4 P.M.
Beaudry Ave. Home 'phone, A 4273.
s. A. Florence, C.S. 10 A.M. to 2 P.M.
Fri. 151 S. Union Ave. Home tel. 53507.
Mrs. S. Carrie, C.S. 1 to 5 P.M.
W. Hellman Building. Both 'phones.
harles Bunter, C.S.B. Normal Course
te. Practitioner and Teacher. 10 A.M.
M. 502 Herman W. Hellman Building.
Mrs. Frances B., C.S. 2 to 5 P.M.,
Saturday. 844 W. Washington Street.
telephone, 23224.
Mrs. Adelia G., C.S. 1 to 5 P.M. 528
Hellman Bldg. Bell tel. East 258.
Irs. Caroline, C.S. 11 A.M. to 4 P.M.
ıany, 919 Albany St. Bell tel. Main 8015.
Irs. Sadie E., C.S. 11.30 A.M. to 4.30
7 H. W. Hellman Bldg. Both 'phones.
rs. Mary C., C.S. 1 to 5 P.M. 438 H. W.
n Blg. Home tel. F. 1819. Res. 841 Mal-
. Tels. Home 52442; Bell B'dw'y 2581.
t, Mrs. Ella B., C.S. 526 W.P.Story Blg.
s. Bertha A., C.S. 1 to 5 P.M. 5001
Place. Home 'phone, 26572.
Mrs Evangeline L., C.S. 10 A.M. to
1345 West 5th Street. Both 'phones.
Irs. Martha Wells, C.S. 2 to 5 P.M.
appointment. 768 Hartford Avenue.
lephone, Temple 472.
Mrs. Lucia L., C.S. 10 A.M. to 2
13 East 27th Street.
Mrs. Jennie B., C.S. 446 E. Ave. 28.

LOS ANGELES.
Phipps, Mrs. Emma F., C.S. 11 A.M. to 2 P.M., except Sat. 2222 W. 8th St. Home tel. 54758.
Pickett, Mrs. Anna M., C.S. 1209 W. 8th St.
Preston, Mrs. Lizzie Lovelady, C.S. 437 East 52d Street. Bell telephone, South 1575.
Read, Frank P., C.S. 3416 Sabina Street.
Richards, Mrs. Anna Mae, C.S. 1452 S. Union Avenue. Bell telephone, West 5020.
Roll, Mrs. Sarah E., C.S. Hours, 2 to 4 P.M. 346 East 35th Street. Bell 'phone, South 5204.
Seely, Horace, C.S. 521 H. W. Hellman Building. Both 'phones.
Shallish, Mrs. Eliza J., C.S. 420 West 30th Street. Home 'phone, 24298.
Showers, Mrs. Clara C., C.S. 10 A.M. to 4 P.M. 321 Mason Bldg. Home 'phone, 52983.
Simpson, Mrs. Mattie F., C.S. 1628 W. 47th St.
Smith, Miss Amanda, C.S. 9 A.M. to 1 P.M. 503 H. W. Hellman Building. Bell telephone, Main 73. Residence, Sawtelle.
Smith, Mrs. Arissa, C.S. 11 A.M. to 3 P.M. 1307 W. 9th Street. Bell tel. Main 3956.
Smith, Mrs. Zaidee V., C.S. 1 to 5 P.M. 524 H. W. Hellman Bldg. Home 'phone, 52415.
Snodgrass, Mrs. Flora O., C.S. 220 Ardmore Street. Home 'phone, 56332.
Spring, Mrs. Marguerite N., C.S. 1 to 5 P.M. 530 H. W. Hellman Blg. Res. tel. Home 51785.
Stoneman, Miss Jane D., C.S. 2656 Orchard Ave.
Sutherland, Enos Ell, C.S. 9 A.M. to 4 P.M. 523 Story Building. 'Phones, Home F 3149; Bell Main 1814.
Sutton, Mrs. Helen H., C.S. 10 A.M. to 2 P.M., except Sat. 2024 Oak St. Home 'phone, 22793.
Swallow, Mrs. Alwilda C., C.S. 535 West First Street. Home telephone, A 6978.
Taylor, Miss Clara B., C.S. Hours, 9 A.M. to 12 M. 1515 Ingraham Street.
Tennant, Mrs. Kate E., C.S. 10 A.M. to 5 P.M. 511 Story Bldg. Bell tel. Broadway 1759.
Thompson, Mrs. Ella C., C.S. 10 A.M. to 2 P.M., except Sat. 325 S.Johnston St. Home tel.31534.
Tracy, Mrs. Almeda Norcross, C.S. 453 E. 31st St.
Trahn, Miss Atalanta, C.S. 511 H. W. Hellman Building.
Trahn, Mrs. Ladora D., C.S.D. 10 A.M. to 3 P.M. 509 H. W. Hellman Building.
Trahn, Peter N., C.S.D Practitioner and Teacher. Hours, 9 A.M. to 4 P.M. Office, 509 H. W. Hellman Bldg., cor. 4th & Spring.
Tufts, Mrs. Jenny H. S., C.S.B. Normal Course Graduate. Practitioner and Teacher. 21 Chester Place. Bell telephone, West 55.
Van Derslice, Samuel L., C.S. 10 A.M. to 1 P.M. 931 Denver Avenue.
Waitt, Mrs. Frances E., C.S. 9 A.M. to 5 P.M. 421 H. W. Hellman Bldg. Tel. Home A 8735.
Webb, Mrs. Marietta T., C.S. 9 A.M. to 4 P.M. 1342 West 35th Place. Bell tel. West 440.
Whitaker, Mrs. Helen E., C.S. 2.30 to 5 P.M., except Fri. 1279 W. 36th St. Home tel. 77127.
Whitaker, Mrs. Hattie L., C.S.D. 9 A.M. to 1 P.M. 1351 West 20th St. Home 'phone, 22786.
Whitaker, Reuben, C.S.D. 9 A.M. to 1 P.M. 1351 W. 20th Street. Home 'phone, 22786.
Wielgman, Mrs. Mary E., C.S. 10 A.M. to 3 P.M. 1838 S. Flower St. Home tel. 24426.
Wildermuth, Mrs. Jennie B., C.S. 12 M. to 3 P.M. 916 Kensington Road. Home tel. E 3693.
Wing, Mrs. Jennie F., C.S. 10 A.M. to 3 P.M. 514 Security Building. Both 'phones.
Works, Mrs. Harriet W., C.S. Room 520, H. W. Hellman Building. Res. tel. Home 53780.
Yates, Miss Ethel, C.S. 9 A.M. to 1 P.M. 153 West 22d Street. Both telephones.
Young, Mrs. Emma, C.S. 1 to 5 P.M. 504 H. W. Hellman Building, 4th and Spring Streets. Home 'phone, A 8705; res. 'phone, Home 52738.
Young, Mrs. Lila A., C.S. 10 A.M. to 3 P.M. 512 Hellman Bldg., cor. 4th and Spring Sts.

LOS GATOS.
Erickson, Mrs. Amalia M. J., C.S. 1 to 5 P.M. San Jose Avenue. Telephone, Red 411.
Potter, Mrs. Elmina A., C.S. 2 to 5 P.M. Tues, Thurs., Sat. Theresa Blg. Res. tel. Main 1231.
Staus, Mrs. Emma A., C.S. 11 A.M. to 4 P.M., except Sat. Rankin Block. Tel. Red 343.

MILL VALLEY.
Beckett, Mrs. Jennette, C.S. Postal Address, Keystone Building.

MODESTO.
Lawrence, Miss Ada, C.S. 724 13th Street.

MONROVIA.
Hazen, Mrs. Isabella, C.S. 3 to 5 P.M. 118 N. Myrtle Avenue. 'Phone, Green 29.

NAPA.
McDougall, Mrs. Mary A., C.S. Hours, 9 A.M. to 1 P.M. 120 Polk Street.

NATIONAL CITY.
Praul, Mrs. Eliza A., C.S. 1 to 4 P.M. Mon., Wed., Fri. Steel Blk. Res. H Ave. and 20th St.

OAKLAND.
Baker, Miss Septina, C.S. 1251 Clay Street, corner 15th Street.
Barton, Mrs. Louise S., C.S. 368 Bellevue Ave.
Blodgett, Mrs. Frances S., C.S. 517 Oakland Av.
Bray, Mrs. Eva J., C.S. Room 10, Bacon Bldg.
Brereton, Mrs. Katherine S., C.S. 1418 Telegraph Avenue.
Browne, Mrs. Morgenia, C.S. 1435 East 18th St.
Cooper, Mrs. Sophie C., C.S. 534 25th Street.
Day, Mrs. Mary P., C.S. 11 Cherry St., E. 'Phone.
Divoll, Mrs. Lydia A., C.S. 947 Poplar Street.
Dunn, Mrs. Priscilla Myers, C.S. 1 to 5 P.M. 1490 Webster Street. Tel. Oakland 7381.
Fairchild, Mrs. Hester A., C.S. 565 24th St.
Fluno, Mrs. Ella V., C.S.B. 1368 Franklin St.
Fluno, Francis J., C.S.D. 1368 Franklin St.
Fowle, Mrs. Harriett Ellen, C.S. 135 12th St.
Foyle, Mrs. Mabel J., C.S. 1 to 5 P.M., except Saturday. 322 22d Street. Tel. Oakland 5386.
Glass, Mrs. Emma, C.S. 1 to 3 P.M. Monday, Wednesday, and Friday. 708 39th Street.
Grant, Mrs. Sophia A., C.S. 1125 Adeline St.
Haly, Mrs. E. Madeliene Standish, C.S. 666 Walsworth Avenue. Telephone, Piedmont 805.
Haskell, Mrs. Kate R., C.S. 1 to 5 P.M., except Fri. and Sat. 1395 Franklin Street.
Hatch, Charles R., C.S. 1372 Harrison Street.
Hatch, Mrs. Sarah C., C.S. 1372 Harrison St.
Jackson, Mrs. Minnie H., C.S. Office hours, 10 A.M. to 4 P.M. 1381 Webster St. Both tels.
Jackson, Orrin W., C.S. 1381 Webster Street.
Jones, Mrs. Callie S., C.S. 16 Mead Avenue. 'Phones, Oakland 5855; Home A 3427.
Klewish, Mrs. Cinderella, C.S. 1374 Franklin St.
Loomis, Mrs. Emma L., C.S. Mornings. 1559 13th Avenue. 'Phone, Merritt 1267.
Lyon, Mrs. Alice E., C.S. 4291 Howe Street, corner John. 'Phone, Piedmont 2464.
Marshall, Mrs. Julia E., C.S. 1903 Telegraph Avenue, corner 35th Street.
McBurney, Rev. Elmer, C.S. 1503 Franklin St.
McBurney, Mrs. Lizzie H., C.S. 1503 Franklin.
McDonald, Mrs. Mary A., C.S. 2 to 5 P.M. 5804 Telegraph Ave. Tels. Piedmont 5311; H 6846.
Morgan, Mrs. Kittie K., C.S. 9 A.M. to 3 P.M. Mon., Wed., and Fri. 1386 Alice Street.
Norris, Mrs. Augusta Cole, C.S. 3829 Howe St.
Norris, Frank B., C.S. 3829 Howe Street.
Perkins, Mrs. Josephine H., C.S. 1224 8th Ave.
Pryor, Mrs. Mary E., C.S. 1 to 4 P.M. 1722 46th Ave., Melrose. 'Phone, Merritt 2724.
Runner, Mrs. Sophia A., C.S. 1826 Fruitvale Av.
Shannon, William W., C.S. 1 to 5 P.M. "The Roslyn," Telegraph Avenue at 19th Street. Telephone, Oakland 4962.
Shields, Mrs. Marion H., C.S. 1401 Franklin St.
Watson, Mrs. Venie Evelyn, C.S. 1 to 4 P.M. 1013 Madison Street. Tel. Oakland 4265.
Whipple, Mrs. Laura B., C.S. 131 Napier Ave.
Wilding, Miss Hephzibah, C.S. 101 Edith Street, Station E. Telephone, Piedmont 2690.

OAKLAND (EAST).
Ingerson, Mrs. Henriette, C.S. 120 Lester Ave.
Michener, Charles A., C.S. 1114 7th Avenue.

OCEANPARK.
Ferree, Mrs. Jessie Ewart, C.S. 10 A.M. to 1 P.M. 130 Fraser Avenue. Both 'phones.
Hathaway, Mrs. Kate W., C.S. 162 Raymond Av.

OCEANPARK.
Hegeman, Mrs. Mary L., C.S. Mornings. 111 Park Place. Home 'phone, 4768.
Osborn, Mrs. Achsah D., C.S. Postal address, 2307 Main Street, near Pier Avenue.

ORANGE.
Gregg, Mrs. Elizabeth M., C.S. 10 A.M. to 12 M. 717 East Chapman Ave. Tel. Sunset 152.

OROVILLE.
Tucker, Miss Kate M., C.S. 1215 Bird Street.

PACIFIC GROVE.
Ayers, Miss Minnie P., C.S. 1 to 4 P.M., except Friday. 121 Carmel Ave. Tel. Red 644.
Nis, Mrs. Theodora, C.S. 142 Forest Ave. Tel.
Whipple, Miss Mary S., C.S. Postal address, P. O. Box 114.

PALO ALTO.
Ackley, Mrs. Ethel Sanor, C.S. 10 A.M. to 12 M., 2 to 5 P.M. Martin Building. Residence 'phone, Main 358.
Howe, Miss Mollie A., C.S. 2 to 5 P.M., except Sat. 527 Emerson St. Res. tel. 80.
Kimball, Mrs. Mary A., C.S. 729 Waverly St.
Smith, Mrs. Marion L., C.S. 837 Cowper St.

PASADENA.
Badger, Mrs. Agnes Dudley, C.S. 10 A.M. to 12 M. 531-533 Chamber of Commerce Bldg.
Bailou, Miss Orvillie, C.S. 2 to 5 P.M. 359 N. Los Robles Avenue. Home 'phone 4012.
Blackler, Mrs. Elizabeth, C.S. 10 A.M. to 2 P.M. 342 North Mentor Ave. Tel. Main 412.
Butterworth, Mrs. Mary H., C.S. 2 to 5 P.M., except Saturday. 100 S. El Molino Avenue Telephone, Home 2104.
Campbell, Miss Maurine, C.S.B. Normal Course Graduate. Practitioner and Teacher. Hours by appointment. 144 N. Euclid Ave. 'Phones.
Church, Miss Cornelia C., C.S.B. Normal Course Graduate. Practitioner and Teacher. 430-432 Chamber of Commerce Building, Colorado Street and Broadway. Home 'phone 255.
Denton, Mrs. Harriet, C.S. 500 S. Lake Avenue. Home 'phone, 3657.
Fern, Miss Dora, C.S. 1 to 4 P.M., except Sat. 448 Chamber of Commerce Bldg. 'Phones.
Gatch, Mrs. Emma G., C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 1 P.M., except Wednesday. 546 Chamber of Commerce Building.
Gilmour, Mrs. Martha E., C.S. 2 to 5 P.M., except Sat. 337 N. Catalina Ave. Tel. Main 1280.
Goodnow, Mrs. L. Pettit, C.S. 9 A.M. to 1 P.M. 434 Chamber of Commerce Building.
Haskell, Mrs. Martha S., C.S. See Alhambra, Cal.
Hodges, Mrs. Belle Goodyear, C.S.B. 370 Arroyo Terrace.
Horstmann, Mrs. Alvina, C.S. Hours by appointment. N. E. corner Santa Barbara and Sierra Bonita Streets. Home 'phone, 2182.
Keen, Miss Eunice, C.S. 3 to 5 P.M. 121 North Los Robles Avenue. Both telephones.
Keller, Mrs. Sadie L., C.S. Hours by appointment. 79 South Wilson Avenue. Both tels.
Macneil, Mrs. Elizabeth M., C.S.B. Normal Course Graduate. Practitioner and Teacher. 133 North Orange Grove Avenue. 'Phones, Home 861; Sunset 588.
McClelland, Mrs. Sara L., C.S. 156 Carlton Ave.
Oliver, Mrs. Ermina G., C.S. 10 A.M. to 2 P.M. 465 E. Orange Grove Avenue. Both 'phones.
Pink, Mrs. Lola M., C.S. 1175 East Colorado Street. Home telephone, 1358.
Van Arsdale, Henry, C.S. 1.30 to 5 P.M. 341-343 Chamber of Commerce Bldg. Both tels.
Williams, Mrs. Mary E., C.S. 121 North Los Robles Avenue.

PASADENA (SOUTH).
Carlson, Mrs. Millie Jean, C.S. 2 to 4 P.M. 1706 Mission Street. 'Phone, Main 963.

POMONA.
Baker, Vincent W., C.S. 1 to 3 P.M. 428 San Francisco Avenue. 'Phone, Home 3027.
Weller, Mrs. Mary C., C.S. 148 W. Holt Ave.

VILLE.
's. Ida M., C.S. 703 D St. Tel. 101 X.
ph Camp, C.S. 117 North Hackett
hone, 116 X.
Mary H., C.S. 117 N. Hackett St. Tel.

FF.
Mahala A., C.S. 338 Hickory St.

rs. Electa E., C.S. 8 A.M. to 12
S. California Street.

DS.
ries D., C.S. By appointment. 837
reet. Telephone, Main 906.
rs. Adna T., C.S. 108 Times Street.
da M., C.S. 10 A.M. to 12 M. 72
reet. Telephone, Main 419.
Mrs. Elizabeth, C.S. 225 Grant St.
Kate D. Grant, C.S.B. Postal ad-
Grant Street.
Jane, C.S. 701 W. Olive Avenue.

D BEACH.
Mrs. Matilda C., C.S.
's. Anna, C.S. 9 A.M. to 1 P.M.
rtruda Ave. Bell tel. Main 1442.

D CITY.
Mary M., C.S. Telephone, 215 Y.

D.
Dorothee W., C.S. Postal address,
anics Bank.

DE.
okes Anthony, C.S. 1 to 4 P.M.
. P. O. Box 964. Sunset 'phone.
Emma S., C.S.B. Normal Course
of the Massachusetts Metaphysical
Teacher and Practitioner. 9 A.M.
Post Office Box 773.
s Edna M., C.S. 2 to 4 P.M., except
y and Saturday. 883 Main Street.
xander M., C.S. Hours by appoint-
mryta Avenue.
Agnes O., C.S.B. Normal Course
Teacher and Practitioner. Hours,
.M., except Saturday. Room 320,
ock, Main Street.
. Anna L., C.S. Hours by appoint-
5 Eldorado Street. Both 'phones.
s. Sara F. P., C.S. 9.30 A.M. to 12
Saturday. Room 320, Loring Block,
t. Residence telephone, Home 1280.
s. Anna, C.S. 445 Eucalyptus Ave.
ss Ida, C.S. 2 to 4 P.M., except
387 Lime Street.
rs. Emma Easton, C.S.D. Hours by
nt. The Glenwood Mission Inn.
s. Sarah E., C.S. 378 W. 6th Street.
Irs. Alpha D., C.S. 119 Brockton Av.
Mary B., C.S. 2 to 4 P.M., except
378 Bandini Avenue. 'Phones.
ham A., C.S.B. 1062 9th Street.

VILLE.
rs. Emeline Helen, C.S.

NTO.
jamin Franklin, C.S. 5 to 9 P.M.
00. Peoples Savings Bank Building.
Main 4049 J.
s. Clara H., C.S. 9 to 11 A.M. Peo-
gs Bank Bldg. By appointment at
1423 O St. Tel. Main 1750 R.
nest Howard, C.S. 11 A.M. to 1
les Savings Bank Bldg. By appoint-
es. 1423 O St. Tel. Main 1750 R.
. Isabelle C., C.S. 1 to 3 P.M. 308-9
avings Bank Building, 8th and J
el. 4049 J. Res. 1326 K. St. Tel.
rs. Emma W., C.S. 3 to 5 P.M.
avings Bank Building, 8th and J
el. 4049 J; res. tel., Main 3000.
Alice M., C.S. 716 11th St. Tel.
vid B., C.S. Hours, 1.30 to 5.30
K Street. 'Phone, Main 2693.
. Leone A., C.S. 10 A.M. to 3 P.M.
ner Bldg. Res. Sacramento Hotel.

SAN BERNARDINO.
Kendall, Mrs. Martha M., C.S. 694 Third St.
Lord, Mrs. Lusina, C.S. Hours, 2 to 4 P.M. 1073 Mt. Vernon Avenue. Home 'phone, 490.
Morrow, Mrs. Isa A., C.S. 707 E St. Bell tel. 613.
Nuckolls, Mrs. N. Bessie, C.S. 746 E Street. Home 'phone, 1526. P. O. Box 462.
Reed, Mrs. Rosa, C.S. 1 to 5 P.M., except Thursday. 435 Second Street. Both tels.

SAN DIEGO.
Blackwell, Miss Miriam C., C.S. 2 to 5 P.M. 1935 E St., between 10th & 11th. Home tel. 3001.
Bowler, Mrs. Esther Kidd, C.S. 1 to 4 P.M. 631 12th St. 'Phones, Home 3224; Sunset 1521.
Buchanan, Mrs. Hannah M., C.S. 1229 Pennsylvania Avenue. Home 'phone, 4557.
Chewning, Mrs. Mary L., C.S. 2 to 5 P.M. 4246 Hooker St., Mission Hills. Tel. Sunset 1813.
Churchill, Mrs. Elizabeth F., C.S. 3870 Richmond St. Tels. Home 3538; Pacific 1785.
Cobb, Silas, C.S. Union Building. Home telephone, 4637.
Conklin, Mrs. Myra L., C.S. Hours by appointment. 2167 Fifth Street. Both 'phones.
Fitzgerald, Mrs. Grace Fuller, C.S. 418 Union Building. Tels. Home 3161; Sunset 1664.
Halley, Mrs. Margaret E., C.S.B. Normal Course Graduate. Teacher and Practitioner. 414 Union Building. Postal address, Montrose, Col.
Hammond, Edwin F., C.S. 2 to 4.30 and 7.30 to 9 P.M. 1568 Sixth St. Tel. Pacific 1725.
Hammond, Mrs. Gussie L., C.S. 9 A.M. to 12 M. 1568 6th St. Tels. Home 4032; Sunset 1725.
Henderson, Mrs. Anna E., C.S. Madison and New York Streets. Home 'phone, 1472.
Journeay, Mrs. Ernestine, C.S. Postal address, 670 20th Street.
Kirtland, Charles Lorraine, C.S. 1 to 4 P.M., except Friday. Second and Ivy Streets. 'Phones, Home 1570; Pacific 3079.
Kirtland, Mrs. Flora Ellis, C.S. 10 A.M. to 12 M., except Friday. Second and Ivy Streets.
Manning, Courtland C., C.S. 2445 Front Street.
McCutcheon, Mrs. Alma T., C.S. 10 A.M. to 12 M., 2 to 4 P.M. 826 Timken Bldg. 'Phone, Home 2467; residence 'phone, Sunset 1448.
McKoon, Mrs. Fannie M., C.S. 9 A.M. to 1 P.M. 2204 Albatross Street. Both 'phones.
Paton, Mrs. Avaline A., C.S.B. Normal Course Graduate. Teacher and Practitioner. Scripps Building.
Pierce, Charles Edwin, C.S. Office hours, 8.30 A.M. to 12 M. and 1 to 3 P.M. Room 508, Union Bldg. Res. 1922 First St. Both 'phones.
Sumner, Mrs. Mary, C.S. Sumner & Pueblo Sts.
Thompson, A. Richard, C.S. 512 Scripps Bldg.

SAN FRANCISCO.
Bacon, Miss Lucy A., C.S. 10 A.M. to 1 P.M., except Wed. 180 Sutter St. Tel. Douglas 1349. Res. 1716 Larkin St. Tel. Franklin 5201.
Bartlett, Mrs. Josephine Warren, C.S. 9.30 A.M. to 12.30 P.M., except Wed. 180 Sutter St. Tel. Kearny 134; res. tel. Franklin 1434.
Bauer, Mrs. Edna R., C.S. Hours, 10 A.M. to 3 P.M. Monday, Wednesday, and Friday. 45 Kearny St., Room 809. Res. tel. West 6635.
Beauchamp, Mrs. Susan A., C.S. 12 M. to 4 P.M. and 7 to 9 P.M. Apartment 4, Duboce Apartments, 400 Duboce Av. Tel. Market 3075.
Becker, Miss Emily Ruth, C.S. 11 A.M. to 3 P.M., Mon., Wed., Fri. 45 Kearny St. Tel. Douglas 1760. Res. Belvedere. Tel. Main 354.
Berry, Mrs. Harriett S., C.S. 1 to 4 P.M., except Friday. 609 Frederick Street. Telephone, Park 6583.
Best, Mrs. Ada C., C.S. Oscar Luning Bldg., 45 Kearny St. Tel. Sutter 1299; also at Vallejo, 912 York St., Tues., Thurs., Sat.
Birdsall, Mrs. Margaret, C.S. 11 A.M. to 4 P.M. 45 Kearny Street. Telephone, Sutter 1516.
Blake, Mrs. Helen P., C.S. 901 Lake Street.
Boukofsky, Mrs. Selina, C.S. 10 A.M. to 2 P.M. 171 16th Avenue. Res. tel. Pacific 798.
Bradshaw, Miss Sue Ella, C.S.D. 11 A.M. to 3 P.M., except Saturday. Adams Building, Sutter and Kearny Sts. Tel. Douglas 1349.

SAN FRANCISCO.

Braidwood, Mrs. Katherine H., C.S. 1 to 4 P.M. 2526 Washington St. Both 'phones.
Breyman, Mrs. Mame, C.S. 1.30 to 5 P.M. 45 Kearny Street, Room 603. Telephone, Douglas 3331; res. tel. Pacific 719.
Brotherton, Miss Blanche M., C.S. 10 A.M. to 12 M. 2186 California Street. Tel. West 2892.
Burque, Mrs. Mary J., C.S. 2 to 5 P.M. Mon., Wed., and Fri. 1400 Washington Street.
Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.
Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1732 Washington Street.
Davie, Mrs. Abbie A., C.S. 1 to 4 P.M. 3530 19th Street. 'Phone, Market 3012.
Davie, Charles A., C.S. 11 A.M. to 5 P.M. Room 702, 45 Kearny Street. Telephone, Douglas 5498; residence telephone, Market 3012.
Dickinson, Mrs. Frances E., C.S. 1 to 4 P.M., except Saturday. 3652 Sacramento Street. Telephone, West 4278.
Farwell, Albert B., C.S. Hours, 1 to 5 P.M. 839 Devisadero Street. 'Phone, West 7764.
Fosbery, Arthur F., C.S. 9 A.M. to 12.30 P.M., except Fri.; also 7.30 to 8.30 P.M. Tues. and Sat. 45 Kearny St. Tel. Douglas 3331.
Foster, Mrs. Alice S., C.S. 10.30 A.M. to 4.30 P.M. 180 Sutter Street. Tel. Sutter 602.
Fuller, Miss Catharine M., C.S. 12 M. to 4 P.M., except Sat. 1130 Market St. Tel. Market 1519.
Gale, Frank W., C.S.D. 1 to 4 P.M., except Fri. 180 Sutter St. Tels. Kearny 134; Home C 1337; res. tels. Franklin 6376; Home S 4132.
Goodman, Mrs. Emma, C.S. 1 to 5 P.M. 2476 Mission St. Tel. Mission 9046; res. tel. 1998.
Goodwin, Mrs. Ella M., C.S. 149 Belvedere St.
Hansen, Henry, C.S. 10 A.M. to 1 P.M. 45 Kearny Street. Telephone, Douglas 5498.
Haskell, Olcott, C.S. 10 A.M. to 12 M., except Sat. 115 Whittel Bldg., 166 Geary St. Tel. Sutter 584; res. tel. San Rafael 3471.
Howe, Mrs. Sarah D., C.S.D. 11 A.M. to 4 P.M. 626 Phelan Bldg. 'Phone, Douglas 4147.
Hoy, Mrs. Johanne A., C.S. 10 A.M. to 1 P.M., except Sat. 509 3d Ave. Tel. Pacific 1543.
Kelsey, Mrs. Laura F. B., C.S. 1 to 4 P.M. 1650 California Street, Apartment 10. Telephone, Franklin 2489.
LeBlond, Mrs. Eleanor, C.S.B. 11 A.M. to 4 P.M., except Sat. Whitney Bldg. Tel. Sutter 735.
Lefkovitz, Miss Bessie, C.S. 2 to 5 P.M. Apmt. 1, 400 Octavia St. Tel. Park 5390.
Levy, Mrs. Elida Becker, C.S. 12.30 to 4.30 P.M. Adams Bldg., Sutter and Kearny Sts. Tel. Douglas 760. Res. tel. Franklin 906.
Lomax, Mrs. Lilla M., C.S. 45 Kearny St. 'Phone, Douglas 1760; res. 'phone, Market 6673.
Lord, Mrs. Fanny A., C.S. 1 to 4 P.M. 122 3d Avenue. Telephone, Pacific 269.
Lovering, Miss Daisy, C.S. 10 A.M. to 2 P.M., except Thursday. 2332 Webster Street, near Jackson. Telephone, West 4713.
Mabury, Miss Eugenia B., C.S. 2 to 5.30 P.M. Monday, Wednesday, Friday. 180 Sutter St. Tel. Douglas 1349; res. tel. West 8981.
Marsh, Mrs. Jean L., C.S. 180 Sutter St. Tel.
McCracken, Mrs. Emma I., C.S. 1 to 4 P.M. Monday, Wednesday, Saturday. 607 Frederick Street. Telephone, Park 1147.
McGregor, Mrs. Mary O. Allen, C.S. 10 A.M. to 4 P.M. 304 Adams Bldg. 180 Sutter St., cor. Kearny. Tel. Kearny 5066; res. tel. West 8589.
Miles, Mrs. Lillian H., C.S. 1.30 to 5 P.M. 45 Kearny St., Room 603. 'Phone, Douglas 3331; residence 'phone, Franklin 3215.
Mocker, Mrs. Mary T., C.S. 1.30 to 5 P.M. 45 Kearny Street. Telephone, Douglas 2218.
Nichols, Mrs. Helen M., C.S. Afternoons. 1831 Buchanan Street. Telephone, West 6380.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, Fillmore 1134.
Partington, Miss Blanche, C.S. 9 A.M. to 12 M., except Sat. 1822 Fell St. Tel. Pacific 2500.
Pierce, Harry C., C.S. 9 A.M. to 1 P.M. Whitney Building, 133 Geary Street.

SAN FRANCISCO.

Pierce, Mrs. Mildred, C.S. 9 A.M. to 1 P.M., except Sat. 133 Geary St. Tel. Kearny 3084.
Pringle, Mrs. Alice, C.S. 2 to 5 P.M. 2012 Folsom Street. Telephone, Mission 2119.
Putnam, George Lincoln, C.S. 11 A.M. to 4 P.M. and by appointment. 632 Whitney Bldg., 133 Geary St. 'Phones, Sutter 1983; S 4300.
Putnam, Mrs. Rosalie Belle, C.S. 1 to 3 P.M. 2675 California Street. Tel. Fillmore 567.
Rosengarden, Mrs. Henrietta, C.S. Hours, 10 A.M. to 3 P.M. Tues., Thurs., and Sat. 45 Kearny St., Room 809. Res. tel. West 0635.
Russell, John W., C.S. 10 A.M. to 4 P.M. 612 Phelan Building. 'Phone, Douglas 1410. Residence, 310 6th Avenue. 'Phone, Pacific 1644.
Schreiber, Mrs. Hattie, C.S. 1 to 5 P.M. 232 Guerrero Street. 'Phone, Market 4444.
Smith, Miss Elizabeth E., C.S. 1.30 to 3 P.M., except Wednesday and Saturday. 2336 Folsom Street. Telephone, Mission 3630.
Squires, Miss Ida E., C.S. 1 to 4 P.M., except Saturday. 2150 Sutter St. Tel. West 2534.
Stanton, David J., C.S. 9 A.M. to 12 M., except Friday. 17 Palm Avenue.
Stanton, Mrs. Dora J., C.S.B. Normal Course Graduate. Hours, 9 A.M. to 12 M. Mon., Wed., and Sat. 17 Palm Ave. Tel. Pacific 378.
Stewart, Mrs. Tessie, C.S. 1 to 3 P.M. 3 Palm Avenue. Telephone, Pacific 1261.
Swenson, Mrs. Margaret A., C.S. 1 to 4 P.M., except Tuesday and Saturday. 607 Frederick Street. Telephone, Park 1147.
Vierhus, Mrs. Marian Morlock, C.S. 1 to 5 P.M., except Friday. 1264 12th Avenue, Sunset District. 'Phone, Park 3510.
Webster, Mrs. Rose J., C.S. 2186 California St.
Wightman, Miss Helen F., C.S. 10 A.M. to 1 P.M. 45 Kearny Street. 'Phone, Sutter 1290. Res. 2186 California St. 'Phone, West 2892.
Wolfe, Elmer A., C.S. 10 A.M. to 1 P.M. 45 Kearny Street. Tel. Kearny 2632. Res. Burlingame Tel. Burlingame 462.
Woodward, Davis A., C.S. Hours, 1 to 4 P.M., except Thursday. 45 Kearny Street.
Yates, Mrs. Violet, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Sutter 1299.

SAN JOSE.

Bramkamp, Mrs. Carrie H., C.S. 2 to 4 P.M. Bank of San Jose Bldg. Tel. San Jose 1417.
Chipman, Mrs. Emma, C.S. 2 to 4 P.M., except Saturday. 410 E. San Salvador Street. Tel.
Eustace, Mrs. Bessie M., C.S.B. Normal Course Graduate. Postal address, Bank of San Jose Building. Residence telephone, Main 518.
Eustace, Herbert W., C.S.B. Normal Course Graduate. Teacher and Practitioner. Postal address, Bank of San Jose Building.
Fleming, Miss Louise Kate, C.S. 2 to 4 P.M. Mon., Wed., Fri. Bank of San Jose Bldg. Tel.
Holcomb, Mrs. Hattie A., C.S. 1.30 to 4.30 P.M. 73 S. 13th Street. 'Phone, San Jose 4722.
Hyde, Mrs. Jettora W, C.S. 679 S. 2d Street.
McCulloch, Mrs. Mary F., C.S.B. Normal Course Graduate. Teacher and Practitioner. 48 S. Second St., Apmt. B. Tel. Main 762.
Sheppard, R. Cyril, C.S. 2 to 5 P.M. Tues., Thurs., Sat. Bank of San Jose Building.
Webster, Miss Hannah E., C.S. 9 A.M. to 12 M. 417 Bank of San Jose Bldg. Res. tel. 4889.
Whiteside, Mrs. Nellie M., C.S. 71 Clay St.

SAN MATEO.

Bromfield, Mrs. Mary, C.S. Tel. San Mateo 613.

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Charles, Miss Jeannette E., C.S. 9 A.M. to 12 M. 624 Santa Cruz St. Home 'phone, 370.
Deuchler, Mrs. Gertrude A., C.S. 1.30 to 3.30 P.M. 477 10th Street. Home telephone, 183.
Hipple, Mrs. Lucille, C.S. 2 to 4 P.M. 264 9th Street. Home telephone, 284.
Koontz, Mrs. Florence Pearson, C.S. 9 A.M. to 12 M. 363 15th Street. Home 'phone, 119.

SAN RAFAEL.

Haskell, Mrs. Emmeline, C.S. 3 to 4.30 P.M., except Wed. Room 1, 822 4th St. Res. tel. 3471.

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Coutts, Mrs. Eugenia Ada, C.S. 406 W. 6th St.
Coutts, George Young, C.S. 2 to 5 and 8 to 10 P.M. 406 W. 6th St. Tels. B. 1201; Home 130.
Davis, Mrs. Albina Bishop, C.S. 721 Hickey St
Ober, Mrs. Alice E., C.S. 2 to 5 P.M. 430 W. 5th St.
Padgham, Miss Charlotte M., C.S. 10 A.M. to 12 M. 801 Bush Street. 'Phone, Home 345.
Von Essen, Miss Margaret C., C.S. 202 E. 1st St.

SANTA BARBARA.
Bliss, Mrs. Carrie L., C.S. 1 to 4.30 P.M. 1332 State Street. Telephone, 368. Residence, 1600 Garden Street. Telephone, 1260.
Brotherton, Mrs. Minerva A., C.S. 9 A.M. to 12 M. 224 W. Micheltorena St. Both 'phones.
Frink, Mrs. Mary E., C.S.B. 2 to 4 P.M., except Sat. 1605 Bath St. Home 'phone, 215.
Kimball, Mrs. Addie L., C.S. 9 A.M. to 12 M. 103 E. Micheltorena St. Home telephone, 813.
McGee, Mrs. Eudora, C.S. 1 to 3 P.M. 505 Fifth Avenue. Both 'phones, 459.
Sawyer, Mrs. Emma K. S., C.S.B. "Wyola Lodge." R. F. D. 1, Montecito. Home 'phone,
Truslow, Mrs. Julia B., C.S. 221 W. Figueroa St.

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Robinson, Mrs. Laura J., C.S. 11 A.M. to 4 P.M. Peoples Bank Bldg. Tel. Santa Cruz 344.

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Hall, Thomas H., C.S. 948 4th Street.
McNeill, Mrs. Elizabeth, C.S. 1135 2d Street.

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Aubury, Mrs. E. Myrtle, C.S. Tel. Blue 78.

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Kleinecke, Mrs. Ella, C.S.

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Stoddard, Mrs. Laura V., C.S.

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Felt, T. Dwight, C.S. 1 to 5 and 7 to 8 P.M. 11 N. Hunter Street.
Percival, Arthur Elwood, C.S. 1.30 to 4.30 P.M., except Saturday. 70-71 San Joaquin Building. Telephone, Main 854.
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Wilson, Mrs. Lena Morse, C.S. Hours, 2 to 4 P.M. 437 W. Flora St. 'Phone, Main 1107.

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UKIAH.
Percy, Mrs. Nellie C., C.S. Telephone, 424.

VALLEJO.
Best, Mrs. Ada C., C.S. See San Francisco.
Symington, Mrs. Merena, C.S. 9 A.M. to 2 P.M. 714 Georgia Street. Telephone, Vallejo 230.

VENICE.
Alcombrack, Mrs. Maria C. M., C.S. 2 to 5 P.M. 23½ Brooks Ave. Home 'phone, 4456.

VENTURA.
Hovey, Mrs. Myrtle Clark, C.S. 10 A.M. to 4 P.M. 1010 Meta Street. Both 'phones, 179.

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McIntyre, Mrs. Jennie P., C.S. 10 A.M. to 4 P.M. 336 S. Comstock St. Home tel. 154.
Moore, Mrs. Mary L., C.S. 9 A.M. to 12 M. 129 North Painter Avenue.

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Rice, Mrs. Lillian D., C.S. 101 W. Bleeker St.

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Niles, Mrs. Cora S., C.S. 1444 Pine Street.
Rand, Mrs. Ida J., C.S. 2 to 5 P.M. 1815 17th St.

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Franck, Mrs. Clara B., C.S. 621 Main Street.
Stockder, Mrs. Gertrude, C.S. 530 River St.

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Derbyshire, Henry James, C.S. 9.30 A.M. to 4 P.M. 225 Hagerman Bldg. Tel. Main 2162.
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Hanna, Septimus J., C.S.D. 1532 N. Nevada Av.
Hiltbrand, Miss Rosa, C.S. 1208 N. Corona St.
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Lord, Mrs. Nancy M., C.S. P. O. Box 454. Res. 10 E. Second St., Ivywild. Telephone.
Pletscher, Mrs. Babetta C., C.S. 229 E. Willamette Avenue. Telephone, Main 2116.
Ralston, Mrs. Mattie Jane, C.S. 1321 Col. Ave.
Ralston, Miss Myra, C.S. Hours, 2 to 5 P.M. 1321 Colorado Avenue. 'Phone, Blue 41.
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Wilson, Mrs. Priscilla, C.S.B. Practitioner and Teacher. 25 Ramona Avenue.

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Welty, Mrs. Marion, C.S. Room 69, Welty Blk.
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DELTA.
Cartwright, Mrs. Edyth, C.S. Commercial Hotel. Both 'phones.

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Babbitt, Watson V., C.S. 9.30 A.M. to 2 P.M. 401 Mercantile Building. 'Phone, Main 7700; residence 'phone, York 4929.
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Bartley, Mrs. Carrie H., C.S. 2705 E. 16th Ave.
Beech, Mrs. Mary H., C.S. 774 S. Penn. Ave.
Benford, Mrs. Sarah E., C.S.D. Practitioner and Teacher. 1425 Washington Street.
Benford, William H. H., C.S.D. Practitioner. 1425 Washington Street.
Brantigam, Mrs. Minnie, C.S. 1371 Lipan Street. Telephone, Main 6169.
Bishop, Mrs. Agnes M., C.S. 1105 Clarkson St.
Cameron, Charles McV., C.S. 10 A.M. to 4 P.M. 506-507 Symes Building. 'Phone, Main 862. Residence, 1565 Marion Street. Tel. York 730.
Cameron, Mrs. Emily Locke, C.S. 1565 Marion Street. Telephone, York 730.
Cardwell, Mrs. Annie E., C.S. Postal address, 4403 Alcott Street.
Clark, Robert M., C.S. 10 A.M. to 12 M., 2 to 4 P.M. 311 Empire Bldg. Tel. Champa 385. Residence. 1136 Logan St. Tel. Main 4784.
Clayton, Josephine G., C.S. 204 S. Pearl St.
Cockayne, Mrs. Lena A., C.S. 830 Downing St.
Collins, Mrs. Mary H., C.S.D. 2927 Champa St.

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Doud, Mrs. Minnie Turnham, C.S. By appointment. 119 Grant Street. Tel. South 2027.
Emerson, Mrs. Melinda V. N., C.S. 2 to 4 P.M. 1415 Franklin Street. Telephone, York 539.
Eppich, Mrs. Jeannette A., C.S. 1416 Madison St.
Eubank, Mrs. Alice S., C.S. 2176 S. Broadway.
Figg, Miss Anna, C.S. 803 E. Colfax Avenue.
Foley, John Francis, C.S. 1205 Broadway. Telephone, Main 4177.
Franklin, Mrs. Nina Copeland, C.S. 1575 Clarkson Street. 'Phone, York 6168.
Given, Mrs. Grace Owens, C.S. 2264 Ash St.
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Grogan, Miss Alice Shaw, C.S. 1638 Ogden Street. Telephone, York 5813.
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Hinds, Mrs. Isabella E., C.S. 1064 Clarkson St.
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Jackson, Mrs. Byrd W., C.S. 128 S. Pa. Ave.
Jones, Mrs. Clara A., C.S. 1376 Pearl Street.
Joy, Mrs. Emma, C.S. 2 to 4 P.M., except Saturday. 3436 Clay St. 'Phone, Gallup 1669.
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Killie, Mrs. Martha E., C.S. 1461 Logan St. Tel.
Lambert, Mrs. Irena A., C.S. 1712 Pearl St.
League, Mrs. Lilla Sweet, C.S. 1206 Josephine St.
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Mathers, Miss Mary A., C.S. 1470 S. Pearl St.
McConaughy, Mrs. Martha O., C.S. 9 A.M. to 12 M. 1169 East Alameda Avenue.
McFarlane, Mrs. Mary Hale, C.S. Hours, 9 A.M. to 12 M. 1773 Williams St. Tel. York 791.
Mentzer, Mrs. Adda H., C.S. 331 E. 7th Ave.
Mesechre, Miss Mary I., C.S. 2 to 5 P.M. 2092 Clarkson Street. 'Phone, York 5752.
Miller, Mrs. Martha Grove, C.S. 9 A.M. to 5 P.M. 318-319 Empire Bldg. Tel. Main 7105. Res. 2930 Champa Street. Tel. Main 2389.
Montgomery, Gray, C.S. 9 A.M. to 12 M. 813 Central Savings Bank Bldg. Res. 968 Corona St.
Montgomery, Mrs. Katherine, C.S. 968 Corona St.
Moore, Mrs. Josephine T., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 2 P.M. 1116 E. 13th Avenue. 'Phone, York 673.
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Murphy, Mrs. Minnie B. Hall, C.S.D. Practitioner and Teacher. 7 to 10 A.M., 5 to 7.30 P.M.; other hours by appointment. 2815 East Colfax Avenue. Telephone, York 4074.
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Nichols, Mrs. Mary P., C.S.D. 1566 Kearney St.
Palmer, Mrs. Artie K., C.S. 1061 Clarkson Street. Telephone, York 6533.
Palmer, Ezra W., C.S. 1061 Clarkson Street. Telephone, York 6533.
Phinney, Mrs. Clara Tucker, C.S. 2 to 4 P.M. 479 Marion Street. 'Phone, York 1523.
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Potter, Miss Luella May, C.S. 959 S. Emerson St.
Putcamp, Mrs. Lida M., C.S. 1 to 4 P.M. 4543 Winona Court. 'Phone, Gallup 1838.
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Rathvon, William R., C.S.B. 1756 Grant St.
Rickard, Mrs. Constance M., C.S. 9 A.M. to 12 M. 1546 Williams St. 'Phone, York 352.
Robinson, Mrs. Blanche C., C.S. 1131 Lincoln St.

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Runyon, Miss Ruth Fearey, C.S. 2 to 5 P.M. 1515 Grant Street. 'Phone, Champa 2161.
Schmidt, Mrs. Freda A., C.S. 1 to 6 P.M. 308 22d Street. 'Phone, Main 6356.
Schmitt, Mrs. Samantha, C.S. 4277 Green Court. 'Phone, Gallup 709.
Skinner, Mrs. Ida B., C.S. 2 to 5 P.M. 145 West Fourth Avenue.
Smith, Mrs. Ellen Foote, C.S. 10 A.M. to 12 M. 1435 Clarkson Street. Telephone, York 536.
Stainbrook, Mrs. Mary H., C.S. 7.30 to 9.30 P.M., except Wed. 49 W. Alameda Av. Tel. South 3161.
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Sweet, Miss Clara, C.S. 1144 Emerson Street.
Sweet, Mrs. Ella Peck, C.S.D. Hours, 2 to 6 P.M. 1144 Emerson St. 'Phone, York 209.
Townsend, Mrs. Hanna A., C.S. 1515 Adams St.
Trostler, Mrs. Elnora Benford, C.S.D. 1901 West 32d Avenue. 'Phone, Gallup 2254.
Truman, Mrs. Elizabeth M., C.S. Office, 516 Commonwealth Bldg. Res. 1519 S. Emerson St.
Welker, L. Will, C.S. 2 to 6 P.M. 1328 Marion Street. Telephone, York 5322.
Wickersham, George B., C.S.D. 1361 Ogden Street. Telephone, York 413.
Willoughby, Mrs. Amanda L., C.S.D. 637 East 16th Avenue.
Wilson, Harry T., C.S. Hours, 10 A.M. to 4 P.M. 403 Temple Court. Tel. Main 7482.
Woodruff, Mrs. Mary F., C.S. 1264 Ogden St.
Wyatt, Mrs. Indiana, C.S. 220 S. Downing St.
Zint, Mrs. Joy E. R., C.S. 9 A.M. to 12 M. 1376 Humboldt Street. 'Phone, York 3509.

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Block, Mrs. Celia, C.S. 224 East 9th Street. Telephone, Hemlock 209.
Lowe, Miss Dorothea, C.S. 10 A.M. to 12 M., also Monday and Thursday evenings. Room 1, 912 Harrison Avenue. 'Phone, Black 5221.

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Jantzen, Miss Hermanna, C.S.B. 531 Gay St.
Thorn, Miss Mary Alice, C.S. 610 5th Avenue.

LOVELAND.
Witte, Miss Clara A, C.S. 445 Lincoln Avenue.

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Sat. 24 May St. Tel. Elizabeth 1153.
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.,Thurs.,Sat. 904 Main St. Tel.Charter 672.
nd, Mrs. Minnie E., C.S. 161 S. Beacon.
Mrs. Carrie B., C.S. Hours by appoint-
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', Mrs. Lizzie W. D., C.S. Hours by ap-
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phone, 576-3.
. Mrs. Mabel R., C.S. 9 A.M. to 2 P.M.
East Main Street. Telephone, 107-5.

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n, Mrs. Alice Temple, C.S. 56 Maple St.

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Capell, William, C.S. 9 A.M. to 5 P.M. 133 Howe Street. Telephone, 5806.
Crawford, Mrs. Cora M., C.S. 80 E. Pearl St.
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Feilchenfeld, Miss Sara, C.S. 5222 Hibbard Av.
Fellers, John E., C.S. 8 A.M. to 1 P.M.; 2 to 7 P.M. 4939 Prairie Ave. Tel. Drexel 2258.
Fenn, Mrs. Mary C. H., C.S. 9 A.M. to 12 M., except Tuesday. 6117 Washington Avenue.
Ferris, Mrs. Clara C., C.S. 9 A.M. to 1 P.M. 2633 Burling St. (one-half block north from Wrightwood Ave.). Telephone, Lincoln 2566.

CHICAGO.

'lanegan, Mrs. Amy N., C.S. 10 A.M. to 12 M. 516 E. 50th Street. 'Phone, Drexel 6787.
ollett, Mrs. Susan J., C.S. 9000 Avenue H.
onda, Rev. Jesse L., C.S. 8 S. Dearborn Street. Tel. Central 5052. Res. 5453 Cornelia St.
oreman, Mrs. Olga C., C.S. 4598 Oakenwald Avenue. Telephone, Drexel 6316.
orman, Mrs. Ella E., C.S. 4613 Beacon Street. Telephone, Edgewater 3502.
oster, Chancey C., C.S. 4713 Woodlawn Avenue. Telephone, Oakland 4900.
owler, Mrs. May, C.S. 9 A.M. to 12 M., except Sat. 3831 Van Buren St. Tel. Kedzie 4763.
ox, Mrs. Estelle Barnes, C.S. Mornings. 4638 Lake Avenue. Telephone, Oakland 1070.
rain, Aduah K., C.S. 8 A.M. to 1 P.M. Other hours by appointment. 6320 Woodlawn Avenue. Telephone, Hyde Park 1522.
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uller, Miss Cynthia E., C.S. 9 A.M. to 12 M. Apmt. 2K, The Lessing. Tel. Graceland 2495.
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Gillies, Mrs. Blanche E., C.S. 6907 Euclid Avenue (Bryn Mawr). Tel. Midway 607.
Glodrey, Mrs. Edith, C.S. 1 to 4 P.M. 605. 27 E. Randolph Street. Tel. Central 4510. Res. 4000 Sheridan Road. Tel. Graceland 3787.
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Green, Mrs. Margaret T., C.S. 3743 Langley Av.
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Groves, Mrs. Frances C., C.S. 4506 Lake Ave.
Guile, Mrs. Ida, C.S. 5243 Winthrop Avenue. 'Phone, Ravenswood 2511.
Hagerty, Mrs. May, C.S. 705 Orchestra Bldg. 220 S. Michigan Ave. 'Phone, Harrison 4367.
Hagle, Mrs. Ella G., C.S.B. 81 E. Madison Street, Room 709. Telephone, Central 5546.
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Harmer, Mrs. Anna L., C.S. Mornings. 766 Oakwood Boulevard.
Harms, Mrs. Johanna, C.S. 1 to 4 P.M. 532 West 66th Street.
Harris, Mrs. Mary E., C.S. 9 A.M. to 12 M. 3203 Park Avenue. Telephone, Kedzie 349.
Harris, Mrs. Mary Madora, C.S. 9 A.M. to 12 M. 4544 Oakenwald Ave. Tel. Drexel 3516.
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Hass, Mrs. Mary, C.S. 9 A.M. to 1 P.M. 831 Wellington Ave. 'Phone, Graceland 324.
Hauenstein, Miss Frances A., C.S. 9 A.M. to 1 P.M. 160 Mentor Building, 39 S. State Street. 'Phone, Randolph 3383. Residence, 2060 N. Clark Street. 'Phone, Lincoln 6022.
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Hazzard, Mrs. Mary A., C.S. 9 A.M. to 12 M. 6460 Monroe Ave. Tel. Hyde Park 5579.
Hecht, Mrs. Mary E., C.S. 3006 Prairie Avenue. Telephone, Douglas 4666.
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Hemingway, Mrs. Helen M., C.S. 2 to 4 P.M., except Saturday. 331 Belden Avenue. 'Phone, Lincoln 2263.

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Hewen, Mrs. Eva L., C.S. 4421 Perry Street.
Heyd, Ernst Ferdinand, C.S. 768 Oakwood Blvd.
Heyd, Mrs. Mary E., C.S. 9 A.M. to 2 P.M. 768 Oakwood Boulevard. Tel. Douglas 2297.
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Jewett, Miss Nellie, C.S. 1109 East 61st Street.
Jones, Mrs. Alice L., C.S. 1257 Early Avenue.
Jones, Miss Frances C., C.S. 2326 Indiana Ave.
Jones, Miss Maria W., C.S. 2326 Indiana Ave.
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Kimball, Mrs. Kate Davidson, C.S.D. 9.30 A.M. to 12.30 P.M. Mon., Wed., Thurs. 5492 Cornell.
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Kune, Julian, C.S. 7146 Harvard Avenue.
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Lonsdale, Mrs. Annie F., C.S. 9 A.M. to 12 M., except Sat. 260 W. 67th St. Tel. Normal 1400.
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Mathews, Mrs. Rosa A., C.S. 464 St. James Pl.
Maxwell, Miss Mary Hudspeth, C.S. 10 A.M. to 4 P.M. 4001 Vincennes Ave. Tel. Drexel 1823.
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McLachlan, Mrs. Cora B., C.S. 9 A.M. to 12 M. 7113 Princeton Avenue. Tel. Wentworth 2371.
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Merriman, Mrs. Sallie E., C.S. 3215 Evanston Avenue. Telephone, Lake View 6438.
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Miller, Mrs. Emma H., C.S. 118 East 34th Street. Telephone, Douglas 372.
Miller, Mrs. Metta Frazee, C.S. 5543 Winthrop Avenue. Telephone, Edgewater 2435.
Milton, Mrs. Inez A., C.S. 9 to 11 A.M. 226 W. 65th Street.
Mitchell, Mrs. Fannie, C.S. 4469 Oakenwald Avenue.
Mitchell, Mrs. Letitia M., C.S. 148 E. Ontario Street. Telephone, North 5908.
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Nelson, Mrs. Julia L., C.S. 4456 Oakenwald Ave.
Norton, Mrs. Lora L., C.S. mornings. 5200 Jefferson Avenue. Telephone, Hyde Park 2746.
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Noyes, Gideon P., C.S.B. 140 Dearborn Street.
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Rausch, Miss Emilie C., C.S. 10 A.M. to 4 P.M. 8 S. Dearborn St., Suite 811. Tel. Central 5347.
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Robertson, Mrs. Harriet Elliott, C.S. 4244 Drexel Boulevard. 'Phone, Oakland 3978.
Rohe, Mrs. Alice A., C.S. 9.30 A.M. to 1 P.M. 2239 Adams Street. 'Phone, West 3064.
Rohrig, Miss Minnie, C.S. 1 to 4 P.M. 705, 81 E. Madison Street. Telephone, Central 1831; residence telephone, Graceland 2599.

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Mrs. Fanny S., C.S. 5333 Cornell Ave.
Miss Winifred S., C.S. 4946 Washing-
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, Mrs. Stella M., C.S. 5837 Washington
ue. Telephone, Hyde Park 2286.
Irs. Martha, C.S. Postal address, 1347
Avenue. Telephone, Edgewater 1560.
, Mrs. Emma L., C.S. 10 A.M. to 3 P.M.
Oak Ave. Tel. Wash. Heights 582.
Mrs. Emeline T., C.S. 3 to 6 P.M. 81
dison Street, Suite 707. Telephone Cen-
915. 10 A.M. to 12 M. at residence, 120
44th Street. Telephone, Kenwood 2114.
Mrs. Susie E., C.S. 5474 Everett Ave-
Telephone, Midway 2287.
Mrs. Augusta E., C.S. 9 A.M. to 12
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t Friday. 610 Fullerton Boulevard.
hone, Lincoln 3814.
er, Miss Ella D., C.S. 4361 Greenwood Av.
s, Mrs. Bertha E., C.S. 3749 Ellis Ave.
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Mrs. Franke B., C.S. 8 A.M. to 1
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awn Avenue. Tel. Hyde Park 1522.
Charles Lewis, C.S. The Hollywood,
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Mrs. Mathilda, C.S. 9 A.M. to 12 M., ex-
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Mrs. Frida, C.S. 4321 Evanston Ave.
, Miss Georgiana, C.S. 1133 East 44th
. Telephone, Drexel 776.
, Mrs. Mary D., C.S. 7 to 10 A.M.
ackson Boulevard. Tel. Seeley 5838.
Mrs. Isabella F., C.S. 10 A.M. to 2 P.M.
N. Wabash Ave. Tel. Randolph 3525.
n, Herman F., C.S. 3914 Ellis Ave.
s, Mrs. Frankie C., C.S. 10 A.M. to
P.M. 4718 Madison St., near 47th St.
s, Mrs. Ida M., C.S. 4431 N. Paulina St.
s, Miss Letitia, C.S. 9 A.M. to 12 M.,
t Friday. 4431 N. Paulina Street.
son, Mrs. Hannah, C.S. 1117 East 42d
Telephone, Drexel 2656.
r, Mrs. Lucy M., C.S. 10 A.M. to 4
81 E. Madison St. 'Phone, Central 1444.
, Mrs. Melville M., C.S. 9 A.M. to
6730 Perry Avenue.
on, Miss Maria Louise, C.S. 1 to 5 P.M.
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Subert, Miss Bertha, C.S. 820 E. 45th Street.
Swander, Mrs. Sidney K., C.S. 9.30 A.M. to 1 P.M. 702 Willoughby Bldg., 81 E. Madison St. 'Phone, Central 5146. Res. 'phone, Austin 8523.
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Towne, Mrs. Grace H., C.S. 4328 Oakenwald Av.
True, Mrs. Ellen B., C.S. 1 to 4 P.M. 511, 81 E. Madison St. Res. 6412 Woodlawn Ave.
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Van Hoesen, Mrs. Annie M., C.S. 2 to 5 P.M. 6334 Greenwood Ave. Tel. Hyde Park 5889.
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Foster, Miss Edith Preston, C.S. 10 A.M. to 12
M., except Wed. and Sat. 3 Ruthven St. Tel.
Haddock, George S., C.S. 9 A.M. to 1 P.M. 9
Crawford Street. Telephone, Roxbury 1600.
Hall, Mrs. Lucinda Kimball, C.S. 281 Warren
Street. Telephone, 3503 M.
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Lane, Miss Lucy Ellen, C.S. 5.30 to 7.30 P.M.,
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Wed., Fri. 27 Wabon St. Tel. Rox. 1272-3.
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Hinton, Mrs. Huldah A., C.S.B. Normal Course Graduate. Teacher and Practitioner. 2 to 4 P.M. 4343 Maryland Av. Bell tel. Lindell 1019.
Hoffinger, Carl F. L., C.S. 8 to 11 A.M. 5074 Fairmount Ave. Bell telephone, Forest 6050.
Howard, Mrs. Minnie Morey, C.S. Hours, 10 A.M. to 12 M. Tuesday and Thursday. 5501 Chamberlain Avenue.
Jamerson, Mrs. El' Louise W., C.S. Mornings, except Saturday. 1205 Amherst Place. Telephone, Forest 6802 L.
Johns, Frederick D., C.S. 10 A.M. to 12 M. 3 to 5 P.M., except Sun.; also by appointment. The Odeon, Suite A.-B. Bell tel.
Jones, Rev. W. Henry, C.S. 9 to 11 A.M. 2 to 4 P.M. daily; also 7 to 9 P.M. Tues., Thurs., Sat. The Odeon, Suite A.-B. Bell tel.
Koetzli, Mrs. Ida H., C.S. 3962 Juniata St.
Langeman, Charles, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Langeman, Mrs. Lisette, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Mayne, Mrs. Bertha L., C.S. 2 to 4 P.M. 4160 Castleman Avenue. Bell tel. Grand 313.
McArthur, Mrs. Carolyn L., C.S. 10 A.M. to 4 P.M. 1415 Syndicate Trust Building.
McMahan, Mrs. Vena Russell, C.S. 10 A.M. to 12 M., except Friday. 5731 Von Versen Avenue. Bell telephone, Forest 1405.
Merke, Mrs. Margaret, C.S. 2838 Belt Ave.
Milentz, Mrs. Johanna D., C.S. 2 to 4 P.M. 3670 Castleman Avenue. Bell 'phone, Grand 1858.
Morey, Franklin, C.S. 10 A.M. to 5 P.M. 1324 Syndicate Trust Bldg. Bell tel. Main 120. Res. 5501 Chamberlain Ave. Bell tel. Forest 4263.
Morris, Mrs. Cora P., C.S. 5233 Fairmount Ave.
Niebling, Mrs. Annie, C.S. 2 to 5 P.M.; also by appointment. 3740 Palm St. Tel. Tyler 3304 L.
Obear, Mrs. Margaret D., C.S. 5348 Cabanne Place. Telephone, Forest 349.
Ochterbeck, Henry C., C.S. 11 A.M. to 3 P.M. Suite A-B, The Odeon. Bell telephone. Hours by appointment at residence, 340 E. Main Street, Kirkwood. Bell telephone, 135.
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Pierce, Mrs. Louise N., C.S. 5952 Clemens Avenue. Bell telephone, Forest 531.
Post, Mrs. Florence T., C.S. 4160 Washington Boulevard. Bell 'phone, Lindell 1641.
Reed, Mrs. Harriet M., C.S. 4949 Fountain Avenue. Telephone, Forest 6856.
Reichenbecher, Miss Bertha, C.S. 1726 Oregon Avenue. Bell 'phone, Grand 3564.
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Skeele, Mrs. Ella B., C.S. 10 A.M. to 12 M., 1246 Amherst Place. Bell tel. Forest 7266.
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Wright, Mrs. Katherine M., C.S. 10 A.M. to 2 P.M. 5044 Von Versen Ave. Tel. Forest 6228.

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Town, Mrs. Annie, C.S. P. O. Box 514.

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Grover, Mrs. Uriannie P., C.S. 4 Glen Street.
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Modemann, Miss Daisy S., C.S. 10 A.M. to 1 P.M. Citizens Trust Bldg., Room 609. Tel. 3010. Res. 252 Park Ave. Tel. 2085.

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Crawford, Miss Jean, C.S. 9 A.M. to 12 M. 224 East 7th Street.
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Coyle, Mrs. Della Munson, C.S. 36 Doremus Avenue Telephone. 205.

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Schultz, Mrs. Ida Kate, C.S. 15 Newell Ave.

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Williams, Mrs. Fanny A., C.S. 'Phone, 128 R.

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Wheelwright, Mrs. Susan Carter, C.S. 10 A.M. to 2 P.M. 13 Beechwood Road.

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Ogden, Mrs. Mary E., C.S. 34 N. Overbrook Ave.

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Collier, Mrs. Clara Gurney, C.S. 5 Braemore Road. Telephone, Montclair 887.
Smith, Mrs. Alice B., C.S. 207 Cooper Avenue.
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Sanborne, Mrs. Emma J., C.S. 1104 N. 2d St.
Worthington, Miss Asenath, C.S. 1104 N. 2d St.

ALTO.
Jones, Mrs. Bertie B., C.S. Telephone.

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Swift, Mrs. Zaida M., C.S.

LAS VEGAS (East.)
Ireland, Mrs. Mary Brown, C.S. 912 Douglas Avenue. Telephone, Main 289.

ROSWELL.
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Hawley, Mrs. Harriet W., C.S. 412 W. 3d St.

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Hanes, Mrs. Helen Rickard, C.S. 145 Jay St.
Hardie, Miss Anna L., C.S. 20 Irving Street. Telephone, Main 3430.
Riggs, Mrs. Eva Foster, C.S. 9.30 A.M. to 2 P.M. 119 State Street. Tel. Main 1438 W.

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AUBURN.
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Covert, Mrs. Emily Bemis, C.S. 17 Court Street. Bell telephone, 503 W.
Morgan, Mrs. Alice, C.S. 5 Liberty Street. Bell 'phone, 1167 W.

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Brush, Mrs. Eunice A., C.S. 255 Robinson St.
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Boyce Mrs. Frances L., C.S. 8311 Ridge Blvd.
Burckett, Mrs. Lillie Olin, C.S. Forenoons. 846 President Street. Tel. Prospect 4461 J.
Burt, Mrs. Grace W., C.S. 665 St. Marks Avenue. Telephone, Bedford 5284.
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Crosier, Mrs. Florence, C.S. 675 E. 21st Street (Kenmore Place). Telephone Flatbush 5079.
Crosier, Winfield C., C.S. See New York.
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Fanshawe, Mrs. Mary, C.S. Mornings. 250 Brooklyn Avenue. Telephone, Bedford 195.
Ferris, Harvey M., C.S. 8 to 10 A.M., 5 to 7 P.M., except Sat. 394 State St. Tel. Main 6277 W.
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Vernon, Mrs. Orrill H., C.S. 2 to 5 P.M., except Saturday. 305 Temple Bar Building. 'Phone, Main 2222; res. 'phone, Prospect 143.
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Holcombe, Mrs. Alberta S., C.S. The Markeen.
Holcombe, Charles D., C.S. Office hours, 10 A.M. to 5 P.M. 28 German Insurance Building. Residence, The Markeen. Both tels.
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Burdell, Miss Julia A., C.S. 9 A.M. to 6 P.M. 1 W. 34th Street. 'Phone, Murray Hill 1618.

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Campbell, Mrs. Lysbeth L., C.S.D. 1 to 5 P.M. 169 W. 94th Street. Res. tel. Riverside 5628.

Carter, Mrs. Marian F., C.S. 10 A.M. to 1 P.M. 65 W. 127th Street. Tel. Harlem 634.

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Cole, Willis Vernon, C.S. Brunswick Bldg., 225 Fifth Ave., cor. 26th St. Tel. Madison Sq. 280.

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Dann, Mrs. Mary W., C.S. 606 W. 137th St. Tel.

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Katz, Mrs. Elizabeth, C.S. 3 West 92d Street. Telephone, Riverside 3647.

Kimball, Mrs. Madeleine W., C.S. By appointment. 152 W. 57th Street. Tel. Col. 1350.

Kuchenmeister, Mrs. Sophie B., C.S. 2 to 4 P.M. The Curlew, 250 West 78th Street.

Kuchenmeister, William, C.S. 10 A.M. to 12 M. 250 W. 78th Street, corner Broadway; 2 to 5 P.M. 415 East 9th Street.

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Lee, Miss Florence, C.S. 83 Hamilton Place.

Leffell, Mrs. Adelaide C., C.S. See Asbury Park, N.J.

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Newell, Mrs. Mary Otis, C.S. Hotel Marie Antoinette, Broadway and 66th Street.

Nichols, William, C.S. 225 Fifth Avenue.

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Ostrander, Mrs. Clara A., C.S.B. 9.30 A.M. to 5 P.M.; Sat. until 1 P.M. 47 W. 34th St. Tel. Murray Hill 2024. Res. tel. Bushwick 2374. Cable address, "Clarstand," Brooklyn.

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Schneider, Mrs. Laura M., C.S. 226 Lexington Av.

Schofeld, Mrs. Sophia, C.S. 1 to 5 P.M. 321 St. Nicholas Avenue. 'Phone, Morning, 5500.

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Winslow, Wentworth Byron, C.S. 140 W. 42d St.

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Wood, Miss Daisy Cynthia, C.S. 10 A.M. to 1 P.M., except Friday. 117 West 58th Street. Telephone, Columbus 2390.

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Crawford, Mrs. Georgina, C.S. 10 A.M. to 1 P.M. 425 Osborn Bldg. Res. tel. Doan 3025 J.
Crawford, Mrs. Mary E., C.S.D. 2188 E. 46th St.
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Gage, Mrs. Harriet E., C.S. 9 A.M. to 1 P.M. Tuesday and Friday. 623 Osborn Building. Residence telephone, Eagle Cliff 17 W.
Gay, Miss Charlotte, C.S. 9 A.M. to 2 P.M. 2072 East 46th Street.
Hatch, Mrs. Alfa, C.S. 10 A.M. to 3 P.M. 401 Clarence Building. Res. 6801 Euclid Ave.
Hubbard, Mrs. Ellen J., C.S. 65 Rosemont Road, East Cleveland. Tel. Eddy 473 R.
Jerger, Mrs. Emilie R., C.S. 10310 Empire Ave.
Jones, Wayne C., C.S. 9 A.M. to 1 P.M. 514 Osborn Building. Bell telephone, North 1247. Residence telephone, Eddy 935 J.
Kloth, Mrs. Esther Packard, C.S. 1 to 4 P.M., except Monday. 110 Colonial Arcade.
Lathrop, Mrs. Emma, C.S. 10618 Kimberly St.
Libbey, Miss Vinnietta J., C.S. 9 A.M. to 12 M. 519 Osborn Bldg. Res. tel. East 1408 R.
Long, Mrs. Adelaide, C.S. Hours, 9 A.M. to 1 P.M. 113 Colonial Arcade, Euclid Avenue. Residence, 2076 East 79th Street.
Merritt, Mrs. Matilda H., C.S.B. Normal Course Graduate. Wed. 3422 Euclid Ave.
Nutting, Mrs. Elizabeth H., C.S. 1 to 5 P.M. 5731 Franklin Avenue.
Osborne, Miss M. Frances, C.S. 1 to 4 P.M., except Thursday. 113 Colonial Arcade.
Rossiter, Mrs. Gertrude Ely, C.S. 722 Osborn Building, Prospect Avenue and Huron Road.
Seiders, Mrs. Lodicie L., C.S. Mornings, except Friday. 490 Colonial Arcade.
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Sigler, Mrs. Orpha G., C.S. Mornings by appointment. 6407 Euclid Ave. 'Phone, East 500.
Smyth, Mrs. Helen A., C.S. 3924 Woodbridge Av.
Stone, Mrs. Lida S., C.S.D. 10 A.M. to 3 P.M. Monday and Thursday. 327 Garfield Building. Res. The Ostend, East Boulevard.
Tenny, Mrs. Ella E., C.S. Afternoons. 623 Osborn Building. Res. 1956 East 101st St.
Turner, Burton Benns, C.S. 10 A.M. to 4 P.M. 414 Clarence Building. Tel. Main 3183 J.

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Commerford, Mrs. Margaret, C.S. Columbus Savings and Trust Building. 'Phone, 6354.
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Earl, Mrs. Eva, C.S. 9 A.M. to 5 P.M. 504 Schultz Bldg. Tels. Citizen 9385; Bell E. 308.
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Fogle, Mrs. Emma F., C.S. 231 E. Maynard Av.
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Hatten, John R., C.S.B. Normal Course Graduate. Room 9, Baker Building.
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Wollaston, Miss Nell, C.S. 825 Summers Avenue, Dayton View. Bell 'phone, Main 1817.

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Andrus, Mrs. Fannie C., C.S. 237 Third St.
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Gill, Miss Ethelyn A., C.S. 304 West St., S.

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Shaffer, Mrs. Emily MacLean, C.S. Mornings, except Sat. 399 South D St. Bell tel. 703 X.
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Thomas, Mrs. Sadie M., C.S. Summit Street.

LAKEWOOD.
Holzworth, Mrs. Hazel B., C.S. By appointment. 12816 Detroit St. 'Phone Marlo 136 J.
Krause, Mrs. Caroline E., C.S. 1298 Belle Av. 9 A.M. to 1 P.M. at office, 625 Osborn Bldg., Cleveland.
Macgregor, Mrs. Cora M., C.S. Except Saturday. 13947 Lake Avenue. Tel. Marlo 495.
Seltsam, Mrs. Louise K., C.S. By appointment. 1200 Marlowe Avenue. 'Phone, Marlo 74 X.

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Mumford, Mrs. Nancy A., C.S. 10 A.M. to 3 P.M. 130 N. Elizabeth Street. New 'phone.

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Horen, Edwin, C.S. Telephone, 71.

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Hatton, Mrs. Ruth Perry, C.S. 9 A.M. to 1 P.M. 317 Court Street. Telephone, 979.

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Garrard, Mrs. Hattie J., C.S. 610 W. Main St.

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Mayerhofer, Mrs. Ellen, C.S. 9 A.M. to 12 M. 573 McKinley Avenue. 'Phones.

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Wilson, Miss Katherine S., C.S. 415 Columbus.

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Albin, Mrs. Mary E., C.S. 352 N. Isabelle St.
Cowan, Mrs. Harriet S., C.S.D. Teacher and Practitioner. 362 E. High Street.
Cruse, Mrs. Maria C., C.S. 148 S. Race Street.
Jamison, Mrs. Mabel Hayward, C.S. 1007 S. Fountain Avenue. Bell 'phone, 1899.

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Wilcox, Mrs. Kittie, C.S. 129 Monroe Street.

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Bovard, Mrs. Frances P., C.S. 459 Parker Ave.
Burt, Mrs. Edith T., C.S. St. Clair Hotel.
Clark, Miss Sarah J., C.S.D. Practitioner and Teacher 9 A.M. to 12 M., except Thursday. 2222 Scottwood Avenue.
Dickman, Mrs. Bertha, C.S. 2274 Warren St.
Ernst, Mrs. Jennie M., C.S. 2404 Detroit Ave.
Ford, Mrs. Marie Chalmers, C.S. 5 The Hattersley. Home 'phone, Main 92.
Hadden, Mrs. Anna M., C.S. 934 W. Woodruff Av.
Heck, Mrs. Cora B., C.S. 356 Irving Street. Home 'phone, Main 4348.
Hoag, Mrs. Ella W., C.S.D. Practitioner and Teacher. 9 A.M. to 1 P.M. 2140 Collingwood Avenue.
Holbrook, Josiah, C.S. 8 to 10 A.M. 1943 Linwood Avenue. Home 'phone, R. 6146.
Keeler, Mrs. Sara M., C.S. 10 A.M. to 1 P.M. 2513 Collingwood Avenue.
Keen, Mrs. Lucy V., C.S. 412 Fassett Street, S. E. Home 'phone, East 113.
Kuehn, Mrs. Louise, C.S. 668 Lincoln Avenue.
Manning, Mrs. Lillian D., C.S. 2633 Parkwood Avenue. Home 'phone, 3x8.
McDonnell, Mrs. Sarah L., C.S. Hours by appointment. 1128 W. Central Avenue.
Merrill, Mrs. Ada C., C.S. Hours by appointment. 424 Prescott Street.
Raymond, Miss Louise, C.S. 2 to 4 P.M. 1020 Washington Street. Home 'phone, 5102.
Rowland, Mrs. Emma J., C.S. Hours by appointment. 330 Irving Street.
Scott, Miss Susan W., C.S. 10 A.M. to 12 M. 645 Ohio Building. Residence, 2505 Monroe St.
Smith, Mrs. Mary B., C.S. 9 A.M. to 12 M. 1826 Waite Avenue.
Stettiner, Samuel G., C.S. 2 to 5 P.M. 2313 Maplewood Ave. Home 'phone, Main 38 x 12.
Struble, Mrs. Hattie L., C.S. 1609 Collingwood Avenue. Home 'phone, 2346.

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Blase, Mrs. Laura J., C.S. 621 Elm Street. 'Phones, New Main 1424; Bell 2083.
Filler, Harry K., C.S. 9 A.M. to 4 P.M., except Wednesday afternoon. 701-2 Wick Building. Residence, 35 The Lincoln. Both telephones.
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Young, Mrs. Margaret K. O., C.S. 1510 Fifth Avenue. Bell telephone, 1538.

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Lorimer, Mrs. Selina C., C.S. 219 North 7th Street. Bell telephone, 498 Y.

CINCINNATI.

Stewart, Mrs. Letitia J., C.S. 9 A.M. to 12 M. 785 Summit Ave., Price Hill. Tel. W. 344 Y.
Thomas, Mrs. Anna M., C.S. 855 E. Ridgeway Avenue, Avondale. 'Phone, Avon 606 Y.
Voigt, Mrs. Louisa H., C.S. 885 Rockdale Avenue. Telephone, Avon 478 X.
Watson, Mrs. Frances M., C.S. Mornings, 2890 Ziegle Avenue, Hyde Park. Tel. E. 586 Y.

CLEVELAND.

Allen, Mrs. May S., C.S. 10602 Lee Avenue. Telephone, Doan 1590 X.
Bagiole, Miss Harriet G., C.S. 11 A.M. to 4 P.M. 621 Osborn Bldg. Res. tel. Ridge 697.
Brooks, Miss Anna, C.S. 1 to 5 P.M. 623 Osborn Bldg. Res. 7308 Clinton Ave., N. W.
Burr, Mrs. Ida E. B., C.S. 304 The Bangor, 942 Prospect Avenue.
Carpenter, Mrs. Elizabeth B., C.S. Coleridge Road, corner Stillman, Cleveland Heights. Telephone, Doan 484 R.
Church, Mrs. Emma, C.S. 1 to 4 P.M., except Thursday, at residence, 2110 W. 93d Street.
Clarke, Mrs. Winifred B. Thomas, C.S. 1945 E. 66th Street. Telephone, East 1278.
Cobb, Mrs. Florence A. C.S. The Bangor, 942 Prospect Avenue.
Cook, Mrs. Jennie M., C.S. 9.30 A.M. to 12.30 P.M., except Mon., Thurs. 110 Colonial Arcade.
Crawford, Mrs. Georgina, C.S. 10 A.M. to 1 P.M. 425 Osborn Bldg. Res. tel. Doan 3025 J.
Crawford, Mrs. Mary E., C.S.D. 2188 E. 46th St.
Crittenden, Mrs. Zoe L., C.S. Tues., Thurs., Sat. 1436 E. 88th St. Wade Park car.
Devor, Mrs. Elizabeth, C.S. 1 to 4 P.M., except Saturday. 109 Colonial Arcade.
Duer, Mrs. Clara Craig, C.S. 1465 E. 108th St
Ely, Daniel M., C.S. 9 A.M. to 1 P.M. 515 Osborn Bldg., Huron Road and Prospect Ave
Fitzpatrick, Mrs. Lida W., C.S.D. 9 A.M. to 1 M., except Thursday. 112 Colonial Arcade. Residence, 6801 Euclid Ave. Both 'phones.
Fraser, Mrs. Mary Spargo, C.S. 120 Colonial Arcade.
Gage, Mrs. Harriet E., C.S. 9 A.M. to 1 P. Tuesday and Friday. 623 Osborn Build Residence telephone, Eagle Cliff 17 W.
Gay, Miss Charlotte, C.S. 9 A.M. to 2 2072 East 40th Street.
Hatch, Mrs. Alfa, C.S. 10 A.M. to 3 P. Clarence Building. Res. 6801 Euclid
Hubbard, Mrs. Ellen J., C.S. 65 Ri Road, East Cleveland. Tel. Eddy 47
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Jones, Wayne C., C.S. 9 A.M. to 1 P. Osborn Building. Bell telephone, N Residence telephone, Eddy 935 J.
Kloth, Mrs. Esther Packard, C.S. 1 except Monday. 110 Colonial Arca
Lathrop, Mrs. Emma, C.S. 10618 Kl
Libbey, Miss Vinnietta J., C.S. 9 M. 519 Osborn Bldg. Res. tel. F
Long, Mrs. Adelaide, C.S. Hours, 1 P.M. 113 Colonial Arcade. Re Residence, 2076 East 79th Street
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Rossiter, Mrs. Gertrude Ely, C. Building, Prospect Avenue a
Selders, Mrs. Lodicie L., C.S. cept Friday. 490 Colonial A
Selders, William B., C.S. 490
Sigler, Mrs. Orpha G., C.S. N pointment, 6407 Euclid Ave.
Smyth, Mrs. Helen A., C.S. 3924
Stone, Mrs. Lida S., C.S.D. 1 Monday and Thursday, 32 ing. Res. The Ostend, Eu
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Main 8104; res. tels. East 5527; C 1701.
n, Miss Lucy H., C.S. 616 Beck Bldg.
ne, M 8104. Res. 418 East 15th St., N.
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Street. Telephone, Main 7119.
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Hillis, Mrs. Maie B., C.S. Postal address, 631 Beck Building.
Hogue, Mrs. Blanche Hersey, C.S.B. Normal Course Graduate. Hours by appointment. 875 Ravensview Drive. Telephone, Main 2566.
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Ormsbee, Mrs. Etta G., C.S. 153 West 20th Street. Mutual 'phone.
Stuart, Mrs. Jennie Belle, C.S. 1 to 3 P.M. 816 Myrtle Street. 'Phone, Mutual 934.

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Smith, Richard, C.S.B. 10 A.M. to 12 M. 531 Woolworth Building.

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Baker, Mrs. Anna B. White, C.S.B. Mornings. 520 Perry Building, 16th and Chestnut Sts.

Ball, Mrs. Octavia L., C.S. 1 to 3 P.M., except Friday. 1745 North 16th Street.

Boland, Mrs. Ella S., C.S. 10 A.M. to 4 P.M., except Saturday. 814 Perry Building. 1530 Chestnut Street. Tel. Res. Swarthmore, Pa.

Brownell, Mrs. D. Eloise, C.S.B. Normal Course Graduate of Massachusetts Metaphysical College. 10 A.M. to 1 P.M., except Wednesday. 1320 Chestnut St. Bell tel.

Brownell, Miss Kathryn Folk, C.S. 1.30 to 3.30 P.M., except Wednesday. Room 514, 1530 Chestnut St. Residence, 4515 Chester Ave.

Carrigan, Mrs. Rebe F., C.S. Hours by appointment. 134 Highland Ave., Chestnut Hill.

Croll, Mrs. Ettie Loosley, C.S. 10 A.M. to 12 M., except Saturday. 4000 Baltimore Avenue. Telephone, Preston 5403 Y.

Darlington, Mrs. Mabel Way, C.S. Postal address, 1933 North 31st Street. 'Phone, Poplar 2087.

Dexter, Mrs. Harriette W., C.S. 6358 Sherwood Road, Overbrook. Bell tel. Overbrook 4794.

Fahnestock, Mrs. Virginia Peck, C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M., except Sat. 4723 Kingsessing Ave. Bell tel.

Green, Mrs. Jean C., C.S. 10 A.M. to 1 P.M. Thursday. 1619 Chestnut Street. Telephone, Spruce 6264. Residence, Rosemont, Pa.

Hammersley, Mrs. Ida McD., C.S. 2 to 4 P.M., except Wednesday and Saturday. 410 W. Chelten Avenue, Germantown.

Huff, Mrs. Flora Brooks, C.S. 10 A.M. to 1 P.M., except Saturday. 100 West Phil-Ellena Street, Germantown.

Hufnagle, Mrs. Mary W., C.S. 1 to 3.30 P.M. 1713 North 15th St. 'Phone, Poplar 2052 D.

Lyons, Mrs. Anna M., C.S. Hours by appointment. 239 South 44th Street. Telephone, Preston 2645 D.

Lytle, Mrs. Eliza J., C.S. 3316 Arch Street.

March, Harry D., C.S. 10 A.M. to 1 P.M., except Wednesday. 811 Perry Bldg., 1530 Chestnut St. Res. 1312 Russell St. 'Phone.

Maynard, Mrs. Grace P., C.S. 4821 Warrington Avenue. Telephone, Woodland 3767.

McGaw, Mrs. Martha, C.S. 10 A.M. to 1 P.M., except Saturday. Room 530, Perry Building. Residence, 5227 Spruce Street. Bell tel.

Mealey, Miss Katharine, C.S. 10 A.M. to 5 P.M. 1535 Chestnut St. Bell tel. Spruce 4587. Res. 1803 Chestnut St. Bell tel. Spruce 5258.

Moore, Charles J., C.S. Afternoons, except Thursday. 1619 Chestnut Street.

Moore, Mrs. Ida F., C.S. 2 to 4 P.M., except Sat. 530 Perry Bldg. Res. Swarthmore. Tel.

Moore, Mrs. Mary J., C.S. 10 A.M. to 1 P.M., except Thursday. 1619 Chestnut Street. Residence, 4821 Warrington Avenue.

Osgood, Mrs. M. Anna, C.S.D. Teacher and Practitioner. 10 A.M. to 1 P.M., except Saturday. The Warwick, 1906-10 Sansom Street. Bell telephone, Spruce 6209.

Robinson, Mrs. Carrie Martin, C.S. 406 The Satterlee, 4512 Chestnut St. Tel. Preston 3087.

Russell, Edward Wright, C.S. 1 to 5 P.M. 810 Perry Building, 16th and Chestnut Streets.

Skidmore, Mrs. Sadie D., C.S. 10 A.M. to 12 M., except Sat. 1706 N. 18th St. Bell 'phone.

Smith, Mrs. Gertrude B., C.S. 1 to 4 P.M. 808 Perry Bldg., 1530 Chestnut Street. Residence, 4101 Chester Avenue. Tel. Preston 5284.

Smyth, Mrs. Margaret L., C.S. 1619 Chestnut St.

Staley, Miss Florence L., C.S. 2 to 5 P.M. except Saturday. 1933 N. 31st St. Bell tel.

Straub, Mrs. Ida W., C.S.B. 10 A.M. to 1 P.M., except Saturday. 2010 W. Tioga Street. Tel.

Taylor, Mrs. Ida Thompson, C.S. 2 to 4 P.M., except Sat. 6396 Drexel Road, Overbrook.

Todd, Mrs. Katharine R., C.S. 743 N. 63d St.

Tourny, Mrs. E. Mabel, C.S. 10 A.M. to 12 M., except Sat. 3620 Hamilton St. Bell 'phone.

PHILADELPHIA.

van Zeller, Miss Elisabeth J., C.S. 1.30 to 4.30 P.M., except Thursday. 814 Perry Building, 1530 Chestnut Street. Bell 'phone. Residence, The Monterey, 43d St. and Chester Ave.

PITTSBURG.

Beeckman, Mrs. Myra R., C.S. 800 Aiken Avenue. Telephone, Schenley 1270.

Bell, Mrs. Mary Broughton, C.S. 712 Ivy Street. Telephone, Highland 4443 R.

Borland, Mrs. Katharine P., C.S. 5307 Elmer Street. 'Phone, Highland 3376 L.

Boyd, Mrs. Florence Clerihew, C.S. 1 to 3 P.M., except Sat. 5432 Baywood St. Bell 'phone.

Burns, Mrs. Alice C., C.S. 1.30 to 5 P.M., except Saturday; also by appointment. 808 Aiken Avenue. Telephone, Schenley 773.

Cannon, Mrs. Maria E., C.S. Mon. and Thurs. 7327 Race Street. 'Phone, Highland 4450 R.

Castle, Mrs. Olive Thornburgh, C.S. Postal address, 19 Hawthorne Avenue, Crafton.

Cheney, Mrs. Kate B., C.S. 332 Melwood Avenue. 'Phone, Schenley 1330 J.

Cobb, Mrs. Jessie Parsell, C.S. 330 Melwood Street. 'Phone, Schenley 648 W.

Dilworth, Mrs. Florence Coe, C.S. Daily. 1330 Keenan Bldg. 'Phone, Grant 1063. Residence, 6046 Hamilton Ave. 'Phone, Highland 6191.

Gray, Miss Frances, C.S. Crafton. 'Phone, Crafton 301 J.

Harding, Mrs. Jane C., C.S. Minnehaha Apmts. Morrell St., North Side. Tel. Neville 903.

Hayes, Mrs. Dentha A., C.S. 1310 Murtland Avenue. 'Phone, Highland 4860 R.

Henderson, Mrs. Kate F., C.S. 5828 Phillips Avenue. 'Phone, Highland 4195 R.

Hood, Mrs. Alice E., C.S.B. Normal Course Graduate. Practitioner and Teacher. 9 A.M. to 12 M., except Saturday. 6343 Marchand Street. 'Phone, Highland 2539. Tuesday and Saturday, 1 to 4 P.M. 1308 Keenan Bldg.

Howell, Mrs. Jessie F., C.S. See Bellevue, Pa.

Johnson, Mrs. Emily Foxley, C.S. 4925 Cypress Street. Telephone, Fisk 403 L.

Johnston, Miss Hattie Jean, C.S. 9 A.M. to 12 M. 16 W. Stockton Ave., North Side. 'Phone.

McDonald, Mrs. Adella E., C.S. 1 to 4 P.M. Mon., Thurs. Keenan Bldg. Tel. Grant 589. Res. 5425 Howe St. Tel. Highland 3310 R.

Meredith, Benjamin F., C.S. 604 Lyceum Bldg. Daily. Res. 311 S. Dithridge St. Both 'phones.

Miller, Mrs. Margaret Bird, C.S. 6413 Kentucky Avenue, E. E. Tel. Highland 2493 L.

Norlander, Mrs. Dagmar A., C.S. 218 North Linden Avenue. Tel. Highland 2639 R.

Phelps, Miss Ellen A., C.S. 9 A.M. to 12 M., except Wednesday, 6201 Alder Street. Telephone; Wednesday, 10 A.M. to 4 P.M. 1309 Keenan Building. Telephone, Grant 589.

Pierpoint, Mrs. Sarah D., C.S. Fri. 1309 Keenan Bldg. Res. Thompsonville. Tel. McMurray 42.

Remington, Miss Maria H., C.S. 5427 Howe Street. Telephone, Highland 4612 R.

Ross, Mrs. Laura A., C.S. 4511 Fillmore Street. Bell 'phone, Schenley 877 R.

Trimble, Mrs. M. Virginia, C.S. 9 A.M. to 12 M., except Saturday. 604 Iroquois Apartment, Forbes Street. Telephone, Schenley 634.

Van Tine, Mrs. Katie, C.S. 11 A.M. to 4 P.M. daily, except Wednesday. 6044-5 Jenkins Arcade Building. 'Phone, Court 3746. Res. 5723 Kentucky Avenue. 'Phone, Highland 2202.

Vierheller, Miss Amanda, C.S. 10.30 A.M. to 3 P.M. daily, except Tuesday. 6137 Jenkins Arcade Bldg. Tel. Court 2020; res. tel. Hill 671.

Warner, Mrs. Clara, C.S. 1403 N. St. Clair Street. 'Phone, Highland 1375 J.

West, Mrs. Marie A., C.S. See Baraboo, Wis.

Williams, Mrs. Edith S., C.S. 4513 Fillmore Street. 'Phone, Schenley 279 R.

Wuertzer, Mrs. Anna, C.S. Evenings. 402 W. North Ave., North Side. Tel. Cedar 1192 W.

POTTSVILLE.

Rishel, Mrs. Aurelia L., C.S. Hours by appointment. 1023 W. Market Street.

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Mitchell, Mrs. Blanche S., C.S. 814 Woodlawn.

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Haines, Mrs. Emma Hartz, C.S. 914 Wash. St.
Haslett, Mrs. Mary E., C.S. 1016 Franklin St.

SCHUYLKILL HAVEN.
Miller, Mrs. Mary E., C.S. By appointment. Whileaway, Main Street. Both 'phones.

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Maynard, Mrs. Flora M., C.S. 646 Adams Ave.
Watres, Mrs. Rebie E., C.S. 916 Mulberry St.
Wells, Mrs. Charlotte W., C.S. 610 Gibson Street. Bell telephone.

SHARON.
Budd, Mrs. Sara Irene, C.S. Hours by appointment. 32 S. Penn Street. Bell 'phone, 455.
Carley, Mrs. Margaret, C.S. 88 West State Street. Bell telephone, 10.
Herriott, Mrs. Alice Emma, C.S. 410 Hamory Building. Bell telephone, 652 L.

STEELTON.
Baxter, Mrs. Florence S., C.S. 10 A.M. to 12 M., except Mon. 2613 S. Second St. Bell tel.

STROUDSBURG.
Weaver, Mrs. Belle Snover, C.S. 500 Thomas St.

SWARTHMORE.
Hawke, Mrs. Mary F., C.S. Mornings, except Sat. Lincoln Ave., near Baltimore Pike. Tel.

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Corson, Mrs. Ella R., C.S. 232 East 10th St.

UNIONTOWN.
McClure, Mrs. Clara, C.S. 7 Strickler Bldg.
Murphy, Mrs. Effa L., C.S. Bell 'phone, 1015.

WARREN.
Shepard, Fred J., C.S. 116 Water Street.

WASHINGTON.
Groh, Mrs. Jennie Burroughs, C.S. 84 S. Main Street. 'Phone, 905

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Spalding, Mrs. Florence W., C.S. 56 Main St.

WEST CHESTER.
Darlington, Miss Edith S., C.S. 2 to 5 P.M., except Friday. F. and M. Trust Co. Bldg.

WILKES-BARRE.
Olson, Mrs. Amelia, C.S. 10 A.M. to 2 P.M. 57 Simon Long Bldg. Bell 'phone, 637 R.

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Hawthorne, Mrs. Linda J., C.S. Mon., Tues., Thurs. 1327 Wood Street. Bell tel. 1720.
Kennedy, Mrs. Elizabeth B., C.S. Mornings. Hunter Building. Telephone, Wilkins 1304 J.

WILLIAMSPORT.
Evans, Miss Lucy C., C.S. 10 A.M. to 2 P.M. 111 Market Street. Bell 'phone.
Hicks, Mrs. M. Katharine Best, C.S. 834 3d Avenue. Bell telephone, 650 Y.
Mix, Miss Harriette M., C.S. 642 Pine St. Tel.
Pullman, Mrs. Letitia Vertrees, C.S. 930 Walnut.
Smith, Miss Ida B., C.S. 312 Campbell Street. Both 'phones.

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Gleason, Mrs. Nellie W., C.S. 38 Summit St. Tel.

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Place, Mrs. Lillian A., C.S.

NEWPORT.
Baker, Mrs. Ellen Meria, C.S. 7 Peckham Av. Tel.

PAWTUCKET.
Welch, Mrs. Roby Cole, C.S. 15 George Street.

PROVIDENCE.
Bailey, Mrs. Arabel W., C.S. 260 Waterman St.
Carpenter, Gilbert C., C.S.B. 3 to 5 P.M. Office, Howard Building, 171 Westminster Square. Residence, 125 Butler Avenue. Telephone, Angell 1073.
Chapin, Mrs. Eliza S., C.S. 190 Angell Street.
Danforth, Charles A., C.S. 9 A.M. to 1 P.M. Howard Bldg., 171 Westminster St. Tel. Union 3592 Res. 158 Congdon St. Tel. Angell 677 L.
Evans, Warren O., C.S. 1 to 4.30 P.M. Howard Bldg., 171 Westminster St. Tel. Union 475. Res. 45 Humboldt Ave. Tel. Angell 981.
Gale, Mrs. Ada H., C.S. 240 Hope Street.
Greene, Eugene H., C.S.D. 9 A.M. to 12 M. Office, Howard Bldg., 171 Westminster St., corner Dorrance. Res. 89 Angell Street.
Greene, Mrs. Grace A., C.S.D. 2 to 5 P.M. 171 Westminster Street.
Hatch, Mrs. Mary H., C.S. 270 Benefit Street.
Heyworth, Mrs. Mary E., C.S. 9 Wesleyan Ave.
Hyde, Mrs. Ida M., C.S. 116 Wentworth Avenue, Edgewood. Telephone, Broad 1661 L.
Newton, Mrs. Laura A., C.S. 1 to 5 P.M. Howard Building. Tel. Union 3020 R; res. tel. also.
Sayward, Miss Alice G., C.S. 2 to 5 P.M. 182 Meeting Street. Telephone, Angell 209.
Stevenson, Adolph H., C.S. 9 A.M. to 1 and 7 to 9 P.M. 523 Cranston St. Tel. West 539.
Swan, William L., C.S. 10 A.M. to 12 M 553 Potter Avenue. Telephone, Broad 1729 R.
Walsh, Mrs. Kittie B., C.S. 81 S. Angell St.

South Carolina.

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Bell, Mrs. Elizabeth T., C.S. 120 Beaufain St.
Hart, Mrs. Louisa A., C.S. 14 John St. Tel. 3210.

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DEADWOOD.
Cook, Miss Pearl H., C.S. 212 Adams Block.

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Locke, Mrs. Helen M., C.S.
Onstine, Mrs. Lydia R., C.S. 'Phone, Brown 17.

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Holston, Mrs. Isophene, C.S. 611 Blanche Ave.

MITCHELL.
Woods, Mrs. Maude S. M., C.S. 614 Burr St.

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Friedman, Mrs. Mildred, C.S.

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Williams, Mrs. Ruth E., C.S. 311 W. 11th St

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Ainsworth, Mrs. Nellie B., C.S. 306 4th Av., N.W.
Bonesteel, Mrs. Cora W., C.S. 116 1st Ave., S. W.
Carle, John D., C.S.B. Normal Course Graduate. 519 Park Street. 'Phone, Main 93.
Carle, Mrs. Mary E., C.S.B. Normal Course Graduate. Practitioner and Teacher. 519 Park Street. 'Phone, Main 93.
Cook, Miss Effa, C.S. 110 S. Oak Street.
Mather, Mrs. Lucy E., C.S. 9 A.M. to 12 M. 623 3d Street, N. E. Telephone, Red 568.

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Potter, Mrs. E. Adell, C.S.

YANKTON.
Richey, Mrs. Ernie E., C.S. 408 6th Street, E.

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Jones, Mrs. Caroline E., C.S. 57 The Elizabeth Apartments. Telephone, Main 3410.
McKenzie, Mrs. Annie Snyder, C.S. 10 A.M. to 4 P.M. 204 E. Duncan Avenue. Telephone, Hemlock 98.
Payne, Silas A., C.S. James Bldg. Tel. Main 1539. Res. 28 Bluff View. Tel. Main 2630.
Van Dusen, Mrs. Jennie M., C.S. 224 McCallie Avenue, Apartment 4.

KNOXVILLE.
Bronson, Mrs. Laura M., C.S. The Keystone, 707 Prince Street. New 'phone, 198.
Matthews, Mrs. Nellie H., C.S. 1042 Luttrell Street. Old 'phone, 2576.
Witt, Mrs. Christena, C.S. 313 East Oklahoma Avenue. Old 'phone, 680.

McKENZIE.
McKenzie, Mrs. Willie, C.S.

MEMPHIS.
Bowles, Mrs. Kate P., C.S. 644 Mississippi Boulevard. Telephone, Main 788.
Cox, Mrs. Maggie, C.S. 10 A.M. to 4 P.M. 43 Southern Express Building. Residence, 208 Adams Avenue. Telephone, Main 3740.
Groomes, Mrs. Ida B., C.S. 397 Shelby Street. Telephone, Main 2059.
Jones, Charles H., C.S. 174 Cox Avenue.
Little, Mrs. Mary Belle Toof, C.S. 1 to 4 P.M., except Sat. 576 Linden Ave. Tel. Main 93.
McDowell, Mrs. Lizzie A., C.S. 10 A.M. to 4 P.M. 43 Southern Express Building. Residence, 233½ Adams Avenue. Tel. Main 4808.
Nehls, Mrs. Annie G. B., C.S. 10 A.M. to 1 P.M. 970 Elizabeth Place. Tel. Main 3305.
Stotts, Mrs. Bettie A., C.S. 10 A.M. to 4 P.M., except Sat. 777 Polk Ave. Tel. Main 1154 A.
Turner, Mrs. Elizabeth P., C.S. 1506 Monroe Avenue. Telephone, Hemlock 216.
Weaver, Mrs. Elizabeth B., C.S. 10 A.M. to 5 P.M., except Saturday. 512 Goodwyn Institute. Residence telephone, Main 5024.

NASHVILLE.
Mason, Mrs. Annie, C.S.B. Normal Course Graduate. 1 The Seminole, West End.
Mason, Henry M., C.S.B. Practitioner and Teacher. 913 First National Bank Building. Telephone, M. 4725.

Texas.

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Tyson, Mrs. Fannie D., C.S. 801 Tyler Street. Telephone, 1031.

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Felter, Mrs. Elizabeth, C.S. 113 West 6th St.
McCracken, Mrs. M. Lilly, C.S. 1200 Red River.
Sammons, Mrs. Mary Maverick, C.S. 907 Rio Grande Street.
Sauer, Mrs. Jennie A., C.S. 506 East 12th St.
Sisson, Miss Stella H., C.S. 113 West 6th St.
Ziller, Mrs. Bessie Lee, C.S. 506 W. 14th St.
Ziller, Mrs. Mary Adam, C.S. 506 W. 14th St.
Ziller, Robert L., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours by appointment. 506 W. 14th Street.
Ziller, Mrs. Theresa, C.S. 403 W. 14th Street.

BEAUMONT.
Gordon, Mrs. Ruth, C.S. 869 Calder Avenue. 'Phones, Bell 537; Beaumont 1018.
Lappington, Mrs. Martha M., C.S. 793 Calder Avenue. 'Phones, 862.

CANYON.
Henson, Mrs. V. Edna, C.S. Box 427. Tel. 50.
Howell, Mrs. E. Kate, C.S. Postal address, 29 First National Bank Building.

CROWELL.
Walthall, Mrs. Lula, C.S. Telephone, 141.

DALLAS.
Alexander, Mrs. Cora B., C.S. 9 A.M. to 12 M. 29 Marsalis Avenue, Oak Cliff.
Burks, Mrs. Sallie J., C.S. 129 12th St., Oak Cliff.
Cate, Mrs. Ella H., C.S. 225 S. Marsalis Ave.
Cochran, Mrs. Sue H., C.S. 909 S. Ervay St.
Fulton, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 3626 Hall Street. 'Phone, Haskell 1570.
Hardy, Mrs. Mary E., C.S.D. 215 W. 12th Street, Oak Cliff.
Human, Mrs. Gallie W., C.S.B. Normal Course Graduate. 34 South Winnetka Avenue.
Indermille, Fred W., C.S. 1423 Young Street. Telephone, Main 5563.
Jones, Mrs. Bessie W., C.S. 3427 Gillespie Ave.
Moseley, Mrs. Gussie Hurt, C.S. 9 A.M. to 12 M. 3607 Lemmon Avenue. Telephone.
Odom, Brigman C., C.S. 1.30 to 5 P.M. 826 Wilson Bldg. Tel. Main 1328. Res. 9 A.M. to 12 M. 824 11th St., Sta. A. Tel. Cliff 1101.
Pope, Mrs. Ida, C.S. 782 San Jacinto Street.
Smith, Mrs. Lou H., C.S. 10 A.M. to 1 P.M. 560 S. Ervay Street. 'Phone, Main 4024.
Van Valkenburgh, Mrs. Nellie E., C.S. 3613 Lemmon Avenue. Tel. Haskell 3033.
White, Mrs. Virginia, C.S. Alta Street. 'Phone, Haskell 1357. Mail address, P. O. Box 488.

EAGLE PASS.
Gibbs, Mrs. Iraetta C., C.S. Telephone, 38.

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Edwards, Mrs. Mary W., C.S. 1121 Magoffin Av.
Gleason, Mrs. Mary B., C.S. 2 to 4 P.M. 3 Brazos Flats.
Jordan, Mrs. Lucy E., C.S. 209 E. Boulevard.
Rhein, James E., C.S. 610 Mesa Ave. Tel. 1820.
Rhein, Mrs. Minnie E., C.S. 9 A.M. to 12 M. 610 Mesa Avenue. 'Phone, 1820.
Walker, Mrs. Jessie L., C.S. 1128 Arizona St.

FORT WORTH.
Boicourt, Mrs. Georgie H., C.S.B. 9 A.M. to 1 P.M. 1915 May Street. Telephone, 1181.
Buchanan, Mrs. Belle M., C.S.B. 1 to 4 P.M., except Saturday. 408 Hemphill St. Tel. 964.
McAnulty, Mrs. Mary E., C.S. 1107 College Avenue. Telephone, 1686.
Orgain, Mrs. Nola M., C.S. 603 E. Belknap St.

GALVESTON.
Runge, Miss Julia, C.S. 2627 Avenue J.
Sweet, Mrs. Ada P., C.S. 1201 Avenue I.

HOUSTON.
Christie, Mrs. Mary E., C.S. 1010 Smith St.
Hall, Mrs. Catharine, C.S. 1310 Austin Street.
Kemp, Mrs. Eliza Ann, C.S. 915 Heights Boulevard. Telephone, Taylor 1102.
Mather, Edwin C., C.S. 1000 Dallas Avenue.
McNeal, Mrs. Ada G., C.S. 2301 Bagby Street. Telephone, Hadley 1138.
Myers, Mrs. Jennie May, C.S. 1818 La Branch St.
Oliver, Mrs. Emma E., C.S. 2408 Baldwin Street. Telephone, Hadley 2741.
Sherwood, Mrs. Effie J., C.S.B. Normal Course Graduate. Postal address, P. O. Box 150.
Sherwood, James D., C.S.B. Normal Course Graduate. Practitioner and Teacher. Postal address, P. O. Box 150.
Swasey, Mrs. Zulie G., C.S. 3 Savoy Flat
Tips, Mrs. Mary Kern, C.S. 9 Butler Flats.
Wickliffe, Mrs. Margaret, C.S. 408 Hadley Avenue. Telephone, 767.
Wilson, Mrs. Henrietta Inman, C.S. 407 Pierce Av.
Yenger, Mrs. Alma Flato, C.S. 1918 San Jacinto Street. Telephone, Hadley 1430.

LAMPASAS.
Alexander, Miss May, C.S.

LEAGUE CITY.
Calder, Mrs. Lola L., C.S. Telephone, 35.

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Greer, Mrs. Beulah G., C.S.

MARSHALL.
Jemison, Mrs. Semiramis, C.S. 117 Frazier St.

MINERAL WELLS.
Sitman, Mrs. Lizzie H., C.S. 'Phone, 389.

PALESTINE.
Sterne, Mrs. Cornelia, C.S. 101 Houston St.

PARIS.
Campbell, Miss Georga F., C.S. 8 A.M. to 12 M. 508 N. 14th Street. Both 'phones, 1092.
Upton, Mrs. Rosa, C.S. Chester House, 310 North 18th Street. Both telephones.

PREMONT.
Black, Mrs. Effie Merrill, C.S.

SAN ANTONIO.
Archer, Mrs. Elizabeth T., C.S. 10 A.M. to 4 P.M. 209 W. Romano St. Bell 'phone, 2378.
Black, Miss Belle, C.S. 820 Avenue D.
Franz, Miss Annie E., C.S. 317 North Street. Bell 'phone, 2529.
Klasing, Mrs. Helen Harris, C.S. 820 Avenue D. Bell telephone, 4674.
Logwood, Mrs. Emily H., C.S.B. Normal Course Graduate. 0.30 A.M. to 12 M., except Saturday. 512 Magnolia Avenue. Bell 'phone 4285.
Morris, Mrs. B. Myers, C.S. 430 E. Guenther Street. Bell 'phone, 4493.
O'Brien, Miss Juanita, C.S. 312 5th Street. Bell 'phone, 1373.
Sandford, Miss Beulah May, C.S.B. Highland Boulevard. (Highland Park car.) Ind. 'phone.
Shiner, Mrs. Irene B., C.S. 223 Oakland St.
So Relle, Mrs. Ida C., C.S. 114 Newton Street. Bell 'phone, 3210.
Speer, Mrs. Flo, C.S. 312 5th Street. Bell 'phone, 1373.
Williams, Mrs. Ida B., C.S. 8 to 6 P.M. 213 Muncey Street. Bell 'phone, 3314.

SHERMAN.
Crowley, Mrs. Demaris W., C.S. 1023 North Willow Street. Telephone, 555.

TERRELL.
Symmonds, Mrs. Mary P., C.S. 201 Lawrence Ave.

WACO.
King, Mrs. Lucy J., C.S. 804 S. 5th St. Both tels.

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Smithson, Miss M. Catherine, C.S. Main St.

OGDEN.
Billings, Mrs. Mary E., C.S. 124 Shorten Avenue. Independent 'phone, 843.
Sturtevant, Mrs. Mary C., C.S. 10 A.M. to 2 P.M. 2338 Wall Avenue.
Tolmie, Mrs. Mary E., C.S. 2730 Washington Av.

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Huy, Mrs. Sarah E., C.S. 10 A.M. to 2 P.M. 227 Main Street.

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Craig, Mrs. Anna K., C.S. 331 N. 1st East St.

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Clifton, Mrs. Rena K., C.S. 49 E. 6th South St.
Coates, Lewis B., C.S.B. Teacher and Practitioner. Normal Course Graduate. 368 East 3d South Street.
Coates, Mrs. Lizzie R., C.S. 368 E. 3d South St.
Edler, Mrs. Mary, C.S. 667 South 3d West St.
Farnsworth, Mrs. Abbie W., C.S. 1 to 4 P.M. 703 South 11th East Street.
Grant, Mrs. Drusilla S., C.S. 314 7th East St.
Hinton, Mrs. Mary E., C.S. 68 6th East St.
Kimball, Mrs. Lucretia H., C.S.B. Normal Course Graduate. Teacher and Practitioner. 1 to 5 P.M. 75 O Street.
Levis, Miss Harriett, C.S. 868 Roosevelt Avenue. Bell telephone, Forest 255 K.
McDowell, Miss Nelly, C.S. 10 A.M. to 12 M. 128 Mercantile Annex.
McHugh, Mrs. Emma, C.S. 1348 9th East St.
Page, Mrs. Mina H., C.S. 214 E. 4th South St.
Pauloo, Mrs. C. Josephine, C.S. 1 to 4 P.M. 304 1st Avenue.
Peebles, Mrs. Gertie I., C.S. 329 Constitution Building. Both 'phones.
Raybould, Mrs. Lucy A., C.S. 2 to 4 P.M., except Saturday. 528 S. W. Temple Street.
Roe, John H., C.S. 203 and 204 Scott Bldg.
Sands, Mrs. Annie L., C.S. 2 to 4 P.M., except Saturday. 136 U Street.
Schenck, Mrs. L. Victoria, C.S. 1326 9th E. St.
Street, Miss Annie Marie, C.S. 12 M. to 4 P.M. 128 Mercantile Annex. Res. Bell tel.
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Vincent, Mrs. Laura A., C.S. 520 E. 4th So. St.
Ward, Mrs. Bonna D., C.S. 1017 9th East St.
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Woodmansee, Miss Edith L., C.S. 1 to 4 P.M. 136 Mercantile Annex.

Vermont.

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Chase, Miss Earlie S., C.S. People's tel.
Chase, Miss Lillie Rivers, C.S. Box 41.

BARRE.
Walker, Mrs. Rose F., C.S.B. Normal Course Graduate. Edgewood. Telephone.

BENNINGTON.
Quinby, Mrs. Georgiana S., C.S. Pownal Road. 'Phone, 178-6.

BRATTLEBORO.
Chamberlain, Mrs. Etta A., C.S. 15 Spruce St. Tel.

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Bowman, Mrs. C. W., C.S. See Winthrop Hgids.

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Applications for Practitioners' Cards in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. It is required that those who advertise in the *Herold* be able to communicate with patients and inquirers who speak only the German language.

It is expected of applicants that they accept and use as their text-books the Bible and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV., Sect. 1); and that they be not engaged in any other profession or vocation than Christian Science healing (Article XXV., Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV., Sect. 9); in such cases money due for the unexpired term will be refunded by the Publishing Society.

An advertised practitioner should be found at the address given. If obliged to be absent two months or longer, the practitioner should request to have the words "postal address" inserted in the card instead of hours, and should provide for the forwarding of mail; or else request a temporary suspension of the card. In case of a change of address, notice should at once be sent the Publishing Society, giving the old as well as the new address, and designating precisely the change desired.

NURSES' CARDS

Applications for Nurses' Cards in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. The applicant is also expected to meet the further requirements in Article VIII., Sect. 31, of the Church Manual.

CHANGE OF NAME

Any member of the Church whose name has been altered by marriage or otherwise from the form in which it appears in the records of The Mother Church, should notify the Clerk of the Church in order that the change may be made in the records.

SOCIETIES

When a number of Christian Scientists become associated together for the purpose of conducting regular Sunday services, they may have such services advertised in the *Journal.* The Readers of Societies must be members of The Mother Church. In this connection attention is called to Article XXIII., Sects. 10 and 12, of the Church Manual. A Society has the privilege of calling a lecturer (Church Manual, Art. XXXII., Sect. 3), but the giving of an annual lecture by a Society is not required.

CHURCHES OF CHRIST, SCIENTIST

When a Society, which is advertised in the *Journal,* or any other group of Christian Scientists, proposes to become known as a Church of Christ, Scientist, the Church Manual should be carefully studied, particularly Article XXIII., Sects. 6, 7, and 12. Article XXIII., Sect 7, of the Manual requires that a branch church shall not be organized with less than sixteen loyal Christian Scientists, four of whom are members of The Mother Church and that at least one active practitioner whose card is advertised in *The Christian Science Journal* shall also be included in this membership. The members of a Church shall make provision for holding regularly a Wednesday evening meeting in addition to Sunday services; they shall also have a Reading Room (Article XXI., Sects. 1 and 3), and shall arrange for an annual lecture (Article XXXII., Sect. 4). Attention is called to Article III., Sect. 6, regarding Readers, also to Article VIII., Sect. 17.

Application for a Church Notice in the *Journal* should be sent upon the blank form prepared by the Publishing Society, which gives additional instructions.

When the name of a new Reader is to be inserted in a Church Notice the request for the change should be made in writing by the Clerk, and care should be taken to give the name in exactly the same form in which it appears in the records of The Mother Church. The name of the Second Reader (whether newly elected or otherwise) should be forwarded at the same time.

COMMUNICATIONS FROM CHURCHES

Every Church and advertised Society should at all times keep on file with the Publishing Society the name and address of the duly elected Clerk in Office, and *all* communications relative to the organization should be signed by the Clerk. In cases where the Clerk is not available, communications affecting the interests of the organization should be certified as official by its governing Board, or by the First Reader whose name appears in the

Church Notice. When a new Clerk is elected, the name should be sent without delay to the Publishing Society by the retiring Clerk.

READING ROOMS

It is expected that a Reading Room notice, giving address and hours when regularly open to the public, will be advertised in connection with all church notices, and care should be taken to have the rooms open, with an attendant in charge at the hours named. The notice of a Reading Room is published only in connection with that of a Church or Society.

At these rooms a welcome should be extended to the public, and opportunity afforded visitors to read or purchase authorized literature concerning Christian Science.

CHANGES

Applications for Church or Society notices in the *Journal*, or requests for changes in these notices, should reach the office of the Publishing Society before the 1st of the month preceding the one in which it is desired the notice or change be published.

Requests for changes in the cards of practitioners or nurses should also reach this office before the 1st of the month preceding the one in which it is desired to have the change appear in the *Journal*.

APPLICATIONS FOR ADVERTISEMENT SHOULD BE ADDRESSED

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

FALMOUTH AND ST. PAUL STS. BOSTON, MASSACHUSETTS

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OFFICIAL ORGAN OF THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASSACHUSETTS

ARCHIBALD McLELLAN
EDITOR
JOHN B. WILLIS ANNIE M. KNOTT ASSOCIATE EDITORS

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